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THE
HOLY BIBLE,

In the Authorized Version ;

WITH NOTES AND INTRODUCTIONS

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VOL. IV.

THE BOOK OF JOB ; PSALMS ; PROVERBS, ECCLESIASTES,
AND SONG OF SOLOMON.

THIRD EDITION.

London,
RIVINGTONS, WATERLOO PLACE ;

HIGH STREET, | TRINITY STREET,

Oxford.

Cambridge.

1872.

11713

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

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INTRODUCTION TO THE BOOK OF JOB.

THE BOOK OF JOB holds a place peculiar to itself,—indeed, an unique place,—among the Scriptures of the Old Testament.

Job was not an Israelite. He did not dwell in Canaan, but in Arabia. He is called in this Book “the greatest of all the men of the East¹.” Whatever may have been the time in which he lived, certain it is that neither he, nor any of his friends who are introduced in this Book, were subject to the requirements of the Levitical Law. They were not Hebrews, but Gentiles; and they were depositaries and witnesses of moral and religious truths, which had been revealed to man by God at the beginning².

Especially Job himself, who is described by the Sacred Writer as “a man perfect and upright, one that feared God, and eschewed evil³,” and is pointed out by God Himself as such, so that none was “like him in the earth,” was a representative of the pure religion of the primitive ages of the World.

Job was a Patriarch, a Prophet, and a Priest, not of the Mosaic dispensation, but of the universal family of Man⁴. The utterances of this Book, concerning doctrines of supernatural truth, are not from Mount Sinai, or Mount Sion, but are like echoes of the oracles of God Himself conversing with Man in Paradise.

These characteristics impart a special interest to the Book of Job. The hero of it was not a Hebrew, but a Gentile; and yet, from time immemorial, it has had a place in the Hebrew Scriptures; and, as we shall see⁵, many of the Hebrew writers adopt its language. It is a Bible of primeval Revelation; and it bears an independent Testimony to the rest of the Old Testament, and also to the Gospel of Christ.

Let us consider these two points.

I. First, the Book of Job is in perfect harmony with the writings of Moses, and of the Prophets.

The Omnipotence⁶, Omnipresence⁷, and Eternity of God⁸, His Holiness⁹, Wisdom, and Justice, the Creation¹⁰ of all things by Him, their preservation and government by His power and love¹¹, are asserted in the Book of Job, in terms similar to those which are employed by Moses and the Prophets. It also affirms the existence of Angels¹²; their creation by God before the formation of Man; the personal existence of an Evil Spirit, called Satan¹³, or Adversary; his restless activity in working mischief, and his insatiable desire to injure Man, and to draw him from allegiance to God¹⁴.

It also declares, that although Satan is the Author of the evil which men suffer in this world, yet Satan's power is *not co-ordinate* with that of God, but is *subordinate* to it; and is exercised by

¹ Job i. 3.

² The incidental notice, which at first may seem barren of interest, at the close of the twenty-second chapter of Genesis, which relates the history of Abraham's sacrifice, has a special value for the Book of Job. It is there related that it was told Abraham that his brother Nahor had become the father of two sons, *Huz* (or *Uz*) the firstborn, and *Buz* his brother, and Kemuel the father of Aram, and Bethuel the father of Rebekah, who became the wife of Isaac.

The land in which Job dwelt, “the land of *Uz*” (Job i. 1), seems to have derived its name from the firstborn of Abraham's brother; and “Elihu the son of Barachel the *Buzite*, of the kindred of Ram,” who performs so important a part in this book, appears also to have been descended from Abraham's brother (see below, xxxii. 2). Thus Job and his friend were collaterally con-

nected with Abraham. The righteous Gentile has a brotherly relationship to the faithful Hebrew. The Pentateuch was placed by the side of the Ark (see above, on Deut. xxxi. 9. 26), and the Book of Job lies, as it were, by the side of the Pentateuch.

³ Job i. 1. 8.

⁴ Job iii. 3. 16. 21.

⁵ Job xi. 11; xxi. 22; xxxiii. 10.

⁶ Job x. 5; xxvii. 2.

⁷ Job iv. 17; xv. 15; xxv. 5.

⁸ Job x. 8; xxxv. 10; xxxviii. 4—12.

⁹ Job v. 10. 13; viii. 4; ix. 13—18; xxxviii. 39—41; xxxix. 1—6.

¹⁰ Job i. 6; ii. 1; iv. 18; v. 1; xv. 15; xxxiii. 23; xxxviii. 7.

¹¹ Job i. 6; ii. 6.

¹² Job i. 9—11; ii. 4—7.

His permission¹, and is controlled by His will, and is made subservient to His glory, and to the accomplishment of His wise and beneficent purposes in the moral training of His servants, in order that their affections may be weaned from earthly things, and may be fixed on heavenly², and in order that they may achieve the victory, and gain eternal glory, not by their own strength, but by God's power working in them.

The Creation of Man from the dust of the earth³ is supposed to be known to the readers of the Book of Job. The original promulgation of the Law of God declaring to Man in Paradise that obedience to God is the essence of Wisdom, is here set forth in the sublimest language⁴. The Fall of Man through disobedience to that Law⁵, and the consequent taint of impurity cleaving to all his descendants⁶, are also recognized in it.

There is reason also to think that this Book refers to the two great Judgments executed by God for sin,—the one by Water, at the Flood⁷; the other by Fire, on the cities of Sodom and Gomorrah⁸; and also to the vengeance of God, punishing the haughtiness and obstinacy of Pharaoh, and overwhelming the host of Egypt in the Red Sea⁹.

The God who is represented as performing these mighty works, and who is worshipped by Job, is called JEHOVAH¹⁰,—the Name which the God of Israel¹¹ claimed as exclusively His own.

Thus, then, the Book of Job, which describes a state of society external to the Mosaic economy, is seen to harmonize with the Pentateuch, and bears testimony to its truth.

Besides, the Book of Job not only confirms the Pentateuch, but it is *supplementary* to it.

The Mosaic Law came from a *perfect God*, but it was given to an *imperfect people*. And it effected *perfectly* what it was designed to accomplish. It did this by condescending to the *imperfections* of those to whom it was given, and by endeavouring to elevate them to a more perfect condition.

It gave *temporal* promises to the Hebrew Nation, because they were not as yet fitted for a more spiritual system, and in order that they might be qualified and prepared for the Gospel of Christ, which was foreshadowed by the Mosaic dispensation.

The Israelites at the Exodus from Egypt were like children who needed visible excitements. They had long been enslaved by the bondage of Egypt, their eyes had been familiarized with its superstitions, and their appetites had been surfeited with its indulgences. They could not be weaned from these things but by slow degrees. The system, therefore, by which they were trained under Moses in the wilderness, was one of *immediate* rewards and punishments. It did indeed suggest to the mind of every thoughtful and devout worshipper, glorious visions of what is spiritual, heavenly, and eternal. The doctrines of the immortality of the soul, and of the Resurrection of the body¹², are interwoven into the language of the Pentateuch¹³. A heavenly inheritance was prefigured by the earthly Canaan, and lay in the distant horizon before their eyes. The Writer of the Epistle to the Hebrews assures us, that the old Fathers "died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, and desired a better country, that is, a heavenly; and therefore God was not ashamed to be called their God, for He had prepared for them a city¹⁴."

But the Pentateuch needed a spiritual commentary, which would expound the true character of the Hebrew Theocracy, and would interpret the meaning of the promises contained in the Mosaic Dispensation.

This commentary is supplied by the Book of Job.

The Book of Job does not contradict the Pentateuch, as is alleged by some¹⁵. If this had been the case, it never would have been received by the Hebrew Church into the Canon of the Old Testament, and have been placed on a par with the writings of Moses as divinely inspired Scripture. The Book of Job does not contravene the Pentateuch, but explains it.

¹ Job i. 12; ii. 6.

² "Patimur adversitates," (says *S. Augustine*), "ne viator, tendens ad patriam, stabulum pro domo dilatat."

³ See Job i. 21. Cp. x. 9; xxx. 23.

⁴ See Job xxviii. 1—28, and especially v. 28, and the note.

⁵ Job xiii. 20. 23.

⁶ Job iv. 17; v. 6, 7; vii. 20; ix. 20; xiv. 1; xv. 14; xxi. 33.

⁷ Job xxii. 15—18; xxxiv. 15.

⁸ Job v. 14, 15; xxii. 10; xxxvi. 14.

⁹ Job ix. 13; xv. 20.

¹⁰ See Job i. 21; xii. 9.

¹¹ See above, on Exod. vi. 3.

¹² See above, on Gen. xxii. 2; xlvii. 29: 1. 24, 25. Exod. iii. 6, and below, Luke xx. 37.

¹³ See above, on Gen. xxv. 8; xxxvii. 35.

¹⁴ Heb. xi. 13—16. 22—40.

¹⁵ e.g., by *De Wette*, *Umbreit*, *Hirzel*, and others, who characterize the Book of Job as composed in a spirit of antagonistic counteraction to what they call Mosaism.

In this Book, the devout Israelite beheld Job, not an Israelite, but a Gentile, and yet described by the Holy Spirit as "a perfect and upright man, one that feared God, and eschewed evil";—one who was acknowledged by Jehovah Himself, the God of Israel, in the presence of the assembled Angels of heaven, as without his match upon earth². And yet the Israelite reader of the Book of Job saw this holy man delivered by God into the hands of the Tempter, to be severely tried by him, and grievously afflicted in this life. He beheld him deprived of all his worldly goods in one day, and bereft of all his children, and smitten with a painful and loathsome disease, and tempted by his own wife, and calumniated by his friends; and he heard Job expressing no hope of restoration to health or wealth in this present world, but looking forward, with fervent faith, hope, and joy, to a blessed resurrection, and a glorious immortality³.

May we not therefore say that the writings of Moses are illuminated with heavenly light by the Book of Job?

In the dealings of Jehovah, the God of Israel, with this devout Gentile, who was a Priest of the Patriarchal dispensation⁴, and was a Prophet inspired by the Holy Ghost, the minds of all faithful Israelites were opened to the great truth, which was afterwards fully revealed in the New Testament, that God's love and care are not limited to any age or nation of the world, but are extended to every nation and place⁵. Their thoughts were elevated and enlarged, and they were taught to look beyond the narrow pale of the Levitical Ritual, and to interpret aright its figurative symbols, and to embrace in the yearnings of brotherly love all the devout spirits of the Gentile World, and to cast their eyes forward with hopeful aspirations to the Universal Church of God. They were also taught by the Book of Job not to measure God's favour by man's temporal condition in this short and fleeting life, and to mount upward to the Pisgah heights of spiritual contemplation, and to look far beyond the borders of the land of Canaan, to the glory and blessedness of that future and everlasting inheritance, which was foreshadowed by it, and which is assured to all the children of Abraham's faith, in every age and country, by Abraham's Seed, which is Christ.

II. These considerations lead us to observe, that the Book of Job affords evidence also of the truth of Christianity.

This Book is a rich treasure-house of pure primitive religion; and it shows that the Gospel of Christ is not a novel religion, but that, as to its essence, it is that dispensation for which holy men had ardently yearned from the beginning of the world, and is the complete development of those doctrines which they received by original revelation from God.

The Book of Job is full of spiritual mysteries. It may be called a Pentateuch beside the Pentateuch, and a Gospel before the Gospel.

That the Book of Job teaches the doctrine of a Plurality of Persons in the One Godhead, it might be presumptuous to affirm⁶. It has been quoted by early Christian Theologians as asserting the Divinity of the Holy Ghost⁷; and whether it explicitly declares that doctrine or no, it doubtless is in accordance with it. Job proclaims in the clearest terms his belief in the Resurrection of the Body⁸, and displays a lively faith in the existence of a Redeemer, Who will stand hereafter upon the earth, and will call forth the Dead from their graves; and he asserts, that he himself, in seeing Him, will see God⁹. This Book declares, in language scarcely less explicit, that this Deliverer is the Conqueror of Man's ghostly Enemy, and that He will bruise Satan beneath His feet¹⁰, and that He alone can enable men to overcome his power. It speaks of this Divine Deliverer in words which, when read by the light of the Gospel, describe Him as a Mediator between God and Man, and as laying His hands upon them both, and joining them together in Himself; as reconciling Man to God, and as providing a ransom for Man, and as justifying him with God, and as rescuing Man from death, and as purchasing for him peace and joy.

In this respect, the Book of Job affords a strong argument for Christianity. It shows that the Gospel is in accordance with that religion which was delivered by God to man in the primitive ages, and was preserved in the families of holy men, like Job, for many generations. It justifies the ways of God to men, and shows that "He did not leave Himself without a witness"¹¹ in the Gentile world

¹ Job i. 1. 8.

² Job i. 8; ii. 3.

⁸ See Job xix. 25, 26. Cp. xiii. 22; xiv. 14, 15.

³ Job xix. 23—29.

⁴ See on Job i. 5; xlii. 8.

⁹ See below, on xix. 23—29.

⁵ See St. Stephen's speech, Acts vii., and St. Paul's sermon, Acts xiii., and St. Peter's words, Acts x. 34, 35, and Rom. iii. 22, 29; x. 12. 1 Cor. xii. 13. Gal. iii. 28.

¹⁰ See notes below, iii. 8; xxvi. 13; and on xl. 15—24; and on xli. 1.

⁶ See Job xxxv. 10.

⁷ See Job xxxiii. 4.

¹¹ Acts xiv. 17

in those early times; and that the religious faith and worship of many men and households in those ancient times, were far more pure, far more spiritual, and far more enlightened, than the faith and worship which prevail in many nations in the present day, which boast of their civilization and Christianity. It proves that Paganism and Idolatry are not an original upgrowth of primitive religion, but are defections from it, and corruptions of it. It shows that many men, like Job, in the Gentile world, were saved by Christ, seen from afar by the eye of faith; and that Christianity is not at variance with any thing that was believed by good men in primitive ages, but is a clear manifestation of those truths which were revealed by God Himself to man in Paradise, and which are now confirmed with surer promises, and enforced with stronger obligations, and urged with more constraining motives, and enlivened with brighter hopes, under the blessed light of the Gospel.

Thus the Book of Job is a witness from the domain of Patriarchal religion, confirming our faith in the Divine origin of the Mosaic and Evangelical dispensations.

There was therefore a special providence in the composition of the Book of Job, and in its reception into the sacred Canon of the Hebrew Scriptures of the Old Testament. The Hebrew Nation, holding the Book of Job in its hands, and displaying this Book as equally inspired with the Books of Moses, bore witness to the World, that an Universal Religion of consummate purity and holiness existed among men, outside the commonwealth of Israel, and independently of the Sinaitic Legislation. The reception of the Book of Job into the Hebrew Canon was a generous and large-hearted act of genuine sympathy, and comprehensive liberality and love. It was like a kiss of peace given by Israel to its brother the Gentile World. It was a pledge of the future union of all Nations in Christ. It was a practical avowal on their part, that God's favours were not restricted to the Hebrew Nation; and it was a practical protest against that narrow sectarian spirit which was afterwards the bane and canker of Israel, and prejudiced their minds against the preaching of the Gospel to all Nations of the World. And, as we shall see, they possessed also in the Book of Job an antidote to that vain-glorious spirit of self-righteousness, which was their besetting sin, and was another hindrance to their reception of the doctrine of Justification by faith, as preached by the Church of Christ.

These remarks may be summed up with this joyful consideration, that in professing the doctrines of Christianity, we are declaring our belief in those truths which cheered the eyes of holy men from the beginning; and that we are permitted to dwell in the meridian splendour of which they saw the orient gleams from afar. Surely it is a blessed thought, that the One Great Sacrifice of Christ on Calvary was, as it were, the World's cynosure, or bright polar star, even from the beginning; or, in other words, it was the object, to which the eyes of the faithful looked through a long avenue of ages, beginning at the borders of Paradise; and that in the Church of Christ we hold spiritual communion, not only with Abraham, Moses, and the Prophets, but with the Melchizedeks and Jobs, the Priests, Prophets, and Patriarchs of the Universal Family of Man; and that thus we have a vision of the future union of all people and tongues in one fold under One Shepherd. Surely, also, it is a glorious reflection, that if we remain steadfast unto the end, and if we fall asleep in Christ, our souls will be carried by Angels, at the moment of our dissolution, into that blessed place, where the spirits of all, who, from the days of Abel, have departed in the true faith, are awaiting the sound of the last Trump, and the Resurrection of their bodies; and that we shall hold sweet converse with them, and shall hereafter stand together with them, arrayed in white robes, and bearing palms in our hands, and join in their hallelujahs of praise, singing, "Salvation to our God, which sitteth upon the throne, and to the Lamb¹."

III. This brings us to consider, What is the design of the Book of Job?

The Book of Job is sometimes said to have been composed for the purpose of affording a solution of the problem, how the sufferings of the righteous in this world can be reconciled with the justice of God.

This, no doubt, is a part of its design; but it is only a part. The Book of Job has higher aims than this.

In it the veil is lifted up, which separates the visible world from the invisible; and we learn that the sufferings of good men, like Job, are *permitted by God*, but are *not inflicted by Him*. It is revealed

¹ Rev. vii. 9, 10.

to us in the first two chapters of this Book, that these sufferings are caused by the malice of Satan plotting against man, in order that man may fall ignominiously; and that they are permitted by God's love, in order that man may rise gloriously¹. The true character of such afflictions is brought out in a clear light, by means of the erroneous views and fallacious statements of Job's friends, with regard to human calamities. Job's three friends, Eliphaz, Bildad, and Zophar, imagined that it is inconsistent with belief in God's righteousness and omnipotence, to suppose that good men can be miserable in this life; and they appealed to the testimony of former ages in support of this theory². They inferred from Job's grievous sufferings that he must have been a heinous sinner; and they insinuated that all his pious acts had been only like a specious mask of hypocrisy, by which he had deceived the world, but could not impose upon God; and they assured him, that if he would repent of his sins, he would be delivered from his affliction, and be restored to his former prosperity in this life.

"Remember," they said, "Who ever perished, being innocent?
Or where were the righteous cut off³?
Is not thy wickedness great?
And thine iniquities infinite?
I would seek unto God,
And unto God would I commit my cause:
He shall deliver thee in six troubles:
Yea, in seven there shall no evil touch thee⁴.
If thou wert pure and upright,
Surely now He would awake for thee,
And make the habitation of thy righteousness prosperous⁵."

Job protests against these cruel insinuations, he refutes these groundless assertions, and rejects these vain assurances. He affirms that the ungodly often prosper in this life:—

"The earth," he says, "is given into the hands of the wicked:
God covereth the faces of the judges thereof⁶;
The tabernacles of the robbers prosper,
And they that provoke God are secure⁷;
Into whose hand God bringeth abundantly.
Wherefore do the wicked live,
Become old, yea, and are mighty in power?"

He also appeals to God, as knowing that he is not wicked⁸; and he says that he will maintain his own integrity; and his only desire is, to be allowed to appear before God for trial, and to plead his cause at His tribunal; and he expresses a confident assurance of being acquitted, as having faithfully performed his duty to God, his neighbour, and himself.

Yet, he says, he has no hope of restoration in this world; and he looks forward to another state of being, as his only comfort;—

"Oh that Thou wouldest hide me in the grave,
That Thou wouldest keep me secret, until Thy wrath be past,
That Thou wouldest appoint me a set time, and remember me!
If a man die, shall he live again?
All the days of my appointed time will I wait, till my change come⁹."

And though emaciated by disease, bereft of all his children and worldly possessions, and though tempted by his wife to curse God, and calumniated by his friends as a grievous sinner, yet, full of faith and hope, he exclaims—

"Oh that my words were now written!
Oh that they were printed in a book!
That they were graven with an iron pen
And lead in the rock for ever!
For I know that my Redeemer liveth,
And that He shall stand at the latter day upon the earth:

¹ See on Job i. 12; ii. 6.

² Job viii. 8—13; iv. 7. 18—20.

³ Job iv. 7. Cp. xx. 5. 19; xxii. 5.

⁴ Job v. 8. 17.

⁵ Job viii. 7. Cp. viii. 20, 21; xi. 14, 15; xxii. 23.

⁶ Job ix. 24.

⁷ Job xii. 6. Cp. ix. 22; xxi. 7; xxiv. 1—22.

⁸ Job x. 7; xiii. 15; xxiii. 3—7. 10. 12; xxvii. 5; xxxi. 1. 35—39.

⁹ Job xiv. 13—15.

And though after my skin worms destroy this body,
 Yet in my flesh shall I see God :
 Whom I shall see for myself, and mine eyes shall behold, and not another¹."

The friends of Job had affirmed a proposition which was proved to be false by the first death that ever happened in the world, that of righteous Abel²; and that statement was very injurious to God, as well as to Job and to themselves, tending to weaken men's faith in a future state, and in the resurrection of the body, and in a judgment to come³.

Their allegations therefore were to be refuted; and Job successfully refutes them. His three friends are allowed to bring forward their arguments in three several speeches. Two of them, Eliphaz and Bildad, speak three times. The third, Zophar, speaks only twice. They were reduced to silence by Job⁴. Job had triumphed over his friends, but he had not yet gained the victory. He had conquered his friends, but he had not yet overcome Satan. He was not yet accepted by God.

This is carefully to be noted. Job had refuted an error, but he had not yet fully realized the truth. And if the Book of Job had ended here, its principal moral would have been lost.

But at this crisis of the controversy, a new speaker arises, "ELIHU, the son of Barachel the Buzite, of the kindred of Ram⁵."

Scarcely any point in Biblical history and criticism has given rise to greater diversity of opinion, than the character of Elihu, and of his speeches⁶.

With all due deference to those who, in ancient and modern times, have expressed a different opinion, I venture to affirm, that the character of ELIHU is one of the deepest interest and spiritual significance; and that his speeches exercised a salutary influence on the mind of Job, and performed an important part in bringing the great question of the whole Book to a successful issue; and also in rendering the Book of Job itself what it is,—namely, one of the best Manuals in the world for the afflicted in mind, body, or estate, and one of the richest sources of religious instruction, as well as of religious consolation.

It is expressly stated by the Sacred Writer of this Book⁷, that Elihu did not rise to speak on account of any desire to engage in the controversy, and that he had waited patiently till Job and his friends had spoken; and that he was prompted by zeal for God, because "the three friends had found no answer, and yet had condemned Job⁸."

Elihu, in his speeches, claimed no honour to himself, and ascribed all that he had or knew to the grace of God⁹. Elihu also pursued a very different course from that of Job's other friends. He did not condemn Job as they had done; he did not impute his sufferings to sin. Elihu limited his expostulations with Job to *two points*. He remonstrated with him for trying to justify himself before God, and for regarding God as his enemy, on account of his present sufferings;

"Surely," he says, "thou hast spoken in mine hearing,

And I have heard the voice of thy words, saying,

I am clean without transgression,

I am innocent, neither is there iniquity in me.

Behold, He (God) findeth occasion against me,

He counteth me for His enemy,

He putteth my feet in the stocks,

He marketh all my paths.

Behold, in this thou art not just:

I will answer thee, that God is greater than Man¹⁰."

In these *two points*, the Sacred Writer himself sides with Elihu. The words of Scripture are, "Job was righteous in his own eyes, and he justified himself rather than God¹¹."

God Himself asserts the same thing in His appeal to Job;—

"Wilt thou also disannul My judgment?

Wilt thou condemn Me, that thou mayest be righteous¹²?"

If, therefore, we were to censure Elihu in these two respects (as some have done), we should blame the Author of Scripture, we should censure God Himself.

¹ Job xix. 23—27.

² Gen. iv. 8.

³ See below, on iv. 1.

⁴ Job xxxii. 1.

⁵ Job xxxii. 2.

⁶ As will be seen below, in the notes on that portion of this Book. See *Prelim. Note* to chap. xxxii. Cp. on xxxviii.

⁷ Job xxxii. 2—5.

⁸ Job xxxii. 1—3.

⁹ Job xxxii. 8; xxxiii. 4. In this respect Elihu stands in a favourable contrast even to Job himself, in the earlier stage of the controversy, and until Job is brought to a clear view of his relation to God; see below, on xxix. 14; *Prelim. Note* to xxxi.

¹⁰ Job xxxiii. 8—12. Cp. xxxiv. 5, 6; xxxv. 2.

¹¹ Job xxxii. 1, 2.

¹² Job xl. 8.

Elihu also calls Job's attention to God's wise and merciful purposes in visiting men with affliction:—

“He openeth the ears of men, and sealeth their instruction,
That He may withdraw man from his purpose,
And hide pride from man;
He keepeth back his soul from the pit,
And his life from perishing by the sword;
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain;
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.

If there be a Messenger with him,
An Interpreter, one among a thousand,
To show unto man his uprightness;
Then He is gracious unto him, and saith,
Deliver him from going down to the pit;
I have found a ransom.
His flesh shall be fresher than a child's:
He shall return to the days of his youth:
He shall pray unto God, and He will be favourable unto him:
And he shall see His face with joy:
For He will render unto man his righteousness.
He looketh upon men, and if any say,
I have sinned, and perverted that which was right,
And it profited me not;
He will deliver his soul from going into the pit,
And his life shall see the light.

Lo, all these things worketh God oftentimes with man,
To bring back his soul from the pit,
To be enlightened with the light of the living¹.”

It may be true, that Elihu, in the eagerness of youthful zeal, and in his earnest desire to justify God, was too severe in some of his strictures upon Job's words, and perhaps overstrained their tendency; but this exaggeration on his part (if exaggeration there be) served to exhibit in a beautiful light the patience of Job, who, in the hour of victory over his three friends, did not resent censure in the mouth of a young man, but silently submitted to it, because, although that censure sounded as if it was severe in word, yet Job felt that it was charitable and just in fact, because it revealed to him his own failings, and asserted the righteousness of God.

Elihu, having expostulated with Job in these specific respects, proceeds to resolve all reasonings upon them into a consideration of God's divine attributes and acts².

It is a strong confirmation of the soundness of Elihu's argument, that Job, who had answered all the speeches of his other three friends, offers no reply to Elihu, and that Elihu's argument is followed up, adopted, and continued by God Himself, speaking out of the whirlwind³. The voice of Elihu dies away in the thunders of JEHOVAH.

IV. The intervention of Elihu represents the office of the Ministers of God's Church in preparing the soul for the presence of God by the preaching of His Word. The penitent soul listens to the voice of reproof and instruction, but it does not rest there. It raises its eyes from God's Ministers to Him, Whose Ministers they are; it hearkens to the thunders of His voice; and when it is brought to a sense of its own unworthiness, and of His power and mercy, it earnestly craves for personal communion with God. It says, with Job:—

“I have heard of Thee by the hearing of the ear:
But now mine eye seeth Thee;
Wherefore I abhor myself, and repent in dust and ashes⁴.”

¹ Job xxxiii. 16—30. See the notes below on this marvellous prophetic apostrophe.

² Job xxxvi. 23; xxxviii. 24.

³ Job xxxviii. 1, &c.

⁴ Job xlii. 5, 6.

The first speech of the Almighty to Job is designed to bring him to a consciousness of his own nothingness, and of God's Omnipotence and Love, watching over all His works, especially over His favoured creature Man :—

“Where wast thou when I laid the foundations of the earth ?

Who shut up the sea with doors ?

Hast thou entered into the treasures of the snow ?

Canst thou bind the sweet influences of Pleiades,

Or loose the bands of Orion ?

Canst thou send lightnings, that they may go, and say unto thee, Here we are ?”

Canst thou provide for the animals of the desert, and for the fowls of the air ? Canst thou tame the wild ass¹, or make the wild ox² serve thee ? Whence are the fleetness and the plumage of the ostrich, the strength and courage of the war-horse, the airy soaring of the hawk and the eagle ; creatures which in some respects are thy superiors, and might excel thee in all things, if God had not willed it otherwise³ ?

Job listens to these questions in silent awe, and makes no answer to God. But God requires a reply :—

“He that reproveth God, let him answer it⁴.”

Then Job answered the Lord, and said :—

“Behold, I am vile ; what shall I answer Thee ?

I will lay my hand upon my mouth.

Once have I spoken ; but I will not answer :

Yea, twice ; but I will proceed no further⁵.”

But this was not enough. Therefore God speaks again out of the whirlwind with a voice of terrible majesty :—

“Wilt thou also disannul My judgment ?

Wilt thou condemn Me, that thou mayest be righteous ?”

It was not enough for Job to confess his own weakness and vileness ; he must confess God's Omnipotence and Mercy ; he must be brought to a vision of God, and to personal communion with Him. It is only by the sight of God, that man can truly see himself ;

Therefore God challenges Job in these words :—

“Hast thou an arm like God ?

Or canst thou thunder with a voice like Him⁶ ?”

He calls upon Job to array himself, if he can, with garments of grace and holiness :—

“Deck thyself now with majesty and excellency,

And array thyself with glory and beauty.”

He invites Job to overcome his enemies, if he can, especially his *spiritual*⁷ enemies,—the enemies of his salvation :—

“Cast abroad the rage of thy wrath,

And behold every one that is proud, and abase him ;

Look on every one that is proud, and bring him low.”

Encounter, and conquer, if thou canst, thy proud Enemy, the Author of Pride, that spiritual Lucifer, Satan ; humble and crush him, if thou canst. And what follows ? A memorable sentence, which is the key to the whole argument :—

“Then will I also confess to thee,

That thine own right hand can save thee.”

Here is the answer to Job's thoughts. He had cherished the notion, that *his own right hand could save him* ; that by his own uprightness and integrity, which were indisputable, and which God Himself had acknowledged⁸, and which his friends had unjustly impeached and impugned, he could *save himself*.

This was the error from which Job was to be delivered. For this purpose God, in His mercy and love, had allowed him to be afflicted by Satan, with loss of children and of substance, and with sore disease ; for this purpose God had permitted his wife to tempt him, and his friends to calumniate him ; for this purpose God had sent to him an Elihu,—a holy minister and ambassador, —and had prepared him by Elihu's words to receive the truth from the Divine mouth ; for this

¹ See Job xxxix. 5.

² Job xxxix. 9.

⁵ Job xl. 3—5.

⁶ Job xl. 9.

³ See below, on xxxix. 13. 26.

⁴ Job xl. 2.

⁷ See Job xl. 11.

⁸ See Job i. 8 ; ii. 3.

purpose God spoke to him from the whirlwind. If God had not thus dealt with Job, Job might have become like a Prometheus, hurling defiance against heaven; but he would not have been a saint of God, an example to every age.

Not to question Job's uprightness, not to disparage his integrity, as his three friends had done, did God deal thus with Job; but to teach a lesson of priceless value to Job, and to all the world,—to show, by means of Job (the "perfect and upright man, who feared God, and eschewed evil," and who was pointed out by God as without his parallel on earth¹), that no child of man, however righteous, can *save himself by his own righteousness*; but that he must humbly bow down and abase himself before God, and rest all his hopes upon His power and love, and seek for righteousness from Him.

Therefore God proceeded to remind Job, that there was another Being beside God, and beside Job himself, who was not to be lost sight of in that severe struggle, in which Job himself was at that time engaged, and through which every man upon earth must pass.

That Being is Satan.

These considerations supply the clue (as all the ancient Expositors of this Book have affirmed with one voice) to the profound spiritual meaning of those wonderful questionings of the Almighty concerning Behemoth and Leviathan, which form the magnificent peroration of these sublime utterances of God;

"Behold now Behemoth²!" And, "Canst thou draw out Leviathan with a hook³?" Look, that is, not only at the animals so named, but look at what they typify. Look at thy ghostly Enemy⁴. Look at Satan, working within thee, by the Behemoth or Megatherion of thine own animal and carnal appetites. Canst thou conquer them by thine own unassisted strength? And look also at Satan, assailing thee from without. Canst thou grapple with that ghostly Leviathan? Job himself had twice used the word Leviathan, as a designation of Satan⁵; and he well knew the mysterious meaning of those words of Jehovah. They revealed to him a fact, which the reader of this Book has known from the beginning of it, namely, that Satan was lurking in ambush near the ashes on which Job was sitting; that the Author of his afflictions was Satan⁶, and that he was now assailed by him, and that Satan was working within him by means of spiritual pride, and of vain-glorious presumption, and self-complacent reflection on his own integrity, as if it was due to his own will, and merited a reward from God; and they taught him also that he had no hope of deliverance *by his own right hand* from this terrible Enemy, but that he must look for deliverance to God; and therefore "Job answered the Lord, I know that *Thou* canst do every thing. I have uttered that I understood not⁷; things too wonderful for me, which I knew not." *Thou* canst save me, not I. To Thee, therefore, I cry for help.

Job has now a vision of God. He sees Him as a God of love; and, in the ashes where he is sitting, he no longer bewails his *sufferings*, but his *sins*. "Wherefore" (he says) "I abhor myself, and repent in dust and ashes⁸."

If this was the case with Job, the holy and upright man, who is commended as such by God Himself, testifying that there was "none like him in the earth⁹," the inference to be drawn by us may be expressed in the following questions:—What will become of the impenitent sinner? And if Job, who was acknowledged by God Himself as a perfect and upright man, is brought by God to divest himself of all notions of self-righteousness, and to own that he cannot save himself by his own arm, who is there among the sons of men, that will dare to plead his own righteousness as a claim to acceptance with God, and to reward from Him?

V. The victory was now gained. Satan had asked leave of God to afflict Job, and had obtained it. But he now rued the request. He had wreaked all his wrath on Job, on his substance, on his children, and on his person, and had enlisted against him his wife, and his three friends. But in vain: all Satan's weapons recoiled upon Satan himself. Satan was overcome, not however by Job fighting in his own strength, but by Job humbling himself before God, and emptying himself of himself, and looking up with faith and love to God; and by God working in him, and by him.

Therefore, on the one hand, no encouragement is given by Job's history to a barren faith, bearing leaves only, like the fig-tree, but without fruit; and, on the other hand, "all boasting¹⁰ is excluded." All men must own themselves to be "unprofitable servants¹¹," and crave for pardon at

¹ Job i. 1. 8.

² Job xli. 1--34.

³ See below, notes on xl. 15. 24; xli. 1.

⁴ See on iii. 8; xxvi. 13.

⁵ Job xl. 15--24.

⁶ Job i. 12; ii. 7.

⁷ Job xlii. 6.

⁸ Rom. iii. 27.

⁹ Job xlii. 1--3.

¹⁰ Job i. 8; ii. 3.

¹¹ Luke xvii. 10.

God's hands; and "He that glorieth, let him glory in the Lord¹." Job was "a man perfect and upright, one that feared God, and eschewed evil." Holiness and righteousness are requisite, but they are not sufficient, for salvation. Nay, as long as man relies on them, Satan is yet unconquered. Job was an upright man, but, as a man, he was subject to human frailty²; and he was brought by the salutary discipline of affliction, to confess that man cannot deliver himself, but must seek for righteousness and salvation from God; that he must not fix his eyes on himself, but look upward, and drink, with a thirsty soul, spiritual streams of life and joy from the wellspring of the vision of God.

Let us observe also that Job was not brought to this confession by hopes of health or wealth. No; he was still sitting in the ashes, and he was now content to depart in peace, and in hope of future bliss in another world. But in order that Job's example might be instructive to us, and to all ages of the world, God *manifested* His acceptance of Job by *visible* signs. He commanded Job to act as a Priest for his three friends, in order that they, who had unjustly accused him as a sinner, might be his debtors for reconciliation with God³.

Besides, God displayed his approval of Job, and made him an example to all the world by blessing "his latter end more than his beginning," and by giving him "twice as much as he had before⁴."

The *exact doubling* of his sheep, his camels, his oxen, and his she-asses⁵ severally, has been commented on by some modern critics as an evidence that the Book of Job is only a poetical allegory. But is not this a superficial and shallow notion? The cattle of Job were exactly doubled by God, in order to show by a miracle that Job's restoration was not accidental, but was the result of a direct interference from God⁶, and in order to assure the world that Job was now approved by God, and that he had triumphed over Satan; and to teach all ages of the Church, that afflictions are to be viewed as merciful dispensations of God's fatherly love to His faithful servants; and are designed to refine, spiritualize, and purify them, and to make them more meet for heavenly bliss; and that the only way to victory and glory is by self-abasement, penitence, and faith.

The proof of God's special intervention in the doubling of Job's sheep, camels, oxen, and she-asses, was made still more conspicuous and striking by the fact that the number of Job's *children* was *not* doubled, but that he had precisely the same number of children (seven sons and three daughters) born to him *after* his afflictions as he had *before*⁷. And yet it is said that God gave "Job twice as much as he had before⁸."

The reason of this doubtless was (as the Ancient Expositors have remarked), that Job's *children* were *not dead*, in the same sense that his *cattle* were. His *cattle* had perished, never to revive; but his *children* will rise⁹ again at the great Day. Thus, in a certain sense, his children also were doubled. And the two facts,—namely, that each of his four kinds of cattle, his sheep, his camels, his oxen, and his she-asses, was exactly doubled, and that his sons and daughters were *the same* in number as they had been before, gave additional proof of the miraculous intervention of God, and confirmed the faith of Job, who had given utterance to that sublime declaration which the Universal Church of God has ever regarded as one of the noblest testimonies in the Bible to the doctrine of the Resurrection of the Body¹⁰.

VI. But further: We ought not to read the Book of Job without lifting up our eyes to our Lord and Saviour JESUS CHRIST.

Job was a type of Christ. Job prefigured Christ as the Man of Sorrows. His name, JOB, signifies the *afflicted one*¹¹. Job was tempted by Satan. Job, the righteous servant of Jehovah, was delivered up by God to Satan, to be tried by him. So Christ, "the righteous Servant¹²," the Beloved Son of God, was delivered up by God to be tempted by Satan, in the Wilderness, at Gethsemane, and on Calvary. Job was rich—"the greatest man of the East"—and became poor; so did Christ. "Ye know," says St. Paul¹³, "the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Job was tempted by means of woman, even his own wife, who was suborned by Satan as an instrument against him; Christ, the Seed of the Woman, was assaulted by Satan in that human nature which He derived from Woman, and was thus afflicted even to death. Job, the "perfect and upright man, who feared God, and eschewed evil," was accused and condemned as a sinner by his own friends; so was Christ.

¹ 1 Cor. i. 31.

² See on i. 1.

³ Job xlii. 8.

⁴ Job xlii. 10. 12.

⁵ Job xlii. 12, compared with i. 3.

⁶ See on Job xlii. 12, compared with i. 15.

⁷ Job xlii. 13, compared with i. 2.

⁸ Job xlii. 10.

⁹ See on Job xlii. 15.

¹⁰ See on Job xix. 23—29.

¹¹ See further on Job i. 1.

¹² Isa. liii. 11.

¹³ 2 Cor. viii. 9.

Job seemed to be stricken by God, and to be forsaken by Him; so did Christ; "We did esteem Him stricken, smitten of God, and afflicted;" "We hid as it were our faces from Him; He was despised, and we esteemed Him not¹." Job defeated Satan, and after his sore trial, "the Lord gave Job twice as much as he had before," and blessed "the end of Job more than his beginning²." And so Christ repulsed Satan at the Temptation, and triumphed over him by suffering. He conquered Satan by the Cross, and overcame Death by dying³; and He purchased to Himself an Universal Church by His own Blood⁴, and God gave Him the "Name which is above every Name, that at the Name of Jesus every knee should bow⁵."

After his acceptance by God, Job was commanded to offer sacrifices as a Priest, and to intercede for his friends who had condemned him as a Malefactor; so Christ, after He had suffered, and was risen from the dead, and had ascended into heaven, was constituted by God to be the Great High Priest of the whole world. He had been "numbered with the transgressors," and yet He "made intercession for the transgressors⁶;" and His sacrifice was offered even for those who had rejected Him as a sinner. He is the "One Mediator between God and Men⁷," and He "ever liveth to make intercession for us," at God's right hand in the heavenly Temple.

Here are some *analogies* between Job and Christ; and they are made more striking and instructive by the great fundamental *contrast* between Job, the human type, and CHRIST, the Divine Anti-type. That difference is this. Job was an upright man, but he was not exempt from human infirmities; he could not justify himself, and much less could he justify others. In order to be accepted by God, he must abase himself before Him, and must repent in dust and ashes, and must seek for justification from God. He could not conquer Satan by his own strength, but must acknowledge his own weakness, and look for help from God. This is the turning-point in Job's history. To this he was at length brought. This was the crisis. As long as he had failed to see clearly those truths, so long the scales hung trembling in the balance, and his struggle with Satan continued. But as soon as he had cried to God with penitential self-humiliation, "Behold, I am vile, what shall I answer Thee? I will lay mine hand upon my mouth⁸," and "I know Thou canst do every thing," then he conquered Satan, and was accepted and rewarded by God. But the Divine Job, Jesus Christ, was without spot and blemish. "No guile was found in His mouth;" "He knew no sin;" He is "the Just One;" He is "Jesus Christ the Righteous." He was "holy, harmless, undefiled, separate from sinners." And not only so, but "He bare our sins." "God hath laid on Him the iniquities of us all;" and "He took away our sins." He is the only meritorious cause of Justification to others. "By His knowledge shall My righteous servant justify many⁹;" and this Justification is procured for us by His Death and Resurrection. The love of God the Father is the one source of all blessing to men; and justification is the free gift of His grace to us; but it is obtained for us by the Death of Christ, and is apprehended by Faith in its saving efficacy, and is held fast by conformity to His Death and sufferings¹⁰. And Christ conquered Satan by His own power, and trampled him under foot, and spoiled him of his goods. He did this by His death. As the Apostle says, "By death He destroyed him that had the power of it, that is, the Devil, and delivered those who through fear of death were all their lifetime subject to bondage¹¹;" and He brought life and immortality to light through the Gospel¹². And He not only conquered Satan, and bruised the Serpent's head¹³ by His own might, but He has given to all His faithful followers the power to "tread on serpents and scorpions, and over all the power of the Enemy¹⁴." Therefore when we look to the Cross of Christ, and to Him who died for us, we may take up the triumphant pæan of the holy Apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord¹⁵."

¹ Isa. liii. 3, 4. This fifty-third chapter of Isaiah, which foretells the sufferings of Christ, and the glory that would follow, is like an evangelical commentary on the Book of Job.

² See Job xlii. 10—12. ³ See Heb. ii. 14.

⁴ Acts xx. 28. 2 Cor. v. 21. Eph. i. 7. Col. i. 14. 1 Pet. i. 18, 19. Heb. ix. 12, 14. Rev. v. 9.

⁵ Phil. ii. 9, 10: and on other analogies between Job's victory and Christ's, see below, on xlii. 10—17.

⁶ Isa. liii. 12. Mark xv. 28. Luke xxiii. 33. Heb. vii. 25; ix. 24.

⁷ 1 Tim. ii. 5.

⁸ Job xl. 4, 5.

⁹ Isa. liii. 11. Cp. Acts xiii. 39. Rom. iii. 21, 24, 26; v. 1. 9. Gal. iii. 8, 11; v. 1. Phil. iii. 9. See below, the *Introduction* to the Epistle to the Romans, for the Scriptural authorities on this subject.

¹⁰ Phil. iii. 8—10.

¹¹ Heb. ii. 15. Col. ii. 15. 2 Tim. i. 10. 1 Cor. xv. 26. Hosea xiii. 14.

¹² 2 Tim. i. 10.

¹³ Luke x. 19.

¹⁴ See on Gen. iii. 15.

¹⁵ Rom. viii. 35—38.

VII. To recapitulate what has been said:—

The design of the Book of Job is not merely to reconcile the sufferings which the righteous endure in this world with the attributes of God. It does this: but it does much more. It affords to us authentic evidence with regard to Patriarchal religion, both in faith and practice, such as was derived from God Himself at the beginning, and was professed by holy men, before the delivery of the Law from Mount Sinai.

The Book of Job unfolds to us a view of what otherwise we should know nothing, namely, of the social, moral, and spiritual condition of those pious Gentiles, and Patriarchal Tribes, which were not of the seed of Abraham, and were not subject to the Mosaic Law, but derived their moral and religious code, and their form of religious worship from primeval revelations and authentic traditions, which Almighty God Himself had vouchsafed to man at the beginning of the world. We have indeed a glimpse of the faith and worship of those pious Gentiles and aboriginal Patriarchal tribes in one scene of the Book of Genesis¹, where we contemplate the interview of Melchizedek, “the Priest of the Most High God,” with Abraham, who was blessed by him. We have another glimpse of the same spiritual intercommunion of pious Gentiles with the family of Abraham, in the interview of Jethro, Priest of Midian, with Moses, his son-in-law, and with Aaron, the Priest of Israel, as described in the Book of Exodus², and in their eating bread together, and in their joining together in blessing and praising God, and in sacrificial worship and communion, just before the Israelites came to Mount Sinai, where the Mosaic Law was given.

But in the Book of Job,—if we may so speak,—these scenes are expanded into a great Patriarchal drama. How deeply interesting and instructive is the view which it reveals to us of the private and public life, of the pure faith, of the grand and simple worship, of the blameless manners, the unswerving justice, the large-hearted sympathy, and ungrudging liberality, especially as exemplified in the character of Job himself, and of the pensive air, and meditative mien, and the grave and wise speeches of those venerable generations of men, who lived in honour and in peace,—as it were in a sacred Arcadia,—among their numerous herds and flocks, of oxen and sheep, camels and she-asses, beneath the bright starry skies of Chaldaea, or among the green pastures of Gilead, or pitched their tents in the rocky fastnesses of Edom, or ranged freely over the boundless wilds of Arabia.

The Book of Job opens to our view, as it were, a beautiful spiritual landscape, and peoples it with their forms, and with the picturesque scenery of their lives. It affords to us the cheering assurance that Almighty God did not leave Himself without a witness among them; that they believed in Him, and loved and served Him; and that they cherished in their hearts those pure primeval revelations which God had vouchsafed to Adam, to Seth, to Enoch, and to Noah; and that they looked forward in faith and hope to those blessed truths, which we behold more clearly displayed in the Gospel of Christ.

Thus we are brought into living and loving sympathy with them, and they are united in spiritual communion with us; and we feel, and exult in the thought, that all holy men of every age and clime, are joined together in one spiritual family, in One Catholic Church, embracing every age and clime, in Christ the Son of God, the Ever-blessed Saviour of the World. That sublime utterance of Job, which broke forth from him when reduced to the lowest depths of affliction, and yet full of hope and joy, was like the Voice of suffering Humanity in that Patriarchal Age, yearning for the Coming of Christ; and it shows that they extended their view beyond our age, and even to Christ's Second Coming, and to the Resurrection of the dead at the Last Day:

“I know that my Redeemer liveth,
And that He shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God³.”

The Book of Job also confirms the historical records and moral code of the Pentateuch; and it shows that though by reason of the peculiar condition of the Israelites at the Exodus, and because it was requisite that Jehovah, the God of Israel, should be manifested in the sight, not only of the Hebrews, but of the other Nations, especially of Egypt and Canaan, as the God of Nature, and Ruler of the Elements of the Universe, therefore the rewards promised and given to Israel for obedience to Him were *visible* and *temporal*; yet that these rewards, like the restoration of Job, were to be understood as earnest and pledges of *future spiritual* blessings, infinite, and eternal; and were

¹ Gen. xiv. 18—20.

² Exod. xviii. 1—12.

³ Job xix. 25, 26.

to be interpreted by the light of such revelations as that which the Book of Job shows to have been vouchsafed to the Patriarchs, and which testified of a Redeemer, and of the Resurrection¹ of the body, and of a Judgment to come.

Let us contemplate Job when he expressed that hope. He who was once "the greatest man in the East," was sitting on the ground among the ashes. He had been reduced from affluence to poverty; he was bereft at once of all his property and children; smitten with a sore disease; tempted by his own wife; forsaken and slandered by his friends. He was suffering all these afflictions. The combined weight of them all pressed upon him at once. But he did not sink under the burden; he did not faint under this accumulated load. No. Like the Palm-tree of his own Arabia, which, it is said, grows more vigorously under the pressure of weights hung upon it, so the boughs and branches of Job's moral being shot upward with an inner spring of spiritual elasticity. They sprung upward with more energy, the more they were pressed downward by the weight of superincumbent sorrow. And why? Because they were refreshed and saturated with the vital sap of Divine grace, which flowed with a genial current within them, and gave them buoyancy and vigour. Like the Palm-trees in the wilderness of Shur, near the wells of Elim, which Moses describes in the fifteenth chapter of Exodus², Job was, indeed, in a moral wilderness, forsaken of this world. But he was also like those Palm-trees, fair and flourishing by the side of clear wells of fresh and living water; he was like the "tree planted by the waterside"³ of spiritual comfort, and his "leaf did not wither;" and like those Palm-trees, he bore sweet spiritual fruits, which all true Israelites may taste, and by which all may be refreshed, in their mortal pilgrimage through this earthly wilderness, to the Canaan of our heavenly rest.

Thus the Book of Job bears witness to the Gospel of Christ. It shows that Christianity is in perfect harmony with, and a full development of, that pure, primeval religion which was professed by the Patriarchs, and which was delivered to Mankind by God Himself at the beginning.

Further, the Book of Job reveals to us whence evil comes, and whence Man's deliverance from evil, and his acceptance with God, and fruition of eternal good, are derived. The afflictions of the righteous are *not from God*, though for wise and merciful ends they are *permitted by God*. They are from Satan⁴, the Enemy. And it shows that Satan's power is limited, and subject to God. Satan can do nothing without God's leave; therefore man must seek for the help of God, in order to conquer Satan. And God enables all His faithful servants to conquer Satan. God makes all evil to be ministerial to men's highest interests, and even to their infinite and eternal good, if they do not rely on themselves, but humble themselves in penitential self-abasement before Him, and resort to Him for help in His appointed way.

The character of Elihu, and his expostulations with Job, represent the office of the Church of God, bringing even the best of men to a sense of their own weakness and dependence upon God, and of their need of pardon and grace from Him, and to a condition of self-humiliation before His Divine Majesty, and Infinite Justice and Power, and to a devout recognition of His Wisdom and Love in all His dispensations. And the retirement of Elihu from our sight, in order to make way for the appearance of Jehovah Himself, reminds us that the Work of the Church of God in the Ministry of the Word, is not final and sufficient, but is only preparatory and manuductory; and that its office is to bring the soul of the penitent to *personal communion with God*. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes⁵." The moral uses of this Book are to teach us whence evil proceeds, and what the true character of afflictions is; and how we ought to deal with them, and to demean ourselves under them; and how Satan is to be overcome, and how we may find a gracious acceptance with God, and may hereafter be enabled to look back on all our earthly afflictions as on so many steps in a spiritual ladder which has led us up to heavenly glory.

In this respect the Book of Job is to the Old Testament what the history of Christ's Temptation by Satan, and of His agony in Gethsemane, and of His Crucifixion on Calvary, followed by His glorious Resurrection and Ascension into heaven, and the overthrow of the power of Satan, and the Redemption of the World, is to the New Testament. But there is this difference. Christ overcame Satan by His own power, because Christ is perfectly holy and righteous. Satan was overcome by Job, not by his own power, but by the power of God, acting in him, with him, and by him.

¹ See on Job xix. 23—29.

² See above, on Exod. xv. 27.

³ Ps. i. 3.

⁴ See on Job i. 6.

⁵ Job xlii. 5, 6.

VIII. *On the historical character and authorship of the Book of Job ; and on the time in which he lived.*

The BOOK of JOB was received as an integral part of the Word of God, by the Ancient Hebrew Church ; and by our Lord JESUS CHRIST, and by His Apostles. Hence, it must be regarded as true. Now, the Book of Job distinctly states that Job was an *historical person*. It begins with the words, “*There was a man in the land of Uz, whose name was Job.*” It specifies the number and kinds of his cattle, the number of his children, the names of his three daughters¹, and of his friends ; the place where he dwelt, the years which he lived after his affliction. Therefore the Book of Job is not an Allegory, as some have imagined², but a true history.

This is further evident from the fact, that Job is mentioned in other parts of Holy Scripture, as a well-known historical person, and is classed with other persons who had a real existence. God says to Jeremiah³, “*Though Moses and Samuel stood before Me, yet My mind could not be toward this people.*” And in a similar strain, the Lord says to Ezekiel⁴, “*Though these three men, Noah, Daniel, and Job, were in it*” (that is, in the land that sinneth against Me by trespassing grievously), “*they shall deliver but their own souls by their righteousness.*” Since Noah and Daniel, Moses and Samuel, were historical personages, Job, who is described by God in precisely the same terms as they are, is an historical personage also. Indeed, the whole sense of the passage would be weakened, if Job were only a creature of the imagination.

The same remark may be applied to the mention of Job in the New Testament. St. James refers his readers to the Hebrew Prophets, who had spoken in the name of the Lord, as examples of suffering affliction, and of patience, or long-suffering⁵. He also encourages them in prayer by the example of Elijah⁶ ; and in a passage which occurs between these two paragraphs, he says, “*Behold, we count them happy which endure. Ye have heard of the patience (or endurance) of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.*” Since, then, Elijah and the other Prophets were historical persons, so also was Job, who is combined with them. Indeed, the force of the Sacred Writer’s argument in proposing Job as an example of endurance, would be altogether lost, if Job had no real existence, but was a mere allegorical phantom.

This opinion is confirmed by the testimony of the ancient Hebrew Church, which regarded Job as an historical person⁷, and by that of the Universal Church of Christ.

The objections which have been alleged by some against the historical veracity of the Book will be considered in their proper places in the course of the following notes.

The age in which Job lived was probably that of the Exodus. The length to which his life extended bespeaks him as belonging to the line of the Patriarchs. Like Abraham and Melchizedek, Job acted as a Priest. The only form of corrupt worship with which he seems to have been acquainted was the earliest deflection from original purity ; the adoration of the heavenly bodies⁸.

Job’s friend, Eliphaz the Temanite, may have been the son of Teman, the son of Eliphaz, the son of Esau⁹. If so, he was fifth in descent from Isaac, through Esau¹⁰ ; he cannot have been earlier¹¹ ; and Amram, the father of Moses, was in the fifth generation from Isaac¹², through Jacob.

In the Book of Job, there seem to be some references to the Exodus ; but there is no allusion to the wonderful acts of God in the days of Joshua, in exterminating the seven nations of Canaan, and planting the people of Israel in their land. When we consider that Job lived in the neighbourhood of Palestine, and that such miraculous interpositions as those which took place in the days of Joshua, afforded clear and apt illustrations of the assertions made by the friends of Job, and by Job himself in the course of the Book, it seems to be a reasonable inference that the events described in the Book of Job were anterior to the entrance of Israel into Canaan. Job is placed by some of the Christian Fathers at a point between Abraham and Moses, and also between Joseph and Moses¹².

With regard to the time at which the Book of Job was written, some critics have assigned it to the age of Solomon¹³. But it is more reasonable to suppose that it was not much posterior to

¹ Job xlii. 13, 14.

² Some of the Talmudists, see *Bava Bathra*, i. f. 15. *Hävernick*, p. 326. *Davidson*, ii. 182—185. *Schlottmann*, Einleitung, pp. 4—6, who defends the historical character of the book, which has been questioned by *De Wette* and others.

³ Jer. xv. 1.

⁴ Ezek. xiv. 14.

⁵ James v. 10.

⁶ James v. 17.

⁷ Cp. Tobit ii. 14.

⁸ See Job xxxi. 26, 27.

⁹ See Gen. xxxvi. 10—15.

¹⁰ See Exod. vi. 14—20.

¹¹ The *Sept.* (ad finem libri) makes him fifth from Abraham.

¹² See *S. Clemens Alcx.*, Strom. iv. 17 ; *Euseb.*, Dem. Evangel. i. 6. 5 ; *S. Chrys.*, De Paulo, vol. viii. p. 35, ed. Savil. Pro-

bably these opinions were grounded in part on the Apocryphal Appendix to the *Sept.* and *Theodotion*, which identified Job with Jobab, Gen. xxxvi. 33 ; cp. *Carpzov*, ii. 37. *Hottinger*, Smegma Orientale, pp. 381. 452, and many modern writers also, such as *Lightfoot*, *Carpzov*, *Eichhorn*, *Bertholdt*, *Ilgen*, *Stuhlmann*, place him before Moses. See also the *Rev. Canon Cook* in his excellent article in *Bib. Dict.* i. 1098, 1099.

¹³ So *Hävernick*, *Vaihinger*, *Hahn*, *Keil*, *Oehler*, *Hoffmann*, *Schlottmann*, *Delitzsch* ; others, as *Ewald*, *Heiligstadt*, *Magnus*, place it about 300 years later : see *Hävernick*, Einleit. pp. 338, &c. ; *Keil*, Einleit. p. 362.

the age of Job himself. A narrative of such memorable events as are related in it concerning one who is characterized as "the greatest of all the men of the East¹," would not long be delayed after they had happened. Such discourses also as are contained in it could not easily be handed down by oral tradition, but would be committed to writing as soon as they were uttered. There is something significant in that solemn utterance of Job himself:—

"Oh that my words were now written!

Oh that they were printed in a book²!"

His wish would assuredly be complied with. Job himself in the course of the hundred and forty years during which his life was prolonged, after his restoration, would have taken care that God's mercies to himself should be recorded, and that the divine truths and heavenly consolations to be derived from his history should be conveyed in an authoritative form to posterity.

In addition to these considerations, it may be observed, that we find allusion to the Book of Job, in the thoughts and language of other Books of Holy Scripture, especially in the Psalms and Proverbs³. The adoption of the language of the Book of Job

¹ Job i. 3.

² Job xix. 23.

³ The following parallels may be noticed:—

JOB iv. 8.

They that plow iniquity,
and sow wickedness, reap the
same.

PROVERBS xxii. 8.

He that soweth iniquity,
shall reap vanity.

v. 17.

Happy is the man whom
God correcteth: therefore de-
spise not thou the chastening
of the Almighty.

iii. 11.

Despise not the chastening
of the Lord, neither be weary
of His correction.

viii. 13.

The hypocrite's (the sinner's)
hope shall perish.

x. 28.

The expectation of the
wicked shall perish.

xviii. 5.

The light of the wicked
shall be put out, and the spark
of his fire shall not shine.

xiii. 9.

. . . the lamp of the wicked
shall be put out.

xxiv. 20.

. . . the candle of the wicked
shall be put out.

xxi. 30.

The wicked is reserved to
the day of destruction. They
shall be brought forth to the
day of wrath.

xvi. 4.

The Lord hath made all
things for Himself; yea, even
the wicked for the day of
evil.

xxiv. 23.

His eyes are upon their
ways.

xv. 3.

The eyes of the Lord are in
every place, beholding the evil
and the good.

xxvi. 8.

He bindeth up the waters in
His thick clouds.

xxx. 4.

Who hath bound the waters
in a garment.

xxviii. 13, &c.

Man knoweth not the price
thereof; neither is it found
in the land of the living. . . .
It cannot be gotten for gold,
neither shall silver be weighed
for the price thereof. . . . the
price of wisdom is above rubies.

iii. 13, &c.

Happy is the man that
findeth wisdom, and the man
that getteth understanding.
For the merchandise of it is
better than the merchandise
of silver, and the gain thereof
than fine gold. She is more
precious than rubies.

xxviii. 28.

The fear of the Lord, that
is wisdom; and to depart from
evil is understanding.

i. 7.

The fear of the Lord is the
beginning of wisdom.

ix. 10.

. . . and the knowledge of
the Holy is understanding.

xxxii. 8.

There is a spirit in man, and
the inspiration of the Almighty
giveth them understanding.

ii. 6.

The Lord giveth wisdom:
out of His mouth cometh
knowledge and understanding.

JOB xxxii. 21.

Let me not, I pray you,
accept any man's person.

xxxiv. 11.

The work of a man shall He
render unto him, and cause
every man to find according to
his ways.

xxxv. 12.

There they cry, but none
giveth answer, because of the
pride of evil men.

xxxvi. 19.

Will He esteem thy riches?

JOB v. 3.

I have seen the foolish taking
root, but suddenly I cursed his
habitation.

v. 10.

Who giveth rain upon the
earth, and sendeth waters upon
the fields.

v. 15.

He saveth the poor from the
sword . . . from the hand of
the mighty.

v. 17.

Happy is the man whom
God correcteth.

v. 20.

In famine He shall redeem
those from death.

v. 21.

Thou shalt be hid from the
scourge of the tongue.

v. 25.

Thy seed shall be great.

vi. 4.

The arrows of the Almighty
are within me.

vii. 7.

O remember that my life is
wind.

vii. 10.

Neither shall his place know
him any more.

PROVERBS xxiv. 23.

It is not good to have re-
spect of persons in judgment.

xxiv. 12.

Shall not He render to every
man according to his works?

i. 28.

They shall call upon Me,
but I will not answer.

xi. 4.

Riches profit not in the day
of wrath.

PSALM xxxvii. 35, 36.

I myself have seen the wicked
in great power . . . Yet he
passed away: and, lo, he was
not.

lxxv. 9.

Thou visitest the earth, and
waterest it.

xxxv. 10.

Who is like unto Thee,
which deliverest the poor from
him that is too strong for
him?

xciv. 12.

Blessed is the man whom
Thou chastenest, O Lord.

xxxiii. 19.

To deliver their soul from
death, and to keep them alive
in famine.

xxxii. 20.

Thou shalt keep them se-
cretly in a pavilion from the
strife of tongues.

xcii. 2.

His seed shall be mighty
upon earth.

xxxviii. 2.

Thine arrows stick fast in
me.

lxxviii. 39.

He remembered that they
were . . . a wind that passeth
away.

lxxxix. 47.

Remember how short my
time is.

ciii. 16.

The place thereof shall know
it no more.

by David, Solomon, Amos, Isaiah, and Jeremiah, attests that it was received as a Sacred Book¹.

<p>JOB vii. 17. What is man, that Thou shouldst magnify him? and that Thou shouldst set Thine heart upon him?</p>	<p>PSALM viii. 4. What is man, that Thou art mindful of him?</p>	<p>JOB xvi. 10. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully.</p>	<p>PSALM xxii. 13. They gaped upon me with their mouths.</p>
	<p>cxliv. 3. Lord, what is man, that Thou takest knowledge of him?</p>	<p>xvii. 7. Mine eye also is dim by reason of sorrow.</p>	<p>vi. 7. Mine eye is consumed because of grief.</p>
<p>viii. 22. They that hate Thee, shall be clothed with shame.</p>	<p>xxxv. 26. Let them be clothed with shame and dishonour that magnify themselves against me.</p>	<p>xix. 5—9. 13. If indeed ye will magnify yourselves against me, and plead against me my reproach:</p>	<p>xxxviii. 16. For I said, Hear me, lest they should rejoice over me: when my foot slippeth, they magnify themselves against me.</p>
<p>ix. 34. Let Him take His rod away from me, and let not His fear terrify me.</p>	<p>xxxix. 10. Remove Thy stroke away from me.</p>	<p>Know now that God hath overthrown me, and hath compassed me with His net.</p>	<p>lxxxviii. 8. Thou hast put away mine acquaintance far from me;</p>
<p>x. 3. Is it good unto Thee that Thou shouldst oppress, that Thou shouldst despise the work of Thine hands?</p>	<p>cxviii. 8. Thy mercy, O Lord, endureth for ever; forsake not the works of Thine own hands.</p>	<p>Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.</p>	<p>Thou hast made me an abomination unto them: I am shut up, and I cannot come forth.</p>
<p>x. 8. Thine hands have made me and fashioned me together round about; yet Thou dost destroy me.</p>	<p>cxix. 73. Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments.</p>	<p>He hath fenced up my way that I cannot pass, and He hath set darkness in my path.</p>	<p>lxxxix. 44. Thou hast made his glory to cease, and cast his throne down to the ground.</p>
<p>xi. 11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.</p>	<p>cxix. 14, 15. I will praise Thee; for I am fearfully and wonderfully made. My substance was not hid from Thee, when I was made in secret.</p>	<p>He hath stripped me of my glory, and taken the crown from my head.</p>	<p>My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off.</p>
<p>x. 20, 21. Are not my days few? cease then, and let me alone, that I may take comfort a little.</p>	<p>xxxix. 5. 13. Behold, Thou hast made my days as an handbreadth . . .</p>	<p>He hath put my brethren far from me, and my acquaintance are verily estranged from me.</p>	<p>xvii. 15. I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.</p>
<p>Before I go whence I shall not return, even to the land of darkness and the shadow of death.</p>	<p>O spare me, that I may recover my strength, before I go hence, and be no more.</p>	<p>Though after my skin worms destroy this body, yet in my flesh shall I see God.</p>	<p>lviii. 10, 11. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.</p>
<p>xi. 13. 17. If thou prepare thine heart, and stretch out thine hands towards Him.</p>	<p>xxxvii. 5, 6. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.</p>	<p>xix. 29. Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.</p>	<p>So that a man shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth.</p>
<p>Thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.</p>	<p>And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.</p>	<p>xxiii. 10, 11. He knoweth the way that I take: when He hath tried me, I shall come forth as gold.</p>	<p>lxvi. 10. Thou, O God, hast proved us: Thou hast tried us, as silver is tried.</p>
<p>xiii. 21. 28. Withdraw Thine hand far from me . . . And he, as a rotten thing, consumeth, as a garment that is moth-eaten.</p>	<p>xxxix. 10, 11. Remove Thy stroke away from me . . . When Thou with rebukes dost chasten man for his iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity.</p>	<p>My foot hath held His steps, His way have I kept, and not declined.</p>	<p>xliv. 18. Our heart is not turned back, neither have our steps declined from Thy way.</p>
<p>xiv. 1, 2. Man that is born of a woman, is of few days, and full of trouble.</p>	<p>xc. 3. 5, 6. Thou turnest man to destruction . . .</p>	<p>xxiv. 14, 15. The murderer rising with the light killeth the poor and needy, and in the night is as a thief.</p>	<p>x. 8. 11. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.</p>
<p>He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.</p>	<p>Thou carriest them away as with a flood; . . . in the morning they are like grass which groweth up.</p>	<p>The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.</p>	<p>He hath said in his heart, God hath forgotten: He hideth His face; He will never see it.</p>
<p>In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.</p>	<p>ciii. 15. As for man, his days are as grass: as a flower of the field, so he flourisheth.</p>	<p>xxviii. 28. And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.</p>	<p>cx. 10. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments.</p>
		<p>xxix. 18. I said, I shall die in my nest.</p>	<p>xxx. 6. In my prosperity I said, I shall never be moved.</p>

¹ Dr. Pusey on Daniel, p. 324.

Many learned writers, in ancient and modern times, have assigned the authorship of the Book of Job to Job himself¹; others to Moses². Whoever the author was, it seems most likely that its composition was almost contemporaneous with that of the Pentateuch.

It is not probable that it was anterior to the Pentateuch; because the Book of Job has ever been regarded as a divinely-inspired Scripture. If the Book of Job is divinely-inspired Scripture, it must have been divinely-inspired Scripture as soon as it was written, and must have been known and accepted as such at that time. For the very idea of *Scripture* involves the existence of a *Visible Church* to authenticate and guard it. We cannot imagine Scripture as floating in space; it must have a fixed home, where it is deposited, protected, and avouched to the world as *Scripture*. We find that as soon as the Pentateuch was written, it was committed by God's command to the keeping of the Hebrew Church, and was consigned to the Holy of Holies, to be laid up there³. Some such visible attestation was necessary for the Book of Job, if it was to be accredited as Scripture. Where no Visible Church is, there is no Scripture. Doubtless, there was a Visible Church in ante-Mosaic times. And it is possible that a Divinely-inspired Book might have been in the keeping of its Priesthood,—for instance, of Melchizedek,—and have thence been received into the Hebrew Canon by Moses. But we have no evidence of this; and it seems more probable, from allusions in the Book of Job to the events of the Exodus, and from the circumstances of the case itself, that the Book of Job was received by the Hebrew Church, *in addition* to the Pentateuch, already written and accepted by that Church, as Divinely inspired, rather than that the Pentateuch was written as an addition to the Book of Job, already known to be inspired. The Book of Job is supplementary to the Pentateuch, and not the Pentateuch to the Book of Job.

The Book of Job appears to have been designed, not as has been alleged by some to be a protest against the doctrine of a temporal retribution, which, it is erroneously said, is the only retribution that is propounded in the Pentateuch, but as an adjunct to the Pentateuch, and as a spiritual interpretation of it⁴. The Book of Job is like a beautiful satellite to the Pentateuch, and sheds a lunar lustre upon it, and lights up the shadows of temporal promises with the spiritual splendour of everlasting truths.

That the writer of the Book should not be known to us, is, with reverence be it said, a providential dispensation. In this, and in some other respects, God teaches by silence. "Who committed the Book of Job to writing (says *S. Gregory*⁵) is a superfluous inquiry. We faithfully believe that the Author of it is the Holy Ghost. He dictated it, in order that it might be written, and in this sense He was the Writer of it. If we receive a letter from a great man, we do not busy ourselves with asking with what pen it was written, but we study the letter itself. We have the Book of Job, why should we ask with what pen it is written? The Holy Spirit is the Author of it."

JOB xxx. 9.

And now am I their song,
yea, I am their byword.

xxx. 16.

My soul is poured out upon
me . . .
My bones are pierced in
me.

xxxi. 7, 8.

If my step hath turned out
of the way, and mine heart
walked after mine eyes . . .
Then let me sow, and let
another eat; yet, let my off-
spring be rooted out.

PSALM lxi. 12.

They that sit in the gate
speak against me; and I was
the song of the drunkards.

xlii. 4, 10.

I pour out my soul in me
. . .
As with a sword in my bones,
mine enemies reproach me.

xliv. 18, 20.

Our heart is not turned
back, neither have our steps
declined from Thy way;
If we have forgotten the
name of our God, . . . Shall
not God search it out? for He
knoweth the secrets of the
heart.

JOB xxxvi. 26, 27, 32.

Behold, God is great, and
we know Him not, neither
can the number of His years
be searched out.
For He maketh small the
drops of water . . .
With clouds He covereth
the light . . .

xl. 4, 5.

Behold, I am vile; what
shall I answer Thee? I will
lay mine hand upon my mouth.
Once have I spoken; but
I will not answer: yea, twice;
but I will proceed no further.

PSALM xc. 2.

Before the mountains were
brought forth, or ever Thou
hadst formed the earth and
the world, even from everlasting,
Thou art God.

cxlvii. 8.

Who covereth the heaven
with clouds, who prepareth rain
for the earth.

li. 4.

Against Thee, Thee only,
have I sinned: . . . that Thou
mightest be justified when
Thou speakest, and be clear
when Thou judgest.

xxxix. 9.

I was dumb: I opened not my
mouth, because Thou didst it.

¹ See *Carpzov*, ii. 54—56.

² So the Talmudists in *Bava Bathra*, and *Kimchi*, and *Ben Gerson*; *Hottinger*, *Thesaurus*, p. 499. *Carpzov*, Int. ii. 52. *Professor Lee*, *Intro.*, pp. 36—48. The late *Dr. W. H. Mill* calls the Book of Job "the most ancient composition of which we have any knowledge." *Dr. Mill* says, that "the Arabian character of the imagery, the intermixture of features in nature and art, is peculiar to the land of Egypt. All point to Moses,

while yet an exile in Midian, with Jethro, as its probable author." The Book has been ascribed to a pre-Mosaic age, by *Bertholdt*, *Eichhorn*, *Ilgen*, and others; and to the Mosaic Age, by *I. D. Michaelis*, *Jahn*, and others. See *Keil*, *Einleit.* p. 362.

³ See above, on Deut. xxxi. 9.

⁴ See above, p. xiv.

⁵ *S. Gregory*, in cap. i.

Besides, the Book of Job is like a lesser Bible; it is a Bible of the Universal Primitive Church of God, the Church of the Patriarchs, the Church of Paradise. If it were identified in our minds with any one person of any one age or country, this true view of its primeval catholicity would be obscured. The Book of Job comes to us like Melchizedek, without any genealogy. It is a Prophecy from God Himself, and it stretches its comprehensive range from the records of Creation, even to the General Resurrection, and the Day of Doom.

IX. The Commentaries, both Hebrew¹ and Christian, on the Book of Job, are numerous and valuable. Much has been done for the elucidation of the language of this Book, which has been justly described by S. Jerome and Luther as one of the most difficult in the Old Testament, by the labours of Biblical Critics², especially *Albert Schultens*, in his edition of it³. He has been followed with success by many philologists, especially *Elizabeth Smith*, Lond. (1810), *Dr. M. Good*, Lond. (1812), *Rosenmüller* (1824), *Umbreit* (1824—1832), *Lange* (1831), *Ewald* (1836—1854), *Professor Lee* (1837), *Hirzel* (1839—1852), *Vaihinger* (1842), *Wette* (1849), *Hahn* (1850), *Schlottmann* (1851), *Magnus* (1851), *Carey* (1858), *A. B. Davidson* (1862), *Delitzsch* (1864), *Coleman* (1871).

There is no Book of the Old Testament, on the language of which so much light has been shed by the Philology of the last and present centuries, as the Book of Job. The Ancient Versions of this Book, especially the Septuagint, are not satisfactory⁴. It may perhaps be doubted, whether, when all things are taken into consideration, it would be expedient that our English Authorized Version of any *other* Book of Holy Scripture should be altered, except by means of such emendations as might easily be suggested in the *margin*. But the Book of Job seems to stand on a different footing. Many parts of it are very perplexing to the English Reader: and though there is a dignity and majesty in the language of our Authorized Translation, which contrasts most favourably with all recent attempts to render it into English, yet it would seem desirable, that, due regard being had to the grand simplicity of that noble Version, it should receive such improvements sparingly applied by the careful touch of affectionate reverence, as have now been placed within our reach, by the Providence of Him, to Whose Spirit the Divine Original is due⁵.

But, on the other hand, while we are duly thankful for the aids which have accrued in modern times for the interpretation of the letter of this Sacred Book, we cannot but deplore that recent Criticism, which, with a few happy exceptions, has declined from the standard of earlier times in the appreciation of its spirit⁶. The Book of Job is full of Divine mysteries, and it was regarded in this view by the Ancient Church. It cannot be rightly understood, unless it be read by the light of the Gospel. Happily, we possess a rich storehouse of early Christian Exposition, representing with remarkable unanimity the sense of Ancient Christendom, both in the East and the West⁷.

It has been the endeavour of the Editor of the present volume, to blend the venerable traditions of Ancient Theology with the critical results of Modern Philology; and he now humbly commends his labours on this wonderful Book to the grace of Almighty God, with an earnest prayer for His blessing upon them.

¹ e.g., those of *S. Jarchi*, or rather, *Raschi*, *Abenezra*, *Levi Ben Gerson*, and others. See *Carpzov*, ii. 81; and *Delitzsch*, Einleit. § 12.

² A list of whose works may be seen in the valuable Commentary of *Franz Delitzsch*, Leipsic, 1864. Einleit. § 12, pp. 23—30, or pp. 33—44 of the English translation. Edinburgh. 2 vols. 1866.

³ In 2 Vols. 4to, Lug. Bat. 1737.

⁴ *Delitzsch*, Einleitung, § 12, p. 24.

⁵ The alterations which seem to be needed in our English Authorized Version, will be suggested in the following notes on the Book itself.

⁶ A remarkable specimen of this may be seen in chapters xl. 15—24; xli. 1—34. Modern Criticism having abandoned that spiritual interpretation of these two chapters, which was received in the Church Universal for more than 1000 years, some recent critics have proceeded to *reject* these chapters themselves, their mere *literal* sense being felt to be too mean for the occasion. The *spiritual* interpretation of these chapters not only serves to vindicate their genuineness, and to exhibit them in their true light suitably to the grandeur of the occasion, but also has the additional advantage of confirming the authenticity of the *prologue* of the Book (viz., of the first two chapters, in which Satan is introduced), and which also have been rejected as spurious by some modern critics. Thus one portion of the Book, rightly understood, not only justifies itself, but also rescues another portion of the Book from that destructive criticism, which has attempted, in modern times, to obliterate it.

⁷ In addition to the expository observations scattered in the works of *Tertullian*, *S. Ambrose*, *S. Jerome*, *S. Augustine*, *S. Chrysostom*, and others, a great deal of valuable material of this kind will be found in two important works, one from the East, the other from the West; the former the Greek Catena of *Nicetas*, published by *Patrick Young*, at Lond., 1637, folio; the latter the large expository work of *S. Gregory the Great*, which occupies the greater part of the first volume of his works; ed. Paris, 1705. He has been followed by *Odo*, Abbot of Cluny, in *Bibl. Patr. Max.* xvii. 469; *Bruno Astensis*, in *Bibl. Patr. Max.* xx. 1664, and others. The Commentary of *Bede* is in substance the same as that of *Philippus*, which is found in the Appendix to *S. Jerome's Works*, ii. p. 70. There is also a valuable exposition of this Book in the writings of *Aquinas*, tom. i. pp. 1—175, ed. Venet., 1775; and in the Lent Homilies of the celebrated *Savonarola*, A.D. 1495. The Homilies of *Calvin*, and the Commentary of *Beza*, the great work of *Pineda*, 2 vols. folio, Col. Ag. 1600—1603, reprinted at Naples in 2 vols. 4to, 1859, and the less diffuse exposition of *Corderius*, Ant. 1656, reproduced with some useful additions in *Migne's Scripturæ Cursus Completus*, vols. xiii., xiv., Paris, 1841, are entitled to attention. The labours of *Drusius*, 1636, of *Codureus*, Paris, 1651, *Caryl*, Lond., 1646—1648, 12 vols., *Mercer*, 1651, *Bp. Patrick*, Lond., 1685, *Scultetus*, Franc., 1684, *Duguet*, Paris, 1732, a valuable spiritual paraphrase, and the learned Dissertations of *Samuel Wesley*, Lond., 1737, bring the series of interpretations to the time of *Albert Schultens*, whose edition has been already noticed, as forming an era in the exegetical history of this Book.

THE BOOK OF JOB.

I. ¹ THERE was a man ^a in the land of Uz, whose name was ^b Job; and that man was ^c perfect and upright, and one that ^d feared God, and eschewed

a Gen. 22. 20, 21.
b Ezek. 14. 14.
James 5. 11.
c Gen. 6. 9. &
17. 1.

ch. 2. 3. d Prov. 8. 13. & 16. 6.

THE allegations of some critics (e.g. *Hasse*, *Stuhlmann*, *Bernstein*, and others), who ascribe the Prologue and Epilogue of this Book to another writer than that of the rest of the work, have been examined and refuted by *Eichhorn*, *Einleit.* § 644; *Bertholdt*, *Einleit.* p. v. p. 2151; *Jäger*, *Commentar.* de integ. libri Job, p. 2, sqq.; *Hävernicks*, *Einleit.* iii. 360, 361.

CH. I. 1. *There was a man*] Observe the word *man*. Job was "perfect and upright, one that feared God, and eschewed evil," and is pointed out as such by God to Satan (see v. 8, and ii. 3, in both which places the word *man* occurs): he was perfect and upright, and God testified that there was "none like him in the earth" (i. 8; ii. 3); but still he was a *man*, and subject to human infirmities and frailties, like other dwellers on earth; and he could not justify himself, and is censured by God for attempting to do so (see xxxii. 1; xl. 8: cp. xxxiii. 9—12, and *S. Augustine* as quoted in *Prelim. Note* below to chap. xxxii.); and he is afflicted by God, in order to be brought to self-abasement, and to seek for righteousness, not in himself, but in God. And having been brought to this state of mind, he says, "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth" (xl. 4), and, "Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes" (xlii. 5, 6). And after this confession he is graciously accepted by God, and triumphs over Satan by humility.

An upright man like Job is chosen as the subject of this Book, in order that all may imitate him in his virtues; and also that all may know that no one among the sons of men can deliver himself by his own righteousness (see xl. 14), and that all may humble themselves before God, and seek for righteousness from Him; and that they, who see the consummation of the divine mystery of the Incarnation, and its consequent blessings, which Job foresaw and foretold from afar, and for which he earnestly longed (see on ix. 33, and on xix. 23—28), may look to "Jesus Christ the Righteous" (1 John ii. 1), and seek for justification by faith in Him.

The words,—"there was a man in the land of Uz, whose name was Job,"—placed by the Holy Spirit in the forefront of this Book, seem to be a sufficient refutation of the theory of some in modern days, who allege that there was not such a man as Job, but that he is a merely ideal personage. See above, *Introduction*.

—in the land of Uz] In Gen. xxii. 20, 21, after the history of the offering of Isaac on Moriah, it is related that Abraham heard that Nabor his brother had two sons born to him, "Uz his firstborn, and Buz his brother, and Kemuel the father of Aram." Thus Abraham's history is connected with that of Job. The "land of Uz" probably derived its name from the nephew of Abraham; and "Elihu, the son of Barachel, the Buzite, of the kindred of Ram," who performs so important a part in this Book (xxxii.—xxxvii.), was probably a descendant of Abraham's other nephew, Buz, and of Aram, his great-nephew.

For some reflections on the interesting spiritual inferences to be derived from the connexion of that text in Genesis (xxii. 20, 21) with the Book of Job, see below, on xxxii. 2.

The land of Uz is mentioned by Jeremiah (xxv. 20, 24) in connexion with Egypt and Philistia, Edom, Moab, Ammon and Dedan, Tema and Buz, and the kings of Arabia: and in Lamentations iv. 21 we read, "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." That land was probably in the north-western region of Arabia Deserta (*Olym-*
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pidor. in Catenâ, p. 2). The word *Uz* is rendered *Ausitis* by *Sept.*; and according to *Ptolemy* (v. 19. 2) the Aisite dwelt towards the west of Babylonia. This opinion harmonizes with what is related in v. 15 concerning the Sabæans, and the Chaldæans in v. 17; the former would have come to the land of Uz from the south, the latter from the east. This position agrees also with the notice of the country of Job's friends, Eliphaz the Temanite being from Edom, and Elihu the Buzite (xxxii. 2) being probably from the neighbourhood of Chaldæa; for Buz and Chesed were brothers (Gen. xxii. 21, 22); and it harmonizes with the mention of the Jordan in xl. 23, and of the Canaanites in xli. 6. Cp. *Hirzel*, p. 12; *Davidson*, ii. 180; *Carey*, p. 18; *Bevan*, B. D. ii. 1607. Some have placed the residence of Job in the neighbourhood of the Monastery of Job, to the south of Damascus, and east of the sea of Tiberias (so *Delitzsch*, pp. 33. 508—525); but this is hardly probable.

Many of the Christian Fathers who identified Job with Jobab (Gen. xxxvi. 33), supposed Job to have been an Idumæan, of the family of Edom or Esau (*S. Chrysostom*, ii. 327, vii. 735, ed. Montf.; *Theodoret* in Genes., Qu. 93). They rightly regard him as a representative of the family of Man outside the Hebrew Church, and as typifying Christ in the Gentile world. See *S. Gregory*, p. 9 in Job, "Homo gentilis, homo sine lege in medium adducitur, ut eorum qui sub Lege sunt, pravitas confundatur;" and *Prosper Aquitanus*, i. 73, who says, "Per virum potentem justum Job, ex Idumæâ gente, transitura Christi potentia in Gentes signabatur."

—Job] Heb. *Iyyob*, which signifies *afflicted*, *persecuted*, being derived from the Hebrew root *ayab*, to persecute as an adversary does, to afflict; see *Gesen.* p. 36, who compares the word *yillôd*, *born*, from *yalad*, to bear; cp. *Fuerst*, p. 70, who specifies some other derivatives; *Michaelis*, *Rosenmüller*, and *Éwald* deduce it from the Arabic, signifying a *returning one*, a penitent. This sense is appropriate, especially in connexion with the words of the Sacred Writer at the end of the Book (xlii. 10), "The Lord turned the captivity of Job:" and is not to be rejected; and it may not unfitly be combined with the former derivation,—the afflicted one,—which is authorized by the Christian Fathers, e.g. *S. Gregory*, *Moral.* p. 15; and is adopted by *Hengstenberg*, in his Lecture on Job; and *Hävernicks*, *Einleit.* p. 227; *Davidson*, *Intr.* ii. 175; *Hirzel*, and *Delitzsch*. This etymology illustrates Job's character as an object of *persecution* from Satan, i.e. the *Adversary* (v. 7), to whom God said, "I will put *enmity*" (Heb. *eybah*, a word connected with the Hebrew name Job) "between thy seed and her seed" (Gen. iii. 15).

With reverence be it said, this name of Job, the *afflicted one*, the man persecuted by Satan the Adversary of God and Man, suggests the typical analogies, which will be more evident in the sequel, between Job, the once wealthy prince of the East, who was reduced to poverty, and chastened by affliction, but was afterwards raised by suffering to greater glory than before, and CHRIST Himself, "the Man of sorrows," Who became poor for our sake (2 Cor. viii. 9), and was tempted by Satan, and was "despised and rejected of men" (as Job was by his friends), for "it pleased the Lord to bruise Him," and He was "esteemed as stricken, smitten of God, and afflicted;" but "saw of the travail of His soul, and was satisfied," and "prolonged His days" (Isa. liii. 3, 4, 10, 11), and overcame the Tempter, and was "made perfect through sufferings" (Heb. ii. 10: cp. Luke xxiv. 26).

It is not, therefore, without reason that *S. Gregory* says (p. 15), "*Job interpretatur dolens*, quo nimirum dolore Me-

evil. ² And there were born unto him seven sons and three daughters. ³ His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household ; so that this man was the greatest of all the † men of the east.

⁴ And his sons went and feasted in their houses, every one his day ; and sent and called for their three sisters to eat and to drink with them. ⁵ And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, ^e and offered burnt offerings

|| Or, cattle.

|| Or, husbandry.
† Heb. sons of the east.

e Gen. 8. 20.
ch. 42. 8.

diatoris Passio exprimitur," and again, "Beatus Job venturi cum corpore suo typum Redemptoris insinuat ;" *S. Gregory* also says, that Job, who foretold the mystery of the Incarnation by his words (see xix. 23—28), prophesied of Christ by his sufferings also. "Christi personam figuratiter gessit," says *Bede*. Indeed all the Fathers agree, that Job, the righteous man, to whom there was "none like in the earth" (i. 8), typified the perfectly Righteous One, the only undeserving Sufferer, the Sufferer upon the Cross, Him Who by His Death overcame death and Satan (Heb. ii. 14), and gained eternal glory (Phil. ii. 9, 10).

The Ancient Church marked this analogy by appointing the Book of Job to be read at seasons of meditation on the Passion of Christ. "In conventu Ecclesiæ in diebus legitur Passio Job . . . in quibus jejuniis et abstinentiis sanctam Domini nostri Jesu Christi Passionem sectamur" (*Origen*, ii. 851). Cp. below, ii. 9, 10 ; xlii. 10, 14, and *Archdn. Lee* on Inspiration, p. 440 : cp. *Hengst.*, *Delitzsch*, and above, *Introduction* to this Book.

The Book of *Job* had a special value in this respect, as interpreting the prophecies and correcting the notions of the Hebrew Nation, which, like Job's friends, was too prone to connect piety with prosperity, and sin with suffering ; and to infer the former from the latter. It prepared the World for a suffering Saviour, Messiah, and suggested cautions and expectations which raised the mind from earth to the contemplation of the victories of Faith. See the sublime application of this great truth in Heb. xi. 33—40 ; xii. 1—6, which supplies the best commentary on the sufferings of the saints, and on the history of Job, considered with reference to Christ.

— *perfect and upright*] Compare the character given in Gen. vi. 9 to Noah, who is joined with Job by *Ezekiel* (xiv. 14, 20). Job, who was not an Israelite, but a Gentile, pleased God (cp. v. 8), which was a proof that men might be justified without the deeds of the Law (see Gal. ii. 16 ; iii. 12—17. Rom. iv. 9, 10), and was an earnest and pledge of the salvation of all nations by faith in Christ.

— *perfect*] Not without human failings (see the former note). The original word here used (Heb. *tam*) is applied to Jacob (Gen. xxv. 27), who was certainly not without his frailties.

2. *seven sons and three daughters*] These numbers, *seven* and *three*, are commented on by some of the ancient Fathers as having a sacred character, as by *Didymus* (in *Catenâ*, p. 11). Precisely the same number of each was restored to him after his affliction, and the names of the latter three daughters are mentioned (see xlii. 13, 14).

S. Chrysostom (ibid. p. 11) takes occasion from this history of Job, "the perfect and upright man," to censure those of his own day who disparaged Marriage as unfavourable to sanctity.

3. *seven thousand sheep*] Not an incredible number ; see *Burckhardt*, in *Hirzel's* note. An ancient Egyptian picture, described by *Wilkinson* and *Carey* (p. 426), represents a proprietor of 4208 sheep.

— *she asses*] Mentioned in preference to other asses on account of the milk, and for other reasons. Cp. Num. xxii. 21, and Gen. xxxii. 15 ; but probably here they include the others (*Delitzsch*).

No horses or mules are here mentioned ; a sign of the antiquity of this book. Cp. the account of Abraham's cattle (Gen. xii. 16), where the same absence is observable.

— *the greatest*] Cp. below, xxix. 14—17, and *Bp. Sanderson's* Sermon, vol. v. p. 175, who says, "Job was certainly a magistrate, a judge at the least ; and to me it seemeth not improbable that he was a king ; such as was in those ancient times and eastern parts of the world."

— *men of the east*] Literally, *sons of the east* ; cp. Gen. xiv. 1—6. Judg. vi. 3. Isa. xi. 14, which shows that they of the east included Edom ; and indeed it was a term

applied generally to the dwellers in the south and east of Palestine, from the borders of Egypt to the Euphrates.

4. *every one his day*] And as his sons were *seven* in number, the cycle was a *weekly* one (*Olympiodorus*, pp. 15, 16), and on the *eighth* day Job offered *seven* burnt-offerings (v. 5). Here is a very ancient indication (independent of the Mosaic Dispensation, and perhaps prior to it) of the sanctification of one day in seven. Cp. above, on Gen. ii. 2, 3, and on Exod. xx. 11. *S. Gregory* says, "Cum septem fratres per dies singulos convivium facere describuntur, et peractis diebus convivii Job septem sacrificia offerre perhibetur, historia indicat, quod beatus Job, octavo die sacrificium offerens, mysterium resurrectionis colat. Dies enim Dominicus primus est in conditione (in the creation), sed quia revolutus septimum sequitur, octavus nominatur."

— *their three sisters to eat and to drink with them*] This association of *women*, invited to feast together with men, is remarkable, and is another evidence of the antiquity of the Book, or at least of the state of society described in it.

JOB OFFERS SACRIFICES.

5. *Job sent*] Therefore it seems he did not feast with them (*Aquinas*).

— *sanctified them—and offered burnt offerings*] Job, as the father of the family, was their priest, according to patriarchal custom, as appears from the history of Noah, Abraham, and the other patriarchs ; see Gen. xiv. 18 ; xviii. 19 ; xx. 7 ; xxi. 33 ; xxvi. 25 ; xxxiii. 20. *S. Jerome* (Epist. ad Evag., tom. iv. 16), "Job oblator munerum fuit et sacerdos." *Bp. Bilson* on the Perpetual Government of Christ's Church, p. 87. *Bp. Andrewes*, v. 355. *Scultetus* here, and *Mercer*, on xlii. 8.

Job sent and sanctified his sons, that is, he prescribed certain rites for their purification. *S. Chrysostom* (p. 16) says that he purified their hearts, and not their bodies, by prayers ; and that this lustration resembled an Apostolic purification, not a Levitical one. And Job himself offered burnt-sacrifices for them. Here is another evidence of the antiquity of this book. The Levitical ritual, requiring the presence and ministry of a priest from a particular family at the offering of sacrifice, seems to have been posterior to his age. Certainly he was not conscious of its existence. And yet he was a "perfect and upright man" (v. 1), a devout worshipper of the true God ; and the sacrifices which he offered were specially well-pleasing to God (see below, xlii. 8), and he knew the Name of *ГЕОУАИ* (i. 21).

Besides, the Levitical Law required, in such cases as these, the offering of a *sin-offering* or a *trespass-offering* (see above, Lev. iv.—vii.) ; but Job offered a *burnt-offering*.

Here therefore is evidence of the partial and transitory character of the Levitical Ritual ; and we may add, that Job, a Priest and Sacrifice, whose father's name is unknown, comes before us like Melchizedek (see on Gen. xiv. 18), as a type of Christ, Who was not of the family of Aaron, but "Who abideth a Priest for ever." (Ps. ex. 4. Heb. v. 6. 10 ; vi. 20 ; vii. 11. 17. 21.)

This offering of sacrifices by Job, who was independent of the Levitical Law, is also a testimony to the primitive institution of Sacrifice, and an evidence of the sense (derived from Divine Revelation) which Mankind entertained of the need of a *vicarious offering* for sin : cp. above, on Gen. iii. 21, and iv. 3 ; see also below, xlii. 8, where we see that the Book of Job ends, as it begins, with a reference to Sacrifice. In both cases also it is a *mediatorial and intercessory* sacrifice (in the one case, offered by Job for his sons ; in the other, for his friends), and points to "the One Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5), Who was prefigured by all the patriarchal as well as Levitical sacrifices, and ever liveth to plead before God the Virtue of His own Sacrifice, and to make intercession for us (Heb. vii. 25).

according to the number of them all: for Job said, It may be that my sons have sinned, and 'cursed God in their hearts. Thus did Job † continually.

⁶ Now ^e there was a day ^h when the sons of God came to present themselves before the LORD, and † Satan came also † among them. ⁷ And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ⁱ going to and fro in the earth, and from walking up and down in it. ⁸ And the LORD said unto Satan, † ^k Hast thou considered my servant Job, that *there is* none like him in the earth, ¹ a perfect and an upright man, one that feareth God, and escheweth evil? ⁹ Then Satan answered the LORD, and said, Doth Job fear God for nought? ¹⁰ ^m Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? ⁿ thou hast blessed the work of his hands, and his || substance is increased in the land. ¹¹ ^o But put forth thine hand now, and touch all that he hath, † and

f 1 Kings 21. 10, 13.
† Heb. all the days.
g ch. 2. 1.
h 1 Kings 22. 19. ch. 38. 7.
† Heb. the Adversary.
i Chron. 21. 1. Rev. 12. 9, 10.
† Heb. in the midst of them.
i ch. 2. 2. Matt. 12. 43. i Pet. 5. 8.
† Heb. Hast thou set thy heart on.
k ch. 2. 3. l ver. 1. m Ps. 34. 7. Isa. 5. 2. n Ps. 128. 1, 2. Prov. 10. 22. || Or, cattle. o ch. 2. 5. & 19. 21.

† Heb. if he curse thee not to thy face.

— *cursed God*] On the original word (*berec*) here used, and signifying to bid farewell to, to take leave of, to renounce, to abandon, see the note above, 1 Kings xxi. 10, and cp. v. 11, and *Delitzsch* here. It is equivalent to the Greek χαλρεῖν λέγω, χαλρεῖν ἐώ: see on *Eurip.* Hippol. 113, where the phrase is also applied to a deity.

⁶ The sons of God] The holy Angels (*Sept., Targum*): see xxxviii. 7, and note on Gen. vi. 2.

— came to present themselves before the LORD] As subjects and worshippers before their King and God. The Sacred Writer reveals *JEHOVAH* here as Creator and Lord of the Universe. Compare *Micaiah's* vision, 1 Kings xxii. 19. 2 Chron. xviii. 20: "I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left." And as an *evil spirit* is seen there mingled with that company of worshippers (*vv.* 21, 22), so it is here. That the description here given is not to be regarded as a mere vision, has been shown by *Pfeiffer*, *Dubia*, p. 259.

SATAN.

— *Satan*] Heb. *The Satan, the adversary* (see above, on 1 Chron. xxi. 1; cp. *Zech.* iii. 1). *Satan, the Enemy* (see on Gen. iii. 15), as here represented, has been cast down to earth, where he is engaged in endeavouring to mar God's works (cp. on Matt. xiii. 25. 28), but he has not yet been cast into hell (cp. below, note on Matt. viii. 29. Luke x. 18), to which he will not be consigned till the day of Judgment (see on Matt. xxv. 41). And, as is here seen, he is not even debarred from entrance into the courts of heaven, where God's presence is revealed to holy Angels; not, however, to taste of its joys, but pursuing his own devices, and to be made subservient to God's greater glory in the victory which He enables His saints on earth, like Job, to achieve over Satan himself.

It is not said that Satan could see God, which is only granted to "the pure in heart" (Matt. v. 8), but that he came into the presence of God. *S. Augustine*, answering the objections of the Manichæans derived from this history, says, *Serm.* 12, "Satanas in medio bonorum Angelorum fuit, sicut reus in medio apparitorum iudicii audiendus assistit." "Venit ut videretur a Deo, non ut videret Deum; sicut cæcus, cum in sole consistit, ipse radiis perfunditur, sed lumen non videt" (*S. Gregory*). Cp. *Dr. Waterland*, *Scrip.* Vindicated, p. 201.

This is the earliest occurrence of the name of *Satan* in the Holy Scriptures, and he is supposed by the Sacred Writer to be already known to the reader as the *adversary*. His personality is here clearly manifested. And he is here displayed as the Author of the physical evil which is permitted by God to afflict the bodies of men. This is in perfect harmony with the New Testament, where *Satan* is said by Christ to have bound "a daughter of Abraham" with an infirmity eighteen years (Luke xiii. 16), and where the thorn in St. Paul's flesh is called by him a "messenger of *Satan*" (2 Cor. xii. 7). Compare also our Blessed Lord's words accounting for the existence of the Tares in His Field, "*An enemy hath done this;*" and "*The Enemy is the Devil*" (Matt. xiii. 25. 28. 39).

It is observable that the word *Satan* is of purely Hebrew origin; and he is here displayed, not as a Magian rival Evil Power, *Ahriman*, co-ordinate with the Good, the Persian *Ormuzd*, according to the more recent theories of a dualistic oriental Philosophy, especially the Persian (see on 1 Chron. xxi. 1), but as an Evil Power subordinate to God, and controlled by

God, as he is seen in the Gospels (see Luke viii. 32), and as unable to do any thing—however much he may desire it—without God's permission. *Tertullian* (de *Fugâ* in Pers. c. 2) well says, "*Arbitrium Domini persecutio, propter fidei probationem; ministerium autem, iniquitas Diaboli. Nihil Satanæ in servos Dei Viti licebit nisi permiserit Dominus, ut eum destruat per fidem electorum. Habes exemplum Job, cui Diabolus nullam potuit incutere temptationem nisi a Deo accepisset potestatem.*" Cp. *Bp. Andrewes*, vol. v. pp. 240. 445. 484. 552, and the remarks of *Dr. Kitto*, *Bib. Illustrat.* p. 60, and in *Hævernicks*, *Vorlesung*, 2nd Aufl., p. 120.

Here, then, the Book of Job reveals two sources of consolation to the believer, viz.,

(1) That evil is not from God.

(2) That Satan, the Worker of Evil, can do nothing against God's servants without God's permission (cp. 1 Pet. iii. 13). Hence

(3) arises the assurance, that all evil will be overruled for good to those who love God (Rom. viii. 28).

⁷ Whence comest thou?] God asks Satan, "*Satan, whence comest thou?*" as He asked Adam, "*Adam, where art thou?*" (Gen. iii. 9.) "*Non quod divina potentia nesciebat, sed quia requirit, et vias peccatorum quasi ignorando condemnat*" (*S. Gregory*). He says to Satan, "*Whence comest thou?*" and so contrasts him with good angels, who walk in ways which God prescribes (*Olympiod.*).

This dialogue between God and Satan has been regarded by some as imaginary. But why should we doubt its reality, when we have a counterpart to it in the Gospels, in the history of the Temptation, where our Lord converses with Satan (Matt. iv. 3—10. Luke iv. 3—13)? Cp. *Zech.* iii. 2, where the Lord is described as speaking to Satan, and *Jude v.* 9, where Michael converses with him.

— *From going to and fro in the earth*] Without rest (cp. Matt. xii. 43. Luke xi. 24). Satan does not state the purpose of this unceasing restlessness, which is declared by St. Peter, who says, "that he goes about as a roaring lion, seeking whom he may devour" (1 Pet. v. 8). In Arabic, Satan is called "*el-harith*," the Ever-busy One.

⁹ for nought] Literally, *gratis*; and so *Sept.*; that is, without reward. Is not Job's piety a mercenary service? Is he not a mere hireling?

Satan, the *adversary*, here comes forth as the *Diabolus*, that is, as the *Calumniator*, or *Accuser*, as he is described in the Apocalypse (Rev. xii. 10).

"*Gratis amandus est Deus,*" says *Augustine* (*Serm.* 91), "*ergo diabolus sancto Job magnum crimen obicit dicens, Numquid gratis colit Job Deum?*" Blessed is the man (adds *S. Augustine*) who loves God for His own sake, and who loves his friend in God, and his enemy for God ("propter Deum"). We must not so aim at God's glory, as to have a further aim therein to our own benefit; for that would be a mercenary service, neither worthy of Him, nor becoming us (*Bp. Sanderson*, i. 334).

¹⁰ thou hast blessed the work of his hands] Even Satan confesses that God's benediction is the source of all good to man.

¹¹ put forth thine hand] Satan wishes to make God the author of evil: but God does not inflict evil on Job, but allows Satan to put forth his hand (v. 12), and afflict him (*Didymus*).

p Isa. 8. 21.
Mal. 3. 13, 14.

† Heb. *hand*,
Gen. 16. 6.

q Eccles. 9. 12.

|| Or, a great
fire.

† Heb. *rushed*.

r ver. 4, 13.

† Heb. *from
aside*, &c.

s Gen. 37. 29.
Ezra 9. 3.
|| Or, *robe*.
t 1 Pet. 5. 6.

he will ^p curse thee to thy face. ¹² And the LORD said unto Satan, Behold, all that he hath *is* in thy [†] power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

¹³ And there was a day ^q when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: ¹⁴ And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: ¹⁵ And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. ¹⁶ While he *was* yet speaking, there came also another, and said, || The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

¹⁷ While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [†] fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. ¹⁸ While he *was* yet speaking, there came also another, and said, ^r Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: ¹⁹ And, behold, there came a great wind [†] from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

²⁰ Then Job arose, ^s and rent his || mantle, and shaved his head, and ^t fell

Whatever evil happens to men is not directly *from* God, but it is not *without* God. He permits evil spirits, who are ever desirous of working evil, to do what they desire, but only at stated times, and on certain persons, as in the case of Job. How can we doubt this, when our Lord says, that "not a sparrow falls to the ground without your Father" (Matt. x. 29. *Origen*, de Princip. ii. 2)? "Satanæ voluntas semper iniqua est, sed nunquam potestas injusta, quia a semet ipso voluntatem habet, sed a Deo potestatem; et quod ipse facere iniquè appetit, hoc Deus facere non nisi justè permittit" (*S. Gregory*).

— *he will curse thee*] He will have nothing more to say to Thee: he will bid Thee farewell, as the Gadarenes did to Christ (Matt. viii. 34. See above, on v. 5).

¹². *Behold, all that he hath is in thy power*] God gives Satan leave to tempt Job. God tries men, in order that they may rise; Satan tempts them, in order that they may fall. Cp. above, on Gen. xxii. 1. Satan is the author of evil; but God uses all evil well, and overrules all Satan's malice for good. As long as this world lasts (which is a state of trial), with reverence be it said, God has need and use of Satan; but when this state is over, and when Satan's work is done, and Christ's Kingdom is established, then Satan will be banished for ever to his own place (Matt. xxv. 41).

God, in His desire for Job's greater glory, allowed Satan to tempt him, as our Divine Job, JESUS CHRIST, was led up by the Spirit into the wilderness, to be tempted of the Devil (Matt. iv. 1). Job was well known to God; but he was put into Satan's hands to be tempted, in order that he might be made known to men. See *S. Ambrose*, in Luc. iv. 13, where is an interesting comparison of Job's temptation by Satan with the temptation of our Blessed Lord Himself. Job was known to God; but he would not have been known to men unless he had been afflicted. The sweetness of frankincense is not perceived unless it is set on fire (*S. Gregory*). Nor would he have been so holy, as he afterwards became, unless he had been afflicted. The silver must pass through the fire, in order to be purified (Zech. xiii. 9).

— *Satan went forth from the presence of the LORD*] As Cain did (Gen. iv. 16), and as Judas did from the presence of Christ (John xiii. 30).

¹⁵. *the Sabeans*] Hebrew *Sheba*, in the singular number, signifying the united force of the assailants. There are three races bearing the name of Sheba in Genesis:—(1) Cushite, from Ham (Gen. x. 6); (2) Joktanite, from Shem (x. 22—28); (3) Abrahamic, by Keturah (xxv. 3). The Sabeans here mentioned probably dwelt in the regions of Arabia, stretching from the Persian Gulf to Idumæa (*Delitzsch*. Cp. B. D. ii. 1232; and note above, on 1 Kings x. 1).

— *I only am escaped alone to tell thee*] This circumstance, that in three successive disasters, "a solitary individual escapes to tell the terrible tidings" (vv. 15, 16, 19), has been adduced by some as evidence that the Book of Job is not a history, but an allegory. But this was so devised by the machinations of Satan, that it might *seem* to be a judgment of God against Job, and that Job might appear to his friends to be stricken of God as a sinner, and afflicted by Him. Cp. v. 16, "the fire of God;" and see below, on xlii. 12. The same thing was attempted by Satan, even in the case of Christ. Cp. Isa. lii. 14; liii. 4.

¹⁶. *While he was yet speaking*] A phrase repeated three times, to show that Satan gave Job no respite, and endeavoured to stun and crush him by three successive blows.

— *The fire of God is fallen from heaven*] A more direct manifestation, as it seemed, of the anger of God Himself, either in lightning, or even like that which fell upon Sodom (*Delitzsch*), and therefore a severer trial for Job: "Dei iram tolerare videtur, cui quotidie servit" (*S. Gregory*).

¹⁷. *The Chaldeans*] Satan had said that God had "hedged in Job on all sides;" but now Job is attacked on all sides,—from the south by Sabeans; from the east by Chaldeans; from heaven by fire and whirlwind, or tornado, which assailed all the corners of the house of Job's eldest son, in which his children were gathered together, and which fell upon them, and buried them in their hour of feasting (v. 19).

¹⁸. *were eating and drinking wine in their eldest brother's house*] Observe that the times were so chosen by Satan for the infliction of all these calamities, that they might appear to be "visitations of God," and be more distressing to Job: "Boves arabant" (v. 14) "ut, memorato fructu operis, causa crescat doloris" (*S. Gregory*). So here, the asses that were feeding were *she* asses, so that the hope of milk and offspring perished with them.

¹⁹. *from the wilderness*] Literally, from across it; from the other side of it: probably from the west side of it, and sweeping over it with great violence (*Mercer, Ewald, and Hirzel*).

— *the four corners*] The strongest parts. There was something preternatural in this violent assault from different directions at once; and it was so contrived by Satan for the purpose already mentioned. On the violence of the winds from the desert, see *Hirzel*, p. 17; and *Bruce, Travels*, iv. 422; *Welsted, Travels*, p. 211.

— *the young men*] Rather, the young people, both sons and daughters. The Hebrew *nearim* (as in the Pentateuch: *Gesen*. 555) includes both. This is an archaic use. See above, vol. i. p. xxxiii, note.

²⁰. *shaved his head*] A sign of mourning among other

down upon the ground, and worshipped, ²¹ And said, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD ^x gave, and the LORD hath ^y taken away; ^z blessed be the name of the LORD. ²² ^a In all this Job sinned not, nor || charged God foolishly.

u Ps. 49. 17.
Eccles. 5. 15.
1 Tim. 6. 7.
x Eccles. 5. 19
James 1. 17.
y Matt. 20. 15.
z Eph. 5. 20.
1 Thess. 5. 18.
a ch. 2. 10.
|| Or, attributed
fully to God.
a ch. 1. 6.

II. ¹ Again ^a there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. ² And the LORD said unto Satan, From whence comest thou? And ^b Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. ³ And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, ^c a perfect and an upright man, one that feareth God, and escheweth evil? and still he ^d holdeth fast his integrity, although thou movedst me against him, [†] to destroy him without cause. ⁴ And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his

b ch. 1. 7.
c ch. 1. 1, 8.
d ch. 27. 5, 6.
† Heb. to
swallow him up.
e ch. 9. 17.

nations, but not allowed to the Hebrews (Lev. xxi. 5. Deut. xiv. 1. Cp. Ezek. xlv. 20), except to certain persons, e.g. the Nazarites. See Num. vi. 9. This, as *Professor S. Lee* observes, is another evidence of Job's independence of the Levitical Law: see v. 5. The Hebrews in time of mourning sometimes plucked off the hair, as well as rent the mantle: see Ezra ix. 3.

Job felt deeply, and gave visible signs of his anguish for his afflictions; but he patiently submitted to the visitation of God.

21. and naked shall I return thither] This is imitated in Eccles. v. 15: "As he came forth of his mother's womb, naked shall he return to go as he came;" i.e., to the womb of his mother earth, as it is explained in Eccles. xl. 1: "A heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb till the day that they return to the mother of all things;" and by St. Paul (1 Tim. vi. 7): "We brought nothing into this world, and we can carry nothing out." "Nudum me terra protulit, nudum recipiet" (*S. Gregory. Cp. Bp. Pearson on the Creed, Art. v. p. 228*).

The action of Brutus, after hearing the oracle at Delphi, is well known: "Ex intimo specu vocem redditam ferunt, Imperium summum Romæ habebit qui vestrum primus osculum matri tulerit." . . . "Brutus, velut si prolapsus cecidisset, terram osculo contigit, scilicet quod ea communis mater omnium mortalium esset" (*Liv. i. 56*).

In this speech of Job is a primitive testimony to the truth of Genesis (ii. 7; iii. 19), which describes man's creation from the dust of the earth. Cp. below, x. 9; xxxiv. 15.

THE LORD.

—the LORD gave, and the LORD hath taken away; blessed be the name of the LORD] This passage, and that in xii. 9, "Who knoweth not that the hand of the LORD hath wrought all this, in Whose hand is the soul of every living thing?" —are the only ones in the *dialogue* of this Book (namely, chapp. iii.—xli.) where the Name the LORD (JEHOVAH) is used by Job himself. It is not once used by any of the other speakers. It occurs frequently in these two introductory chapters (i. 6, 7, 8, 9. 12. 21; ii. 1, 2, 3, 4, 6, 7), and again in the narrative in xxxviii. 1, where the Lord appears and speaks, and in xl. 1; and again in xlii. 1. 7, 9, 10. 12.

The reason of this seems to be, that JEHOVAH is the Name which is used by those who speak in the clear light of revealed truth, and in the fervent emotions of filial love to God. This is the point of view from which the Sacred Writer of this Book contemplates God. And in the present passage Job humbly and lovingly acknowledges God as JEHOVAH, the Everliving One, the Almighty and All-wise, and All-merciful Giver of all life (see above on Gen. ii. 4), and as therefore having an undoubted right to take away what is His, and as taking away in love, and therefore to be blessed; and thus Job unconsciously refuted Satan, who had charged him with serving God from *selfish* motives (v. 9). The Lord hath taken my goods, which were not mine, but His; but He has not taken away Himself, and I love Him for His own sake. "Non se abstulit Dominus, ait Job qui judicatur in Domino" (*S. Aug., Serm. 21*). "Quid mihi deerit, si Deum habuero?" (*S. Aug. de Symbolo, cap. 10*).

The friends of Job do not rise to this view of God; they do not speak of Him as JEHOVAH, but as *Eloah*, and *Shaddai*;

they stand on a lower level. But the Writer of this Book was a Prophet inspired by the Holy Ghost, contemplating with the steady eye of faith and love God as JEHOVAH, and he teaches his readers to do so.

Here is a silent evidence of the truthfulness of this book. If the speeches ascribed to the *friends* of Job had been imaginary, the Name JEHOVAH would probably have sometimes occurred in them, as it does in the speeches of Job, and in the narrative of the Writer.

The Book of Job has been compared with the Book of Ecclesiastes, where the Divine Being is never called JEHOVAH; and with the Book of Esther, where not even the word *God* appears. But the comparison is liable to mislead. The interlocutors in the Book of Job use the word *Eloah*, and not JEHOVAH (or Lord), because they have not arrived at the fully developed religious consciousness which the use of the Name JEHOVAH implies. But the Writer of the Book of Ecclesiastes *purposely abstains* from the use of the word *Jehovah*; and the Writer of the Book of Esther not only does not use the word *Jehovah*, but even foregoes the use of *Elohim*, for wise reasons, which have been stated elsewhere (see the *Introduction* to the Book of Esther).

Job says, "The Lord hath taken away;" he does not say, "the devil hath taken away," for he knew that the devil would have no power against him, if the Lord had not allowed it; and the Lord allowed it, in order that Job might be tried, and that the devil might be conquered (*S. Aug. in Ps. xc.*). Thus Job, the persecuted one, overthrew his persecutor; thus he, against whom the Adversary put forth his enmity, overcame the Adversary (see above, on v. 1), and was a figure of Christ, the Second Adam, of Whom it was foretold that He should bruise the serpent's head (*S. Aug. on Ps. cix. § 7*).

22. In all this] In all these calamities (*Sept.*: cp. *S. Ambrose, de Interpell. Job, c. 1*).

—nor charged God foolishly] That is, nor spoke any thing inconsiderately or unadvisedly against God; literally, *spoke nothing insipid* (cp. vi. 6; xxxiv. 12), or absurd (*Vulg., Delitz.*).

It is very observable that the Sacred Writer of this Book lays special emphasis on the use of the *tongue* in this history (see vv. 5. 11. 21; ii. 5. 9, 10, and *passim*), and therefore the history of Job was a very appropriate one to be enlarged upon by *St. James* (v. 10, 11), who dwells so much on the right government of the tongue (iii. 2—13; v. 12, 13), and makes the right use of language to be the very touchstone of religious perfection.—A solemn lesson for these days, when there are so many temptations to offend God and man by the tongue, the pen, and the press.

CH. II. 3. he holdeth fast his integrity] His faith in God, and his love and reverence towards Him: cp. v. 9.

—without cause] Literally, *gratis*: cp. i. 9.

4. Skin for skin] This proverb is explained by what follows. "All that a man hath," and values most, "will he give for his life." The word *skin*, which occurs frequently in this Book (vii. 5; x. 11; xviii. 13; xix. 20, 26; xxx. 30; xli. 7), denotes here what is most precious. To be deprived of the skin, is to lose what is most valuable (cp. Micah iii. 2, 3), and to give the skin for a thing is to make the greatest sacrifice for it.

Satan insinuates that Job will give up readily all that he has

f ch. 1. 11.
g ch. 19. 20.
h ch. 1. 12.

|| Or, only.

i Isa. 1. 6.

k 2 Sam. 13. 19.
ch. 42. 6.
Ezek. 27. 30.
Matt. 11. 21.
1 ch. 21. 15.
m ver. 3.

life. ⁵ But put forth thine hand now, and touch his ^e bone and his flesh, and he will curse thee to thy face. ⁶ And the LORD said unto Satan, Behold, he is in thine hand; || but save his life.

⁷ So went Satan forth from the presence of the LORD, and smote Job with sore boils ¹ from the sole of his foot unto his crown. ⁸ And he took him a potsherd to scrape himself withal; ^k and he sat down among the ashes.

⁹ Then said his wife unto him, ¹ Dost thou still ^m retain thine integrity?

(his cattle, his children, &c.) for the sake of his own bodily comfort. The word *skin* is used in two senses, a figurative and a literal one, in this sentence, as the phrase "mother's womb" is used in two senses in i. 21; and it may be compared with the expression, "A man will give his eyes for his eyes," so precious are they; and with the Turkish proverb (quoted by Kitto, p. 84), "We must give our beards to save our beards."

⁷ So went Satan forth—and smote Job] Satan did not know what God's purpose was in allowing him to do this; Job's friends, and Job himself did not know it; and Satan did not know what would be the end of the contest, otherwise he would not have smitten Job. So Satan instigated the Jews to crucify Christ, the divine Antitype of Job; he did not know that he himself would be overthrown by the Cross of Christ. Satan slew the Martyrs that he might destroy the Church, but the Church flourished by their deaths. See *S. Chrysostom*, Hom. 4 in Job.

JOB'S DISEASE.

—sore boils] "Lepra nodosa," in Arabic *gudhām*, the elephantiasis, a most foul, loathsome, noisome, and inflammatory disease. See B. D. i. 1094, and the description in *Kitto's Bib. Illust.*, pp. 84—86; *Winer*, R. W. B. i. 115; B. D. ii. 94; and *Delitzsch* here, p. 47; and the full details in *Carey* here, pp. 178—182.

Even in this sad and afflicted condition Job was a figure of Christ. Job was smitten with that plague, which was specially regarded as the stroke of God, leprosy; and the words of Isaiah concerning the Messiah (liii. 4. 8), "We did esteem Him stricken, smitten of God, and afflicted," "for the transgression of My people was He stricken," are specially applicable to that disorder which in the eyes of the Hebrews was a "plaga divina:" and the suffering Messiah therefore bears in the Talmud the name "leprosus." See *Delitzsch*, on xix. 21; and compare note above, on Lev. xiii. 18.

⁸ a potsherd to scrape himself] On account of the irritation and inflammatory eruption of the ulcers. He was like the beggar Lazarus in the parable, and had no one to minister unto him.

—sat down among the ashes] in sorrow and self-abasement. Cp. xxx. 19; xli. 6. Isa. lxi. 3. Jonah iii. 6. He would not remain in his house, on account of the foulness of the disease. The Fathers, following the *Sept.*, suppose him to have been seated on a dunghill (*κοπρία*, sterquilinum) outside the city (cp. Ps. cxiii. 7). The Hebrew *epher*, ashes, was probably supposed by them to have that signification, because in the East any refuse of animals was used as fuel.

JOB'S WIFE.

⁹ Then said his wife unto him] Satan had taken away his children, but had spared his wife, in order to use her as his own instrument against her husband (*S. Chrysostom*). Satan had triumphed over Adam by means of Eve his wife. "Adhibetur mulier, primæ fraudis illecebra" (says *S. Ambrose*, in Luc. iv. 13). But Job triumphed over Satan, even by means of Satan's weapon against him. His wife, overcome by sorrow for loss of goods and children, and exasperated against God, tempts her husband to abandon his integrity, which she thought had been ill requited by God, and to vent his resentment against Him by words of defiance. But Job reproves her as guilty of folly, and justifies God: "Thou speakest as one of the foolish" (or wicked) "women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

"What a noble trophy" (says *Tertullian*, De bono Patientiæ, c. 14) "did God thus erect by the hand of Job against Satan! What a bright standard of His own glory did He unfold by Job's hand in the sight of the World, when Job received message after message of calamity, and uttered nothing but praise to God; and when he repulsed even his own wife, exhausted by affliction, and tempting him to despair. Therefore this valiant soldier of God, having blunted all the arrows of temptation by

the breastplate and shield of patience, recovered his health of body, and received double of what he had lost."

Satan was permitted by God to afflict Job. Satan deprived him of his substance; and slew his children; and smote his body with sore boils from head to foot; and his wife, who was spared, accosted him, and was employed by Satan to be the tempter, instead of being the comforter of her husband. He used her against Job her husband, as he had used Eve against Adam (*Didymus*). If (thought the Tempter) I conquered Adam in Paradise, much more shall I be able to conquer Job in the ashes (*S. Chrysostom*). But Job was wiser in the ashes than Adam had been in Paradise (*S. Augustine*, in Ps. 29). He who was tempted, conquered, and the Tempter was overthrown. God did not forsake His servant Job in his trials, and gave him spiritual strength to overthrow the Enemy. Man in Adam was conquered by Satan tempting him by Woman: but Man in Job conquered Satan tempting him by Woman (*Augustine*, in Ps. 34). Job's Eve, being tempted by Satan, tempted him to fall, and to blaspheme God. Satan overcame Adam when he was in health, in Eden; but he was overcome by Job, in disease and in the ashes (*S. Augustine*, in Ps. 103, Sermon 81). O glorious spectacle! O divine beauty of virtue shining forth gloriously even from that foul disease! Satan, unseen, is assaulting him; his own wife is openly tempting him; she is "Eva nova, sed non ille vetus Adam," and he triumphs even by her means (*S. Aug.*). "Antiquæ artis insidias Satan repetit, et quia scit quomodo Adam deceperit, ad Evam recurrit; sed qui Adam in paradiso superavit, ab Adam in sterquilino superatur" (see *S. Gregory*, p. 78).

Such passages as these prepare us further to recognize Job as a figure of Christ. Job stands, as it were, between the first Adam and the second Adam. The Devil tempted Job by means of Woman, as he tempted Adam. But Job, when bruised by God, and when sitting in the ashes, triumphed over Satan, even by means of his Eve, whom the Tempter used against him. And much more was this true of Christ, the Second Adam, the Seed of the Woman, the Antitype of Job, the Man of sorrows, stricken of God, and afflicted (see on i. 1). When Satan had brought Christ to an ignominious and painful death in that nature which He had from Woman, then He, the Seed of the Woman, bruised the Serpent's head, even by means of that nature. He, our Divine Job, sitting, as it were, in the anguish of His ashes on the Cross, triumphed over Satan by means of His sufferings; and by means of that human flesh which He had received from Woman (see Rom. viii. 3), and even by death itself, to which He became liable by means of that flesh which He received from Woman. He destroyed "him that had the power of death, that is the Devil" (see Heb. ii. 14). The hour of victory followed the hour of His Passion, when He said, "Woman, behold thy Son!" (John xix. 26.)

After Job's affliction and victory over Satan, his wife, who had been used by Satan against him, was brought, as seems most probable, to repentance, and became the mother of a second family of children to Job (see xlii. 13; v. 11). Similarly Christ triumphed over Satan by Satan's weapons against Himself. Job's wife said to him, Dost thou still retain thine integrity? (lit. thy perfectness.) Satan tempted Job's wife to suggest to him that his piety and holiness were greater than God deserved at his hands. Thus Satan desired to frustrate God's purposes, in allowing him to afflict Job. His afflictions were a Divine dispensation, designed to bring him, by salutary discipline, to a clearer sense of that inner corruption which is the common inheritance of all, even the best of men, since the fall of Adam, and which makes every one liable to God's displeasure and wrath; and to wean him from all reliance on himself, and on his own integrity, and to smelt away from him the dross of all spiritual pride, and to make him abase himself as a sinner in God's sight, and to crave pardon from Him. Job needed this purifying process, as is evident from xxvii. 5, where he says, "I will not remove mine integrity from me. My righteousness I hold fast, and

curse God, and die. ¹⁰ But he said unto her, Thou speakest as one of the foolish women speaketh. What? ⁿ shall we receive good at the hand of God, and shall we not receive evil? ^o In all this did not Job ^p sin with his lips.

¹¹ Now when Job's three ^a friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ^r Temanite, and Bildad the ^s Shuhite, and Zophar the Naamathite: for they had made an appointment together to come ^t to mourn with him and to comfort him. ¹² And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ^u sprinkled dust upon their heads toward heaven. ¹³ So they sat down with him upon the ground ^x seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

III. ¹ After this opened Job his mouth, and cursed his day. ² And Job [†] spake, and said,

n ch. 1. 21.
Rom. 12. 12.
James 5. 10, 11.
o ch. 1. 22.
p Ps. 39. 1.
q Prov. 17. 17.

r Gen. 36. 11.
Jer. 49. 7.
s Gen. 25. 2.

t ch. 42. 11.
Rom. 12. 15.

u Neh. 9. 1.
Lam. 2. 10.
Ezek. 27. 30.

x Gen. 50. 10.

† Heb. answered.

will not let it go: my heart shall not reproach *me* so long as I live" (see also below, on xxxii. 1; xxxiii. 9). But the blessed fruits of affliction were at length produced in Job, when he said, in that devout penitential ejaculation at the close of the book, which is the solution of all his sufferings, and which led to their withdrawal, and to his acceptance and abundant reward from God; "*Therefore I abhor myself, and repent in dust and ashes*" (xlii. 6). Even Job, the righteous man whom God pointed out to Satan as without a parallel on earth (i. 8), was to be purified in the fire of affliction; and was to be exalted by his self-abasement. And if even a Job needed this discipline, if even the great Apostle of the Gentiles needed "a messenger of Satan to buffet him," in order that he might not be exalted by spiritual pride (see 2 Cor. xii. 7), how much more do other men need to be transformed from the vainglorious self-righteousness of the Pharisee, to the self-condemnation of the Publican, "God be merciful to me a sinner" (Luke xviii. 13); and what strong reasons have they, not to repine at, but rather to be thankful for, God's fatherly chastisements, as means of grace and glory!

11. *Eliphaz the Temanite*] Eliphaz (which means to whom God is gold, cp. xxii. 24) came from Teman; his name, and that of Teman, are connected with the stock of Esau or Edom (see Gen. xxxvi. 4. 11. 1 Chron. i. 35, 36. 53. Cp. Jer. xlix. 7. 20. Ezek. xxv. 13. Amos i. 12. Obad. 9. Hab. iii. 3), whence it may be inferred that he was of Idumæa. *Eusebius* and *S. Jerome* mention a Teman as fifteen miles from Petra. The Temanites seem to have been famed for their wisdom (see Baruch iii. 22, 23). Cp. 1 Kings iv. 30, where the wisdom of the "children of the east country" is mentioned.

— *Bildad the Shuhite*] Bildad, a name for which diverse etymologies are assigned by *Gesenius*, *Fuerst*, 208, and *Delitzsch*, 86, was perhaps one of the descendants of Shuah, the youngest son of Abraham by Keturah (Gen. xxv. 2), who settled in the country to the east of Palestine (see Gen. xxv. 6).

— *Zophar the Naamathite*] *Zophar*, a name for which also very discordant derivations have been suggested by *Gesenius*, *Fuerst*, and *Delitzsch*, was perhaps from Naamah, on the southern frontier of Judah (Josh. xv. 41).

12. *knew him not*] He was so much changed by disease. *13. seven days and seven nights*] Cp. Gen. i. 10. 1 Sam. xxi. 13. 1 Chron. x. 12. Ezek. iii. 15.

— *none spake a word unto him*] So great was their awe for his sorrow.

JOB CURSING HIS DAY.

Cn. III. 1. *After this opened Job his mouth, and cursed his day*] Job had now been lying under severe affliction for a considerable time. This appears from the fact, that after he had been visited with his calamities, an interval had elapsed in which the tidings of them had reached his friends, who were at some distance from one another, and that "they had made an appointment" to visit him together, and had come from their respective homes (ii. 11), and had sat down for a week in his presence without speaking to him (ii. 13). What wonder is it that Job should have yielded to some impulses of human infirmity?

It has indeed been argued by some (see *S. Jerome*, in Jer. xx.; and especially by the Schoolmen, in 4 Sententiarum,

Dist. 50), that there are no signs of impatience in these words; but we may readily assent to *S. Augustine* (de Libero Arbitrio, iii. 6—8), who takes a different view.

But Job's utterances in this chapter are not of such a kind as Satan had expected to extort from him: see i. 11; ii. 5. Job does not curse God, as Satan had said he would: "He will curse Thee to Thy face" (see i. 11; and ii. 5); and as his own wife had tempted him to do (see ii. 10). He does not vent a single word against Him.

He did indeed *curse his day*; that is, he *spoke evil* of the day of his birth. As to the sense of the original word here used, the *piel* of *kalal*, see Exod. xxii. 28. Neh. xiii. 15.

— *cursed his day*] There is a spiritual mystery here: he *cursed his day*, and said, *Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived*. Job had lately said, *Blessed be the Name of the Lord* (i. 21); but now he *curse*s his own day.

These utterances of Job in his affliction are expressions of miserable Humanity, declaring the wretchedness of its own condition *by nature*, by reason of the Fall, and consequent curse pronounced upon the children of Adam (Eph. ii.), who by sin brought disease and death into the world; and to which Job himself refers, when he says, "Who can bring a clean thing out of an unclean?" (xiv. 4). Cp. Ps. li. 5; and see *Severus* (in Catena, p. 116), *Philippus*, *Bede*, and *Aquinas* here, who say that Job here speaks as a prophet, and mourns over the corruption and misery of Man by nature, as David did, "Behold, I was shapen in iniquity; and in sin hath my mother conceived me" (Ps. li. 5). *S. Ambrose* declares that this confession and lamentation of the sin and misery of fallen humanity in Job is tantamount to a desire for deliverance by the new birth which it has in Christ: "Generatiois carnalis diem perire desiderat, ut, dies regenerationis,—dies spiritualis, oriatur." See *S. Ambrose*, in Luc. iv.; and so *Severus* and *S. Gregory*, p. 106, who observe, that Job does not say, "Cursed be the day on which I was created," but on which "I was conceived and born." Adam was created pure by God, but Cain was born in sin by human generation: "Quid est diei nativitatis maledicere, nisi dicere, Dies mutabilitatis pereat ut lumen æternitatis erumpat?"

This statement of the Sacred Writer,—that Job *cursed his day*,—shows that he is not exaggerating Job's virtues. He is not drawing an ideal picture of superhuman perfection, but is proposing an example of patience for the imitation of all. And when it is considered, that Job had not that clear view of God's attributes, and of the future rewards, infinite and eternal, which are promised in the Gospel to all who love Him, and suffer patiently after the pattern of Christ, the history of Job becomes more edifying on this account, because these temporary infirmities show it to be a real history, as St. James represents it (James v. 11); and they suggest the moral inference, that *if* Job, with all his afflictions, and with the feebleness of light which was vouchsafed to him, was enabled by God to triumph over Satan, therefore, *a fortiori*, they who are Christians, and have so much more abundant supplies of spiritual knowledge and grace bestowed upon them, are without excuse, if they are overcome by sufferings.

Our Lord's Human Nature was proved by such expressions as came forth from Him in the Garden of Gethsemane:

a ch. 10. 18, 19.
Jer. 15. 10. &
20. 14.

³ ^a Let the day perish wherein I was born,
And the night *in which* it was said, There is a man child conceived;

⁴ Let that day be darkness,
Let not God regard it from above,
Neither let the light shine upon it.

b ch. 10. 21, 22.
& 16. 16. & 28. 3.
Ps. 23. 4. &
44. 19. & 107. 10,
14.

⁵ Let darkness and ^b the shadow of death || stain it,
Let a cloud dwell upon it;
|| Let the blackness of the day terrify it.

Amos 5. 8.
|| Or, challenge it.
|| Or, let them
terrify it, as
those who have
a bitter day,
Amos 8. 10.
|| Or, let it not
rejoice among the
days.

⁶ As for that night, let darkness seize upon it,
|| Let it not be joined unto the days of the year,
Let it not come into the number of the months.

⁷ Lo, let that night be solitary,
Let no joyful voice come therein.

⁸ Let them curse it that curse the day,

c Jer. 9. 17, 18.
|| Or, a leviathan.

^c Who are ready to raise up || their mourning.

"Father, if it be possible, let this cup pass from Me" (Matt. xxvi. 39); and on the Cross, at Calvary: "My God! My God! why hast Thou forsaken Me?" (Matt. xxvii. 46. See *Hooker*, V. xlviii.) Being very Man, He could not but feel some natural reluctance from the unutterable woes of His Agony and Passion; and what as Man He felt, that as Man He uttered. And so Job, when Satan was raging against him, and God seemed to have forsaken him, and even to have become his enemy; and when even his wife had become his tempter, and his friends, who had come from a distance, had no word of consolation for him, would have been scarcely man, if he had not broken forth into some ejaculations of passion. But as Christ controlled His human will by perfect submission to God's will, and added, "Nevertheless, not My will, but Thine be done" (Luke xxii. 42); and, "Father, into Thy hands I commend My Spirit" (Luke xxiii. 46), so Job, also, in his measure and degree, corrected those utterances of temporary impatience by steady professions of faith and love: see xiii. 15: "Though He slay me, yet will I put my trust in Him;" and, above all, by that glorious profession of faith, which came forth from him in the darkest hour of his sorrow, "I know that my Redeemer liveth:" see xix. 25.

² *Job spake, and said*] Literally, Job answered, and said. His utterance is a *reply* to the *silence* of his friends.

The speech of Job, like those of his friends, is in an antistrophical form, as the ancient Fathers observed. *S. Jerome*, in his Preface to the Book, characterizes it as poetry (cp. *Carpzov*, ii. 59; and *S. Greg. Nazianzen*, ii. 439), and specifies this Book as the first of the five Books which are written in *stichoi*, or verses (on which see *Delitzsch*, *Einleitung*, p. 9); and the beauty of the speeches in it can hardly be duly appreciated, unless they are presented in this form to the reader, as they are in the older MSS. of the *Septuagint*, and in most recent editions of this Book.

Job's first speech has been arranged by some (as *Ewald*, *Schlottmann*, and *Hahn*) into three strophes; by others (as *Delitzsch*) into seven stanzas of eight, ten, six, eight, six, eight lines respectively.

The feelings and opinions of Job and his friends are expressed in a poetical form, partly because when the mind is strongly excited, this form is natural to it; and partly, in order that the reader may be reminded that he is not listening to a mere ordinary uninspired report of their arguments, but to one which is supplied by the Holy Spirit Himself, Who knew what was in their hearts, and gives the most correct representation of what was in them, though it be not a literal verbatim report of what they said.

The connexion of the Book of Job with the other four ethical and spiritual Books (the Psalms, Proverbs, Ecclesiastes, and Canticles), which are all antistrophical, is thus marked. Even the Books of Wisdom and Ecclesiasticus, which are not canonical, are composed on the same principle.

³ *Let the day perish wherein I was born*] This expression seems to have been in the mind of the writer of Ecclesiastes (iv. 2, 3), and has been adopted by Jeremiah (xx. 14), who does not conceal the fact that he was transported by emotions of human impatience. "Cursed be the day wherein I was born!

Let not the day wherein my mother bare me be blessed! Cursed be the man who brought tidings to my father, saying, 'A man child is born to thee!'" "Although," as *Hilary* observes (on Ps. cxix. § 12), commenting on these words of Job and Jeremiah, "Jeremiah had received a special intimation from God that he had been sanctified in the womb" (Jer. i. 5), "yet he was not exempt from the human infirmity, which broke forth in these vehement ejaculations." Similar expressions escaped from the lips of Moses (Exod. v. 23. Num. xi. 12), and Habakkuk (i. 3. *S. Chrysost.* in Job, Hom. 4).

It is observable that the Book of Job is imitated in several places by Jeremiah. Cp. Job xii. 4; xix. 7, with Jer. xx. 7, 8. Job ix. 18, 19, with Jer. xlix. 19. Lam. iii. 15. Job xvi. 9, 10; xxvii. 23, with Lam. ii. 10. Job xix. 7, 8, with Lam. iii. 7, 9. Job xxx. 9, with Lam. iii. 14. See *Hävernicks*, *Einleit.* iii. 352; *Keil*, *Einleit.* p. 364; *Davidson*, ii. 176; *Pusey*, on Daniel, p. 324. This is an evidence of the existence of the Book of Job in Jeremiah's age; and we shall see that there are similar indications of imitations of the Book of Job in still earlier writings, particularly in the Psalms, and Proverbs, and Isaiah. Cp. *Hävernicks*, pp. 353—356; *Keil*, p. 364.

⁵ *stain it*] Rather, *claim it* as their own (*Sept.*, *Ewald*, *Carey*, *Hirzel*, *Delitzsch*).

— *Let the blackness of the day terrify it*] Literally, *let the darknesses of day* (i. e. whatever can obscure and blacken a day, such as eclipses and storms, &c.) *terrify it* (that day). See *Gesen.* 402; *Hirzel*, p. 22; *Delitzsch*, 52.

⁶ *Let it not be joined unto*] Or, *let it not unite itself* (so *Symmachus*, *Sept.*, *Vulg.*). But the true sense is rather, as in the margin, *let it not rejoice among* (*Gesen.* 261, *Ewald*, *Hirzel*, *Delitzsch*).

⁷ *solitary*] *Barren* (*Gesen.* 173, *Ewald*, *Hirzel*, *Delitzsch*).

⁸ *that curse the day*] Rather, *day-cursers*, sorcerers, who imprecate evil on particular days, as Balaam was believed to be able to bring a curse on a whole people. See *Winer*, R. W. B. ii. p. 718, Art. "Zauberei."

LEVIATHAN.

— *Who are ready to raise up their mourning*] Rather, as the margin suggests, *who are prepared to arouse Leviathan* (so *Aquila*, *Theodotion*, *Symmachus*, *Vulg.*, *Syriac*. See *Gesen.* 433 and 615; *Ewald*, 79. 82; *Hirzel*, 24; *Delitzsch*, 52). The verb here used is the *infinitive polel* of *ur* (*Gesen.* 615). Cp. below, xli. 10, where it is rendered to *stir up*, and where it is said that no one is so fierce as to dare "to stir up Leviathan."

The word *Leviathan* is from *leveah*, a twisted coronal, from the root *lavah*, to join, and signifies any large animal with twisted snaky folds or spires, and with closely serried scales. See *Gesen.* 432; *Fuerst*, 737; and *Prof. S. Lee*, p. 196, who derives it from *levi*, twisting, and *tan*, monster.

Some modern expositors suppose that there is a reference here to the Oriental mythology, in which it was imagined that there is a great dragon among the heavenly bodies (called in Hindu *rāhu*) who is subject to incantations, and who chases the sun and moon, in order to swallow them up in darkness; and it is thought by the same expositors that there is a similar reference to that legendary belief in chap. xxvi. 13.

- 9 Let the stars of the twilight thereof be dark ;
 Let it look for light, but *have* none ;
 Neither let it see † the dawning of the day :
 10 Because it shut not up the doors of my *mother's* womb,
 Nor hid sorrow from mine eyes.
 11 ^d Why died I not from the womb ?
Why did I *not* give up the ghost when I came out of the belly ?
 12 ^e Why did the knees prevent me ?
 Or why the breasts that I should suck ?
 13 For now should I have lain still and been quiet,
 I should have slept : then had I been at rest,

† Heb. *the eyelids*
of the morning,
 ch. 41. 18.

d ch. 10. 18.

e Gen. 30. 3.
 Isa. 66. 12.

But this notion appears to be fanciful.

Others suppose that Job is referring here to the power of Egyptian sorcerers and serpent-charmers (see above, on Exod. vii. 9), and that they are described by him as ready to encounter and *arouse* even a *Leviathan*, viz. the animal so called, which has been identified by some with the *crocodile*, described below (see xli. 1—34 : cp. Ps. lxxiv. 14 ; and *Winer*, R. W. B. 1. 685 ; B. D. ii. 98) ; and they presume that they may safely stir him up, because they can fascinate him by their incantations. Cp. *Pfeiffer*, *Dubia*, p. 262 ; *Wilkinson*, *Egypt*, i. 242 ; and *Carey* here, pp. 189. 431. The power of these serpent-charmers who, says Job, would venture even to stir up *Leviathan*, may be illustrated by the Poet's words,—

“Cessit immanis tibi blandienti
 Ianitor aulæ
 Cerberus, quamvis furiale centum
 Muniant angues caput ejus, atque
 Spiritus teter saniesque manet
 Ore trilingui.”

Horat., 3 Od. xi. 15.

The Crocodile was regarded by the Egyptians as an emblem of Typhon, the Evil Genius ; and at a particular season of the year they devoted certain days to hunting the crocodiles of the Nile, in order to testify their abhorrence of Typhon (see the authorities in *Carey*, p. 189) ; and it is a remarkable fact that the *leviathan* or *crocodile*, which was regarded as a type of Typhon, is adopted by the Hebrew Prophets as a type of the power and pride of Egypt itself, as displayed in the Pharaohs, the enemies of God's people, and the symbols and instruments of, the Old Serpent, the Dragon, the Evil One himself. See Ps. lxxiv. 14. Isa. xxvii. 1 ; and below, on xli. 1. Even in a coin of Julius Cæsar, Egypt is represented by a crocodile. See *Scheuzer*, *Physica Sacra* (Tab. 804), where is a coin of Julius with a crocodile, and the inscription ÆGYPTO CAPTA.

The Christian Fathers, to whom the Book of Job was not only a true history, but also a Book of deep prophetic meaning, looked at the *Leviathan* with mysterious awe, and assigned a secondary spiritual sense to this and other passages where *Leviathan* is mentioned in this Book. Thus *Didymus* (in *Catenâ*, p. 17) and *S. Ambrose* (in *Luc. iv. 13*) expound this text, “*Maledicat ei es qui habet magnum cetum opprimere*, ad prophetiam pertinet ; eo quod Diabolum, tanquam procellosi sæculi istius cetum, Dominus noster Jesus Christus oppressit, et Job generationis suæ *carnalis* diem perire desiderat ut dies ejus in regeneratione numeretur, ‘Pereat,’ inquit, ‘dies sæcularis, ut dies spiritualis oriatur.’ Ergo in tentatione sanctus Job mysteria loquebatur. Qui enim vincebat sæculum, Christum videbat.”

This exposition is adopted by a large number of ancient expositors, as *Gregory Nyssen*, *Polychronius*, *Olympiodorus*, and the Fathers, who comment on the word *Leviathan*, see below, in chap. xli. See also *S. Gregory* here, p. 110, who says, Job here delivers a prophecy concerning the conflict between Christ and the power of the Evil One ; and he refers to Rev. xx. 1—7, which describes that conflict. Cp. Rev. xx. 8—10 ; and see *Pineda* here, p. 143 ; and *Corderius*. And *Professor Lee* (p. 197) says, that “*Leviathan* represents man's great subtle spiritual Enemy, as the Serpent does ; and in Isa. xxvii. 1, the destruction of this spiritual *Leviathan* is foretold as a consequence of the Coming of Christ.”

According to this exposition, Job, who was now excruciated by pain and disease, which are the consequences of the sin of Adam, and which are the heritage of Man by his natural descent from Adam, and who had therefore cursed the day of his natural

birth (v. 1), is supposed to be appealing here to his great future Deliverer, Who had been revealed by God to Adam as the Seed of the Woman, and Who would *rouse* the spiritual *Leviathan*, and bruise the *Serpent's head* (Gen. iii. 15). Undoubtedly, Job had a firm faith in that future Deliverer ; and he prophesied of Him in xix. 25—28. And he is here supposed to invoke Him to pronounce a malediction on the day of his *natural* birth ; and this invocation of the future Redeemer was thought by ancient expositors to imply a yearning for a spiritual birth, and a resurrection to glory. Job's words, “*He who is ready to encounter Leviathan*” (says *Didymus*, the teacher of *S. Jerome*), “contain a prophecy of the mystery of the Incarnation, which Job expected as yet future. The Devil, who had the power of death, was not to be encountered by God in the Divine Nature, but by the ‘Word made Flesh,’ who was prepared to arouse the devil, who is called in Scripture by different names, according to his different attributes and acts, the Adversary, Satan, the Evil One, the Serpent, the Dragon, the *Leviathan*.”

Job was acquainted with the history of the Fall of Man (see xiv. 4 ; xxxi. 33). He knew that death, pain, and disease, and therefore the miseries which he was now suffering, flowed from the Fall, which was due to the wiles and malice of the Tempter,—the *Leviathan*,—who (as we know) was at this time afflicting Job. His only consolation, when he meditated on the sorrows which issued from his natural birth, and were now overwhelming him, was in looking to the promised Deliverer ; and he prophesied of Him, Who has bound the Strong Man, and has spoiled his goods (Matt. xii. 29). He alone could overcome the Old Serpent, that great *Leviathan*. He alone (says Job) *is ready* to do this ; and Job invokes Him, with a prophetic spirit, to curse his day, because Christ has virtually imprecated a curse on man's *natural* generation in the old Adam by submitting to be “made a curse for us,” that “we might become the righteousness of God in Him ;” and thus He “condemned sin in the flesh,” overcame Satan, and delivered us from his grasp. See Gal. iii. 13, 14. 2 Cor. v. 21 ; and Rom. viii. 3, 4 ; and *Olympiodorus*, in *Catenâ*, p. 123.

We need not be surprised at the use of the plural here for the singular. Cp. Matt. ii. 20.

This exposition is strongly confirmed by the words in xli. 10 : “None is so fierce that dare stir him up ;” i. e. stir up the great spiritual *Leviathan*. None can do this but the promised Deliverer. See the note on that passage ; and the *Prelim. Note* to chap. xli. ; and also the note on xxvi. 13. These three passages, when taken together, and considered with their contexts, mutually illustrate one another, and corroborate the ancient spiritual interpretation of their mysterious language, and suggest the belief, that the views which were vouchsafed to Job and other holy men in the primeval ages, with regard to the Evil One, and also to the Great Deliverer promised to Mankind, the Conqueror of Satan, were much more clear than some persons are now disposed to think.

9. *Neither let it see the dawning of the day*] *Let it not look on the eyelids of the morning*, so as to derive pleasure from “the eyelid of the golden day,” as *Sophocles* calls it (*Antig.* 103). Cp. below, xli. 18.

11. *from the womb*] Immediately when I was born. Cp. Jer. xx. 17.

12. *Why did the knees prevent me?*] Why did any knees come before me, so as to receive me and nurse me ? And why was any bosom offered me that I might suck ?

13. *now should I have lain still*] Rather, then should I now be lying still, and be asleep (*Delitzsch*).

- ^f ch. 15. 28. 14 With kings and counsellors of the earth,
Which ^f built desolate places for themselves ;
- 15 Or with princes that had gold,
Who filled their houses with silver :
- ^g Ps. 58. 8. 16 Or ^g as an hidden untimely birth I had not been ;
As infants *which* never saw light.
- 17 There the wicked cease *from* troubling ;
And there the † weary be at rest.
- [†] Heb. *wearia* in strength. 18 There the prisoners rest together ;
- ^h ch. 39. 7. 19 They hear not the voice of the oppressor.
- 19 The small and great are there ;
And the servant *is* free from his master.
- ⁱ Jer. 20. 18. 20 ⁱ Wherefore is light given to him that is in misery,
And life unto the ^k bitter *in* soul ;
- ^k 1 Sam. 1. 10. 21 Which † ^l long for death, but it *cometh* not ;
² Kings 4. 27. And dig for it more than ^m for hid treasures ;
Prov. 31. 6. 22 Which rejoice exceedingly,
[†] Heb. *wait*. And are glad, when they can find the grave ?
^l Rev. 9. 6. 23 Why is light given to a man whose way is hid,
^m Prov. 2. 4. And whom God hath hedged in ?
- ⁿ ch. 19. 8. 24 For my sighing cometh † before I eat,
^{Lam.} 3. 7. And my roarings are poured out like the waters.
- [†] Heb. *before my meat*. 25 For † the thing which I greatly feared is come upon me,
[†] Heb. *I feared a fear, and it came upon me*. And that which I was afraid of is come unto me.
- 26 I was not in safety, neither had I rest, neither was I quiet ;
Yet trouble came.

IV. ¹ Then Eliphaz the Temanite answered and said,

14. *Which built desolate places*] “Solitudines” (*Vulg.*); so *Targum*, and *Mercer*. They built these places for themselves, not for others; and so their selfishness projected itself beyond their death, and there they dwell alone in the majestic desolation of royal mausoleums, such as the pyramids of Egypt, to which perhaps he refers. See *Ewald*, *Hävernicks*, p. 335, *Hirzel*, and *Delitzsch*, p. 54, who thinks that the Hebrew word here used, *choraboth* (on which see *Gesen*. 302), may be connected with the Coptic and Arabic words for *pyramid*.

The Hebrew believer desired to be buried together with his fathers,—a desire strongly shown in the funeral of Jacob (see *Gen.* xlvii. 29—31; *1. 5*—14), and in Joseph’s charge concerning his own bones (*Gen.* l. 25). And the Christian craves sympathy even in sepulture, which is a silent evidence of faith in “the communion of saints,” and in the resurrection of the body to life eternal, in the blessed society of heaven.

It has been inferred, that the author of this book must have been acquainted with Egypt, from this and other passages. See *vii.* 12; *viii.* 11; *ix.* 26; *xxviii.* 1—11; *xxix.* 18. See also below, on *ix.* 7—13; *xxvi.* 12, where there seem to be allusions to the history of the Exodus.

16. *an untimely birth*] Compare *Ps.* lviii. 8. The Book of Job contains many passages which bear a strong resemblance to expressions in the Psalms; see *vii.* 10; *xiv.* 2; and *Ps.* ciii. 15, 16. *Cp.* *ix.* 25; *x.* 20; and *Ps.* xxxix. 14: *cp.* *xxii.* 19 with *Ps.* lxix. 33: *cp.* *Hävernicks*, p. 356; *Keil*, 364, who remarks that *Ps.* cii., civ., cvii., cxlvii., contain various allusions to the words of Job. See above, *Introduction*, where the parallels are given.

17. *the weary*] Literally, they whose strength is spent.

18. *prisoners*] Taken in war, and other captives.

19. *is*] This word would be better omitted.

20. *Wherefore is light given*] Or rather, *wherefore gave he* (i. e. God) *light*. The *Name of God* is often suppressed by Job in such questions as these (*cp.* *v.* 23); a silent intimation that

he had some secret misgiving as to the propriety of asking them.

21. *dig for it more than for hid treasures*] *Cp.* *Prov.* ii. 4, “If thou seekest her as silver, and searchest for her as for hid treasures.” The practice of hiding treasures in the earth (see *Matt.* xiii. 44), and of digging for hid treasures, is illustrated by some curious details in *Dr. Thomson*, *The Land and Book*, pp. 134—136. It has been observed above, on *v.* 16, that there are many resemblances between phrases in the Book of Job, and in the Psalms; and there are also many between this Book and the Proverbs. *Cp.* *Job.* xx. 18, xxxix. 13 with *Prov.* vii. 18; *Job.* xxxvii. 12, *Prov.* i. 5, xi. 14; *Job.* v. 2; *Prov.* xx. 19; *Job.* v. 4, *Prov.* xxii. 22; *Job.* v. 17; *Prov.* iii. 11; *Job.* xv. 7 with *Prov.* viii. 25; *xxviii.* 18 with *Prov.* iii. 15; *xxxiii.* 7 with *Prov.* xvi. 26; *xxi.* 17 with *Prov.* xiii. 9, xx. 20, xxiv. 20; *xii.* 5 with *Prov.* xxiv. 22, and numerous other passages noted by *Hävernicks*, p. 354. *Keil*, 364.

22. *Which rejoice exceedingly*] *Which rejoice even to ecstasy*—to jubilant exultation, so as to leap for joy. See *Gesen*. 169, and *cp.* *Hos.* ix. 1.

23. *whose way is hid*] Whose path is darkened with sorrow, and hedged in by affliction. Job is speaking of himself. *Cp.* *xix.* 8. *Lam.* iii. 6. *Hos.* ii. 6.

24. *before I eat*] Literally, *at the face of my bread*, and in its stead (*Ewald*, p. 84. *Cp.* *iv.* 19). The sense is, “sighing is my daily bread.” *Cp.* *Ps.* vi. 6; *xlii.* 3; *lxxx.* 5; *cii.* 9.

26. *I was not in safety, neither had I rest*] That is, trouble came upon trouble, without an intermission or respite between them (so *Sept.*, *Syriac*, *Arabic*, *Ewald*, *Delitzsch*).

JOB’S FRIENDS.

CH. IV. 1. *Eliphaz the Temanite*] The most dignified, calm, and considerate of Job’s three friends. He is distinguished by his greater energy from Bildad; and from Zophar by more self-command, and less of vehement and passionate impetuosity.

- 2 If we assay † to commune with thee, wilt thou be grieved?
But † who can withhold himself from speaking ?
- 3 Behold, thou hast instructed many,
And thou ^a hast strengthened the weak hands.
- 4 Thy words have upholden him that was falling,
And thou ^b hast strengthened † the feeble knees.
- 5 But now it is come upon thee, and thou faintest ;
It toucheth thee, and thou art troubled.
- 6 Is not *this* ^c thy fear, ^d thy confidence,

† Heb. a word.

† Heb. who can refrain from words ?

a Isa. 35. 3.

b Isa. 35. 3.

† Heb. the bowing knees,
Heb. 12. 12.

c ch. 1. 1.

d Prov. 3. 26.

The question to be answered was,

How are Job's sufferings to be accounted for ?

He appeared to be "a man perfect and upright, one that feared God, and eschewed evil" (i. 1. 8). God had blessed him with prosperity. God is perfectly just, and Job is now reduced to the lowest depths of suffering.

In the opinion of Job's friends, sufferings were punishments for sin. This is true, but it is only a small part of the truth. Job's friends took a very inadequate view of human calamity. They regarded sufferings in this life as inflicted by an All-powerful God as a penal retribution for sin, and as exactly proportioned to sin. They concluded that because Job was suffering severely, he must have sinned heinously. There was something in the manner in which, by the subtle management of Satan, Job's sufferings were inflicted, which to human eyes gave them the semblance of being due to the *wrath of God* (see on i. 15). But the man (says *S. Gregory*) who has the true spiritual insight, does not interpret moral character from sufferings, but interprets sufferings by moral character. Job's friends did not rise to the higher view of human suffering. They did not recognize the dignity and beauty of affliction, and had no sense of its hallowing influences. They did not appreciate the gracious uses of sorrow, as sent by God, our merciful Father, in love; in order to wean His children from spiritual pride and self-righteousness, and to make them feel their want of a Redeemer, and to detach them from earthly things, and to strengthen their faith, and to make them fix their hopes on Him, and to draw them by cords of affection to love Him for His own sake, and to find all their joy in Him and in His love, and to see, adore, and bless Him, in tribulation as well as in wealth, and thus to rise to a higher state of spiritual and angelic perfection, and to be tried and refined as silver in the fire (Prov. xvii. 3. Isa. xlviii. 10. 1 Cor. iii. 13. 1 Pet. i. 7), and to be trained and prepared by this purifying process on earth, for the fruition of His blessed presence for ever in heaven. If the proposition, which Job's friends asserted, in reference to human sufferings, had been allowed to pass unrefuted, and if it were conceded that in *this life* there is an equitable retribution for human actions, then the great doctrines of a Resurrection and a Judgment to come, would have been undermined.

The view which Job's friends took of human sufferings was very unjust to him. It was such a view as has been condemned by Christ in the Gospel, where He reproves the harsh and pitiless judgments of some in His own age, on the Galileans, whose blood Pilate had mingled with their sacrifices; and on the eighteen men, on whom the tower of Siloam fell (Luke xiii. 1); and when He raised His disciples' minds from their low view of the affliction of the man who was born blind, to God's gracious purposes of love in that dispensation (John ix. 2, 3).

This fundamental mistake—as to Job's moral character, and as to the purposes of God in permitting His servants to be grievously afflicted—disabled and disqualified them altogether for applying the true remedy to his case: which is, that affliction is not to be regarded as a sign of God's hatred, but of His love, and sent for our profit, that we may be partakers of His holiness (Prov. iii. 11. Heb. xii. 5—11).

Their view of Job's sufferings was also hurtful to themselves. If worldly afflictions are evidences of sins, and are proportioned to them, then they who are *not* afflicted are righteous. If Job suffers because he has sinned, then his friends who do not suffer are innocent. Such a view is self-delusive and self-destructive. Rather they ought to have inverted the order of their reasoning: as our Lord taught the Jews to do when they looked on His sufferings, "If they do these things in a green tree, what shall be done in the dry?" (Luke xxiii. 31.) and when He turned their thoughts from the Galileans, and men at Siloam, to themselves, "Except ye repent, ye shall all likewise perish." "If the righteous scarcely be saved" (says His Apostle),

"where shall the ungodly and the sinner appear?" (1 Pet. iv. 18.)

There is a good deal of truth in what is said by Job's friends, taken abstractedly. But, for the most part, they are "miserable comforters" (xvi. 2). It is not appropriate and seasonable. They do not utter a single word of sympathy. They do not apply, like skilful physicians, those soothing remedies which were suitable and necessary to his bleeding wounds and putrifying sores, but their treatment of their patient was such as to inflame his wounds and make his sores to rankle and fester more and more. As *S. Gregory* says (p. 150), "Mira sunt multa quæ dicunt, nisi in sancti viri adversitatem dicerentur. . . Pensandum eis erat, cui et quando loquerentur; justus quippe erat ad quem venerant, et divinis verberibus cinctus; ex antea actâ ejus vitâ debuerant illius verba perpendere, et ex flagellis præsentibus non illum redarguere, sed de suâ vitâ formidare."

But the faults of their unscientific empiricism have served to bring out more clearly the true principles of genuine spiritual pathology, as we shall see in the sequel of the history.

In the mean while, the errors and defects of *their* formulary for the "Visitation of the Sick" may be corrected and supplied by means of those wise and loving words of Christian compassion with which the Church of Christ comforts her sorrowing members:—

"Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

"Take therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. These words, good brother, are written in Holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with Him in everlasting life" (*Office for the Visitation of the Sick, in the Book of Common Prayer*).

6. Is not *this thy fear—ways* Rather, *Is not thy fear (of God) thy confidence? Thy hope—and is it not the integrity of thy ways?* That is, dost not thou rely on thy supposed inno-

- Thy hope, and the uprightness of thy ways ?
- ^e Ps. 37. 25. 7 Remember, I pray thee, ^e who *ever* perished, being innocent ?
Or where were the righteous cut off ?
- ^f Ps. 7. 14. 8 Even as I have seen, ^f they that plow iniquity,
Prov. 22. 8. And sow wickedness, reap the same.
Hos. 10. 13.
Gal. 6. 7, 8.
- 9 By the blast of God they perish,
And || by the breath of his nostrils are they consumed.
- 10 The roaring of the lion, and the voice of the fierce lion,
And ^g the teeth of the young lions, are broken.
- 11 ^h The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
- 12 Now a thing was [†] secretly brought to me,
And mine ear received a little thereof.
- ⁱ ch. 33. 15. 13 ⁱ In thoughts from the visions of the night,
When deep sleep falleth on men,
- [†] Heb. *met me*. 14 Fear [†] came upon me, and ^k trembling,
^k Hab. 3. 16. Which made [†] all my bones to shake.
- [†] Heb. *the multitude of my bones*. 15 Then a spirit passed before my face ;
The hair of my flesh stood up :
16 It stood still, but I could not discern the form thereof :
An image *was* before mine eyes,
^{||} Or, *I heard a still voice*,
^{||} There *was* silence, and I heard a voice, *saying*,
^l ch. 9. 2. 17 ^l Shall mortal man be more just than God ?
Shall a man be more pure than his maker ?
- ^m ch. 15. 15. & 25. 5. 18 Behold, he ^m put no trust in his servants ;
ⁿ 2 Pet. 2. 4. || And his angels he charged with folly :
^{||} Or, *nor in his angels, in whom he put light*.

cence before God ? But how vain is this ! It is refuted by thy sufferings. "For whoever perished" (as thou art perishing) "being innocent ?" As to the *vau* (and) in the second member of the sentence, cp. xv. 17 ; xxiii. 12 ; and *Ewald* here, p. 93.

7. Remember—who ever perished, being innocent ?] Eliphaz seems to forget the case of Abel, the type of Christ. The first death that ever happened in the world—that of righteous Abel whose offering pleased God, and who was slain by his own brother Cain, whose offering was not accepted—preached the doctrine of a Resurrection : see on Gen. iv. 8.

10. The roaring of the lion—the voice of the fierce lion] The proud oppressors, described in the foregoing verses as *plowing iniquity*, are now represented by a bold figure as beasts of prey, as *lions* ; and since the Hebrew language (as might be expected) is rich in its leonine nomenclature, various kinds of wicked men are exhibited here as various kinds of lions. There is the *areyeh*, so called from tearing his prey (*Gesen.* 76. 79) ; the *shacal*, probably the maneless lion (*Delitzsch*), or the black lion (*Gesen.*) ; there is the *cephir*, or young lion ; there is the *laish* (Gr. *λῆς*), so called from his great strength (*Gesen.* 438) ; there is the *labi*, so called from roaring (*Gesen.* 428). The roaring of the proud tyrant, by which he scares the nations, and his teeth, by which he devours them, these are broken by God. The old lion, whose teeth were once so terrible, are blunted by age, and he dies of hunger, and the strong lion's whelps—the children, to whom the proud man had looked (as Job had done to his sons) for support, are scattered abroad, and he is left in his old age to die in his lair.

12. Now a thing was secretly brought to me] Now a word came to me by stealth. The awful grandeur, and terrible sublimity of this description, have been commented on by *Edmund Burke*, in his Treatise on the Sublime, part ii. sect. iv. — mine ear received a little] A whisper (*Gesen.* 837).

15. Then a spirit passed] This is the first place in the Old Testament where a good spirit other than the Spirit of God is personified. There is frequent notice of evil spirits having distinct personalities (as 1 Sam. xvi. 15. 23 ; xviii. 10. 1 Kings xxii. 21. 2 Chron. xviii. 21), and on the other hand,

the Spirit of God, and the Spirit of the Lord is often mentioned. But here a good spirit is introduced ; so *Bede*, *Aquinas*, *Lyrannus*, *Caietanus*, *Mercer*, *Drusius* (who suppose it to have been an angel), and so *Umbreit* and *Ewald*. Others suppose the word *ruach* here, to mean merely a wind (*Pineda*, *Rosenmüller*, and *Hirzel*). The former opinion is confirmed by the New Testament (*Matt.* xiv. 26. *Luke* xxiv. 37. *Acts* xxiii. 8). *Professor Lee* (p. 207) well says, "The term *ruach* in this place can be taken of nothing but a spirit, as this term is now taken among ourselves."

16. There was silence, and I heard a voice] Rather, I hear a soft murmur (*Sept.*, *Syriac*, *Arabic*, *Vulg.*) and a voice.

This passage (*vv.* 16—21) is quoted by *S. Clement*, ad Corinth. c. 39.

17. Shall mortal man be more just than God ?] Rather, is a mortal just before God ? or is a man pure in the sight of his Maker !

There is a climax in the words here used, "Is a mortal" (*Heb.* *enosh*) "just," &c. ; is even a great man (*Heb.* *geber*) pure ? Cp. x. 5. Ps. viii. 4. Prov. xxx. 2, and note above, on Gen. iv. 26. *Josh.* v. 13, and *Gesen.* 156.

The phrase "his Maker" is supposed by some to be from the Pentateuch, Gen. i. 26. 31 ; see *Professor S. Lee*, *Intr.* pp. 71—87, where he cites many probable parallelisms between this Book and the Pentateuch ; and cp. *Davidson*, *Introd.* ii. 190. *Hävernick*, *Einleit.* iii. 340. *Professor Lee*, p. 87, sums up his investigation thus : "From the manner in which allusions are made in the Book of Job, occasionally citing the very words of the Book of Genesis, it seems certain that that Book was in existence in the time of Job ; and either the Book of Job must have been accessible to the Sacred Writers ever since the times of Moses, or else the Book of Job must have borrowed from them all—an opinion which the wildest theorists would scarcely adopt."

18. Behold, he put—folly] This is correctly rendered, except that the verbs which are in the future in the original, would be better in that tense, or in the present, rather than in the past, and the word rendered *folly* (*toholah*) means *imperfection* (*Delitzsch*).

- 19 ^a How much less in them that dwell in ° houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth ?
- 20 ^p They are † destroyed from morning to evening :
They perish for ever without any regarding it.
- 21 ^q Doth not their excellency which is in them go away ?
° They die, even without wisdom.

n ch. 15. 16.
o 2 Cor. 4. 7. &
5. 1.

p Ps. 90. 5, 6.
† Heb. *beaten in pieces*.

q Ps. 39. 11. &
49. 14.
r ch. 36. 12.

V. ¹ Call now, if there be any that will answer thee ;
And to which of the saints wilt thou || turn ?

|| Or, *look ?*

² For wrath killeth the foolish man,
And || envy slayeth the silly one.

|| Or, *indigna-
tion*.

³ ^a I have seen the foolish taking root :
But suddenly I cursed his habitation.

a Ps. 37. 35, 36.
Jer. 12. 2, 3.

⁴ ^b His children are far from safety,
And they are crushed in the gate ;

b Ps. 119. 155. &
127. 5.

° Neither is there any to deliver them.

c Ps. 109. 12.

⁵ Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And ^d the robber swalloweth up their substance.

d ch. 18. 9.

⁶ Although || affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground ;

|| Or, *iniquity*.

⁷ Yet man is ° born unto || trouble,
As † the sparks fly upward.

e Gen. 3. 17, 18,
19.
1 Cor. 10. 13.
|| Or, *labour*.
† Heb. *the sons of the burning coal*
lift up to fly.

⁸ I would seek unto God,
And unto God would I commit my cause,

⁹ ^f Which doeth great things † and unsearchable ;
Marvellous things † without number :

ch. 9. 10. &

37. 5.

Ps. 40. 5. &

72. 18. & 145. 3.

Rom. 11. 33.

† Heb. *ana* there is no search.

† Heb. *till* there be no number.

19. Which are crushed before the moth] Lit. *men will crush them* (i. e., they will be crushed, cp. Luke vi. 38) *like the moth* : cp. iii. 24, for the sense of the original words here used ; and as to the comparison, see xiii. 28. Ps. xxxix. 12. Isa. i. 9 ; li. 8.

20. *from morning to evening*] Within the brief space of a day : cp. Isa. xxxviii. 12.

21. *Doth not their excellency which is in them go away ?*] Rather, *is not their cord in them rent asunder ?* i. e. *is not the cord torn asunder* that keeps the soul in their body, as in a tent ? Their mortal bodies are compared to tabernacles (see 2 Cor. v. 1. 2 Pet. i. 13, 14), and death, which severs the soul from the body, is compared to the severance of the cord which keeps a tent fixed to the ground. Cp. below, xxvii. 18. Eccles. xii. 6. 2 Cor. v. 1. (*Gesen.* 377, under the word *yether* ; and *Delitzsch*, p. 63.)

— *They die, even without wisdom*] Rather, they die, and not in wisdom, i. e., without having learnt wisdom from God's providential dispensations, and without having recognized the vanity of their own life, and without being conscious of their sinfulness in His sight ; therefore they die miserably. Cp. xxxvi. 12. Prov. v. 23 ; x. 21.

CH. V. 1. *to which of the saints*] The angels. Cp. xv. 15. Deut. xxxiii. 2. Jude 14 ; and so *Sept.*, *Vatablus*, *Mercer*, *Ewald*, *Hirzel*, *Delitzsch*. See *Bp. Pearson* on the Creed, Art. ix. p. 352, note. To which of the Angels wilt thou resort by prayer, that they may keep thee ? All such invocations are vain, for even the Angels themselves are not pure in God's sight (iv. 18).

2. *For wrath*] Far from being helped by such folly as that of supposing that thou canst be profited by invoking the Angels as thy protectors against God's just anger, thou wilt rather bring down more punishment from Him who is a jealous God, by such an appeal to them, which is prompted by thy impatient wrath

and indignation against God. Cp. below, on Col. ii. 18, on the worship of Angels.

— *the foolish man*] Heb. *evil*, which implies moral guilt : cp. Prov. xiv. 9 ; xix. 3. *Gesen.* 19.

— *the silly one*] Heb. *potheh*, one who is credulous, and yields easily to temptation : cp. Prov. ix. 13—18 ; xiv. 15.

3. *I cursed his habitation*] Which lately I had blessed.

4. *in the gate*] Being there condemned by the judges, who sit in the gate : cp. xxxi. 21. Prov. xxii. 22.

5. *Whose harvest—substance*] Such is the desolation of the wicked and his children.

— *Whose harvest the hungry eateth up, and taketh it even out of the thorns*] Although it be girt about by a hedge to protect it, it will be plundered. Another interpretation is given by *Dr. Thomson* (L. and B. 348), who supposes that it means, they would make a clear riddance, even of the whole harvest.

— *And the robber*] Rather, *the thirsty pant for their substance*. The word rendered robber is *tsammim*, and occurs again in xviii. 9, where it is also rendered *robber*, in our version ; but this is a doubtful translation ; see *Gesen.* 712, who renders the words, *and destruction* (properly a snare or gin) *pants for their wealth* ; and so *Hirzel*, *Delitzsch*, and *Fuerst*. *Ewald* translates it, *and the thirsty long for their substance* ; and so *Rosenmüller* ; *Ebrard* and others translate it, *and the starving panteth for his wealth*.

6. *Although affliction*] Rather, *For affliction does not spring forth out of the dust*, but is due to man's own wickedness. *Eliphaz* leaves Job to make the application of this, and other sayings of his, to himself.

7. *Yet*] Or rather, *however* : *Sept.*, *Ewald*, *Hirzel*.

— *the sparks*] Literally, *sons of the coal*. Cp. below, xli. 20, and Lam. iii. 13, where arrows are called *sons of the bow*.

8. *I would seek unto God*] The pronoun *I* is emphatic in the original—whatever others may do, *I* would seek to God, not to the Angels (v. 1).

g ch. 28. 26.
Ps. 65. 9, 10. &
147. 8.
Jer. 5. 24. &
10. 13. & 51. 16.
Acts 14. 17.
† Heb. *outplaces*.
h 1 Sam. 2. 7.
Ps. 113. 7.
i Neh. 4. 15.
Ps. 53. 10.
Isa. 8. 10.
|| Or, *cannot*
perform any
thing.
k Ps. 9. 15.
1 Cor. 3. 19.
l Deut. 28. 29.
Isa. 59. 10.
Amos 8. 9.
|| Or, *run into*.
m Ps. 35. 10.

n 1 Sam. 2. 9.
Ps. 107. 42.

o Ps. 94. 12.
Prov. 3. 11, 12.
Heb. 12. 5.
James 1. 12.
Rev. 3. 19.
p Deut. 32. 39.
1 Sam. 2. 6.
Isa. 30. 26.
Hos. 6. 1.
q Ps. 34. 19. &
91. 5.
Prov. 24. 16.
1 Cor. 10. 13.
r Ps. 91. 10.
s Ps. 33. 19. &
37. 19.
† Heb. *from the*
hands.
t Ps. 31. 20.
|| Or, *when the*
tongue scourgeth.

u Isa. 11. 9. &
25. 9. & 65. 25.
Ezek. 34. 25.

- 10 ^g Who giveth rain upon the earth,
And sendeth waters upon the † fields,
11 ^h To set up on high those that be low ;
That those which mourn may be exalted to safety.
12 ⁱ He disappointeth the devices of the crafty,
So that their hands || cannot perform *their* enterprise.
13 ^k He taketh the wise in their own craftiness :
And the counsel of the froward is carried headlong.
14 ^l They || meet with darkness in the daytime,
And grope in the noonday as in the night.
15 But ^m he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
16 ⁿ So the poor hath hope,
And Iniquity stoppeth her mouth.
17 ° Behold, happy *is* the man whom God correcteth :
Therefore despise not thou the chastening of the Almighty :
18 ^p For he maketh sore, and bindeth up :
He woundeth, and his hands make whole.
19 ^q He shall deliver thee in six troubles,
Yea, in seven ^r there shall no evil touch thee.
20 ^s In famine he shall redeem thee from death,
And in war † from the power of the sword.
21 ^t Thou shalt be hid || from the scourge of the tongue,
Neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh ;
Neither shalt thou be afraid of the beasts of the earth ;

10. *Who giveth rain*] Genial showers, specially felt to be signs of God's love, in the deserts of Edom and Arabia.

— *the fields*] Literally, *the faces of the broad places*. Eliphaz rightly declares that God's Omnipotence in the natural world suggests a lesson of awe for His doings in the moral world.

12. *enterprise*] Heb. *tushiyah*, a word found rarely except in the Book of Job (vi. 13; xi. 6; xii. 16; xxvi. 3; xxx. 22), and Proverbs (ii. 7; iii. 21; viii. 14; xviii. 1); once in Isaiah (xxviii. 29); once in Micah (vi. 9). It is supposed by many modern philologists (*Umbreit*, *Hirzel*, *Delitzsch*) to be derived from *yesh*, essence, substance, connected with *yashah*, to stand upright (*Gesen.* 371, 372. 860), and thence to signify what remains firm, as counsel, wisdom, strength, substance.

13. *He taketh the wise in their own craftiness*] These words are quoted by St. Paul (who deserts the *Sept.* here) in 1 Cor. iii. 19, with the introductory formula, "*It is written.*"

It has hence been inferred by some recent critics, that St. Paul approves all that Eliphaz says. But this is an erroneous deduction. It is true that St. Paul accepted the entire Book of Job as divinely inspired Scripture; that is, as written by the Holy Spirit for our learning. And, therefore, he might fitly quote any sentence in it with this preamble, "*It is written.*" The record of the speeches of Eliphaz, and even of Satan himself (i. 9, 11; ii. 2, 4, 5), is a true and divinely inspired record; and, therefore, may rightly be called "*Scripture.*" In the present instance, St. Paul not only quotes this saying of Eliphaz as *Scripture*, but sets his seal of approval upon it; which he certainly would not have done upon any thing that Satan says in this portion of Scripture; nor upon much that Eliphaz says, inasmuch as God Himself, in this self-same portion of Scripture, blames Eliphaz: see xlii. 7.

On God's dealings in taking the wise in their craftiness, see *Bp. Sanderson*, *Serm.* v. 329. *Serm.* on Prov. xix. 21.

15. *From the sword*] Heb. *me-cherab*. Some would read *machorab*, the *hophal* participle from *charab*, to lay waste

(so *Cappellus*, and *Ewald*), and thus a more perfect parallelism might seem to be attained in the two members of this verse; but the reading of the text is preferable; cp. *Delitzsch*, p. 66, who supposes that the *sword* is regarded by the writer as going out of the mouth of the oppressor: cp. Ps. lvii. 5; lxiv. 3.

16. *Iniquity*] Personified here.

17—26. *Behold, happy*] Literally, *Lo! blessings of the man*, &c. Cp. Ps. i. 1, and the divine Beatitudes (*Matt.* v. 1—12).

This portion of the speech of Eliphaz is remarkable for its beauty, and is cited by *S. Clement* (ad Corinth. 56). Still, however, he looks on Job as a sinner punished by God in anger; he does not offer him any word of compassion, nor penetrate into the inner meanings of afflictions as sent by God in love; he does not recognize their purifying and spiritualizing influence on the human heart; he sees in them a fire that scorches and burns, not one that refines and clarifies, as the furnace refines silver (1 Pet. i. 6; iv. 19); he does not rise to that higher view of human affliction which is revealed in both Testaments. See Deut. viii. 5. Prov. iii. 12. Jer. x. 24; xxix. 11. 1 Cor. xi. 32. Heb. xii. 6. James i. 12. Rev. iii. 19; and above, on iv. 1.

What Job needed was this: God chastened him in order to wean him from self-righteousness, and to bring him nearer to Himself. This end was attained; and *that* was Job's deliverance; not a mere temporal deliverance, but a spiritual deliverance; a deliverance from self-reliance, and a turning of the heart from himself to God, and a cleaving of his whole soul to Him. See below, on xlii. 10—12.

— *the Almighty*] Heb. *Shaddai*.

21. *Thou shalt be hid from the scourge of the tongue*] Literally, *at the scourge of the tongue thou wilt be hid*; that is, when the scourge of the tongue is lashing itself, it will not touch thee. Cp. Ps. xxxi. 20, and Isa. xxviii. 15.

22. *shalt laugh*] Cp. xli. 29, "He laugheth at the shaking of the spear;" and 2 Kings xix. 21, where the daughter of Zion is described as laughing at the besieging army of Assyria.

- ²³ * For thou shalt be in league with the stones of the field :
And the beasts of the field shall be at peace with thee.
- ²⁴ And thou shalt know || that thy tabernacle *shall be* in peace ;
And thou shalt visit thy habitation, and shalt not || sin.
- ²⁵ Thou shalt know also that ^v thy seed *shall be* || great,
And thine offspring ^z as the grass of the earth.
- ²⁶ ^a Thou shalt come to *thy* grave in a full age,
Like as a shock of corn † cometh in in his season.
- ²⁷ Lo this, we have ^b searched it, so it is ;
Hear it, and know thou *it* † for thy good.

x Ps. 91. 12.
Hos. 2. 18.

|| Or, *that peace*
is thy tabernacle.
|| Or, *err.*

y Ps. 112. 2.
|| Or, *much.*
z Ps. 72. 16.

a Prov. 9. 11. &
10. 27.
† Heb. *ascendeth.*

b Ps. 111. 2.

† Heb. *for thyself*
Prov. 9. 12

VI. ¹ But Job answered and said,

- ² Oh that my grief were thoroughly weighed,
And my calamity † laid in the balances together !
- ³ For now it would be heavier ^a than the sand of the sea :
Therefore || my words are swallowed up.
- ⁴ ^b For the arrows of the Almighty *are* within me,
The poison whereof drinketh up my spirit :
^c The terrors of God do set themselves in array against me.
- ⁵ Doth the wild ass bray † when he hath grass ?
Or loweth the ox over his fodder ?
- ⁶ Can that which is unsavoury be eaten without salt ?
Or is there *any* taste in the white of an egg ?
- ⁷ The things *that* my soul refused to touch
Are as my sorrowful meat.
- ⁸ Oh that I might have my request ;
And that God would grant *me* † the thing that I long for !
- ⁹ Even ^d that it would please God to destroy me ;
That he would let loose his hand, and cut me off !

† Heb. *lifted up.*

a Prov. 27. 3.

|| That is, *I want*
words to express
my grief,
Ps. 77. 4.
b Ps. 38. 2.

c Ps. 88. 15, 16.

† Heb. *at grass.*

† Heb. *my ex-*
pectation.

d 1 Kings 19. 4.

^{23.} *thou shalt be in league with the stones—the beasts of the field*] Even the stones, which are a hindrance to fruitfulness in other men's lands (Isa. v. 2. Matt. xiii. 5), and even the wild beasts, which devour their flocks, shall be at league with thee (cp. Isa. xi. 6—8. Hos. ii. 20). Here is a vision of the past happiness of Man in Paradise, and of the condition of the Second Adam in the wilderness (Mark i. 13), and of the future bliss of the Church of Christ: see Isa. xi. 5—9.

^{24.} *thou shalt know that thy tabernacle shall be in peace*] Literally and more emphatically, *thou shalt know that thy tent is peace.* Cp. Isa. lx. 17. Micah v. 5, where *persons* are strongly and beautifully characterized by the abstract word *Peace*—all summed up in Christ (Eph. ii. 14).

— *thou shalt visit thy habitation, and shalt not sin*] Rather, *thou shalt visit thy homestead and pasture, and miss nothing there.* Not one of thy cattle, sheep, or lambs will be missing; thou wilt leave them in security, and when thou comest to inspect them, thou wilt find them all; no damage will be done to thy substance, even when thou art absent from it; for God will watch over it. On the meaning of the word *naveh*, pasture and homestead, where flocks lie down and rest, see *Gesen.* 538. Cp. Hos. ix. 13; and on the word *chata*, to miss, see *Gesen.* 271.

^{26.} *Like as a shock of corn cometh in*] Rather, *cometh up, ascendeth.* The Oriental threshing-floors were usually on lofty hills, that the grain might be more easily winnowed (see on Judg. vi. 8). The carrying of the dead in peace and ripe age to the grave, where others are gathered already, is happily compared to the bringing up of a ripe sheaf to the threshing-floor, where other sheaves are lying.

CH. VI. 2. *Oh that my grief*] Rather, *my wrath*; Heb. *caas*, the word used by Eliphaz in v. 2, to which Job here re-

plies. Thou accusest me of *wrath* against God; Oh that my wrath were duly weighed! Oh that my *wrath* were put in one scale, and my *calamity* in another! it would then be found that it was not excessive. Cp. xxiii. 2, "My stroke is heavier than my groaning." The word *caas* occurs only in this Book.

^{3.} *Therefore my words are swallowed up*] Rather, *therefore my words were hasty* (see *Gesen.* 440, and so *Sept.*, *Ewald*, *Hirzel*, *Carey*, *Delitzsch*). Job candidly owns that he had spoken rashly.

^{4.} *the arrows of the Almighty*] Cp. Deut. xxxii. 23. Ps. xxxviii. 3; xci. 5. Ezek. v. 16. Zech. ix. 14.

^{5.} *Doth the wild ass bray*] Even irrational creatures are contented when free from pain; how much more would I be, if I were not racked by it!

^{6.} *of an egg*] Heb. *challamuth*, found only here; and supposed to mean either *purslain*, an insipid herb (so *Arabic*), or *yolk of an egg* (*Targum*). Cp. *Gesen.* 282. And the original words (*rir challamuth*) signify either broth of purslain, or white of an egg. The sense is, men loathe even what is insipid to the palate; how much more may I loathe what I now suffer, which is excruciating both to body and soul.

^{7.} *The things—meat*] *They are loathsome things of my food* (*Gesen.* 192, and so *Delitzsch*; cp. *Ewald*, p. 105), they come in and taint all my daily food, as with a nauseous poison; indeed, they *are* my food: cp. Ps. cii. 9.

^{8.} *Oh that*] Literally, *who will give?* See on xix. 23.

^{9.} *that it would please God to destroy me*] Job's friends flattered him with promises of restoration to health and prosperity if he would repent (v. 17—26); but Job himself had abandoned all hope of such restoration *in this life*. He desires death as his only haven of peace (cp. xiv. 13; xvii. 11—16). This throws light on the grand passage (xix. 25—27).

- ^e Acts 20. 20.
^f Lev. 19. 2.
ⁱ Isa. 57. 15.
^j Hos. 11. 9.
- [†] Heb. *brasen* ?
- [†] Heb. *To him that melteth.*
^g Prov. 17. 17.
- ^h Ps. 38. 11. & 41. 9.
ⁱ Jer. 15. 18.
- [†] Heb. *they are cut off.*
[†] Heb. *in the heat thereof.*
[†] Heb. *extinguished.*
- ^k Gen. 25. 15.
^l 1 Kings 10. 1.
^m Ps. 72. 10.
ⁿ Ezek. 27. 22, 23.
^o Jer. 14. 3.
- || Or, *For now ye are like to them.*
^p Heb. *to it.*
^q ch 13. 4.
^r Heb. *not.*
^s o Ps. 38. 11
- 10 Then should I yet have comfort ;
Yea, I would harden myself in sorrow : let him not spare ;
For ^e I have not concealed the words of ^f the Holy One.
- 11 What *is* my strength, that I should hope ?
And what *is* mine end, that I should prolong my life ?
- 12 *Is* my strength the strength of stones ?
Or *is* my flesh [†] of brass ?
- 13 *Is* not my help in me ?
And is wisdom driven quite from me ?
- 14 [†] ^g To him that is afflicted pity *should be shewed* from his friend ;
But he forsaketh the fear of the Almighty.
- 15 ^h My brethren have dealt deceitfully as a brook,
And ⁱ as the stream of brooks they pass away ;
- 16 Which are blackish by reason of the ice,
And wherein the snow is hid :
- 17 What time they wax warm, [†] they vanish :
[†] When it is hot, they are [†] consumed out of their place.
- 18 The paths of their way are turned aside,
They go to nothing, and perish.
- 19 The troops of ^k Tema looked,
The companies of ^l Sheba waited for them ;
- 20 They were ^m confounded because they had hoped ;
They came thither, and were ashamed.
- 21 || For now ⁿ ye are [†] nothing ;
Ye see my casting down, and ^o are afraid.

10. *Then should I yet have comfort*] A clear assertion of belief in a life to come : cp. xix. 23—27.

— *I would harden myself*] Rather, *I would exult* (see *Sept.*, *Vulg.*; *Carey*, 205; *Gesen.* 587; *Delitzsch*, 73) *in sorrow*, which *He* (God) does not stint—that is, unlimited sorrow.

— *For I have not concealed*] I have not disowned and transgressed the commands of the Holy One (cp. Ps. xl. 9, 10). Here was Job's source of comfort in affliction; and thus he replies to the imputations of Eliphaz (iv. 7).

11. *that I should prolong my life.*] Or, that I should patiently endure (*Vulg.*).

12. *Is my strength*] Rather, *Is the strength of stones, mine?* Do I possess it?

13. *Is not my help*] Rather, *Is it not so that there is no hope left in me, and that succour is fled from me?* (Cp. *Gesen.* 860; *Carey*, 206; *Hirzel*, 40; *Delitzsch*, 74.)

14. *To him that is afflicted*] *To him that is dissolved* (with grief) *pity from his friend is due.* I am not made of stone and brass (v. 12), but am melting away like wax (cp. Ps. xxii. 14), and therefore have a claim to compassion from you, my friends (cp. Gal. vi. 1).

— *But he forsaketh*] Or, *otherwise he will forsake the fear of the Almighty*, he will fall away from God, in despair (*Schnurrer*, *Delitzsch*). The *vau* in this verse may signify *otherwise* (*Gesen.*, § 127). Others render the words thus; “*And to him who will forsake the fear of the Almighty.*” So *Hirzel* (p. 41), who compares Isa. v. 8 for this construction.

But the former rendering is preferable, it being thus represented, and *he will forsake the fear of the Almighty*, i. e. if he does not receive pity from his friend. Some have supposed that two lines have fallen out here; but this is not probable (cp. *Delitzsch*).

15. *My brethren*] He calls them not only friends, but *brethren*. — *as a brook*] A torrent or *wady* in the desert. This Oriental figure is adopted in the Epistle to the Hebrews to describe instability in religious belief: see on Heb. ii. 1.

18. *The paths of their way*] This is applied by many recent expositors (as *Ewald*, *Lee*, *Carey*, *Hirzel*, *Schlottman*) to the itinerant caravans mentioned in the next verse, and *not to the brooks*: but this interpretation, which is not supported by the

ancient Versions, seems questionable, and would impair the force and beauty, with which the troops or caravans of Tema and Sheba are afterwards introduced, looking wistfully for the water of the deceitful torrents, in the parching heat of summer, and finding none; and the words which follow, *they go to nothing and perish*, are more applicable to the *brooks* mentioned before, than to the *caravans* subsequently described as looking eagerly for water.

19. *The troops of Tema—the companies of Sheba*] Tema was the ninth son of Ishmael (Gen. xxv. 15), and the territory so called is described by Isaiah as near Kedar (xx. 14). The caravans of travellers and of merchants of Tema (probably situated on the road between Damascus and Mecca) and of Sheba (see i. 15), in South Arabia (like those of the Midianites which were going down to Egypt, and bought Joseph of his brethren, Gen. xxxvii. 28), came when the summer was hot, and when they were parched with thirst, to these torrent-beds, which in the winter had been swollen with water; and they found that they were dried up; and turned away in disappointment, shame, and despair. So (says Job) I looked to you, my friends, for refreshment in my distress, but I find none, and am confounded.

For some interesting illustrations of this comparison, see *Dr. Thomson*, *The Land and Book*, p. 488. The sublime passage of the poet *Thomson* (*Seasons*, Summer, 980), in which he describes the streets of Cairo anxiously expecting the arrival of the caravan, which had perished in the storm—a passage cited by a recent poet as one of the noblest efforts of imagination, appears to have been suggested by the words of Job here:

“ — In Cairo's crowded streets
The impatient merchant wondering waits in vain,
And Mecca saddens at the long delay.”

21. *For now ye are nothing*] I am disappointed by you, my friends, from whom I had hoped for much comfort, and in whom I find none.

— *Ye see my casting down, and are afraid*] Rather, *ye see affliction, and shrink from it* (as the Priest and Levite did in the parable, Luke x. 32), instead of succouring it, as the Samaritan did.

22 Did I say, Bring unto me ?

Or, Give a reward for me of your substance ?

23 Or, Deliver me from the enemy's hand ?

Or, Redeem me from the hand of the mighty ?

24 Teach me, and I will hold my tongue :

And cause me to understand wherein I have erred.

25 How forcible are right words !

But what doth your arguing reprove ?

26 Do ye imagine to reprove words,

And the speeches of one that is desperate, *which are* as wind ?

27 Yea, † ye overwhelm the fatherless,

And ye ^p dig a pit for your friend.

28 Now therefore be content, look upon me ;

For *it is* † evident unto you if I lie.

29 ^a Return, I pray you, let it not be iniquity ;

Yea, return again, my righteousness *is* || in it.

30 Is there iniquity in my tongue ?

Cannot † my taste discern perverse things ?

† Heb. *ye cause to fall upon.*
p Ps. 57. 6.

† Heb. *before your face.*
q ch. 17. 10.

|| That is, *in this matter.*

† Heb. *my palate,*
ch. 12. 11. &
34. 3.

|| Or, *a warfare.*
a ch. 14. 5, 13, 14.
Ps. 39. 4.

VII. ¹ *Is there not* || ^a an appointed time to man upon earth ?

Are not his days also like the days of an hireling ?

² As a servant † earnestly desireth the shadow,

And as an hireling looketh for *the reward* of his work :

³ So am I made to possess ^b months of vanity,

And wearisome nights are appointed to me.

⁴ ^c When I lie down, I say,

† Heb. *gapeth after.*

b See ch. 29. 2.

c Deut. 28. 67.
ch. 17. 12.

22. Did I say, Bring unto me ?] Did I ask for gifts from you ? No ; I only hoped for kind words—but these are denied me. The touching words of the most pathetic of Latin poets may suggest themselves to the reader :—

“ Male est, Cornifici, tuo Catullo

Male est mehercule et laboriosè,

Magisque et magis in dies et horas.

Quem tu, quod minimum facillimumque est,

Quâ solatus es allocutione ?

Paulum quod lubet allocutionis

Mæstius lacrimis Simonideis.”—(Catull. xxxvi.)

But how much more may we be reminded of the heart-rending appeal of the Divine Sufferer,—the Antitype of Job :

“ Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto My sorrow” (Lam. i. 12), and “ I am become a stranger unto My brethren ; even an alien unto My mother's children. My lovers and friends hast Thou put away from Me, and hid Mine acquaintance out of My sight” (Ps. lxxix. 8 ; lxxxviii. 18).

25. How forcible] Or, how soft ! or how sweet ! (Schultens, Rosenm., Ewald.) See Fuerst, 870, under the verb *marats* (the same as *malats*). Cp. Ps. cxix. 103. The rendering in the text is approved by Gesen. 511.

— But what doth your arguing reprove ?] Or, what doest reproving reprove ? What good does harsh language do ? (See Gesen. 347 : cp. xl. 2.)

26. Do ye imagine to reprove words] Will ye make me an offender for a word ? will ye not judge me according to my actions ? I grant that my words may be hasty (see on vi. 3) ; what wonder is it, that the words of one who is racked by pain, as I am, should be passionate and empty, like the wind ? Cp. Gesen. 326.

This avowal is the clue to the right interpretation of Job's speeches. We are not to expect perfect consistency in them. He is distracted by suffering, and tossed to and fro by conflicting passions, hope and trust alternating with fear and despondency ; and his words partake of this changeable character. But with all his fluctuations, he never loses his faith in God ;

though the light of the Divine countenance seems sometimes to be hidden behind a dark cloud, yet Job's faith pierces the cloud and beholds his Redeemer. Cp. xix. 23—27.

27. Yea, ye overwhelm the fatherless] Rather, ye cast lots for the fatherless, as if they were a prey taken by you in war. See 1 Sam. xiv. 42. 2 Kings iv. 1. 1 Chron. xxvi. 13, 14. Jonah i. 7. Nahum iii. 10 : cp. Gesen. 557, 558 ; Lee, Delitzsch.

— ye dig] This rendering is approved by Gesen. 413 : cp. below, xli. 6, where the same phrase occurs. But the word here used (*carah*) signifies to trade, as well as to dig (see Deut. ii. 6. Hos. iii. 2), and it may mean, Will ye traffic with me, as if I were mere merchandise ? This seems to suit the context best, and is confirmed by the parallel place in xli. 6 : Will ye cast lots for me, as if I were a bond-slave ? Will ye trade with me (as Joseph was sold to the Midianites by his brethren) ? Cp. Ewald, Hirzel, and Delitzsch.

28. Now therefore be content, look upon me] Or, Now therefore, if you will, look upon me : examine me well. I do not decline your scrutiny.

— For it is evident] Rather, for I will not lie to your face.

29. Return, I pray you] Turn back to the way of reason and charity, and do not be unjust to me. Return to your former selves, and look at my former life, and you will find my righteousness there. Cp. below, ch. xxix., where this thought is expanded by Job into a full apology for himself.

CH. VII. 1. an appointed time] Rather, forced service, drudgery, villain-socage ; literally, service in war, but here the word used, *tsaba*, means pressed service : cp. Isa. xl. 2. The Vulgate takes it literally, service in war, “ militia,” and so Targum, Pfeiffer, Schultens, Lee, Carey, Delitzsch ; and this rendering has much support from the New Testament. Cp. 1 Tim. i. 18. 2 Tim. ii. 4 ; and see margin here.

2. the shadow] of evening.

3. are appointed to me] Are counted out to me.

4. When I lie down, I say] Cp. Deut. xxviii. 67, and Æschylus, Prom. Vinc. 23—26. It may be here suggested,

† Heb. *the evening*
be measured?

d Isa. 14. 11.

e ch. 9. 25. &
16. 22. & 17. 11.
Ps. 90. 6. &
102. 11. &
103. 15. &
144. 4.

Isa. 38. 12. &
40. 6.
James 4. 14.

† Ps. 78. 39. &
89. 47.

† Heb. *shall not*
return.

|| *to see, that is,*
to enjoy.

g ch. 20. 9.
|| *That is, I can*
live no longer.

h 2 Sam. 12. 23.

i ch. 8. 18. &
20. 9.
Ps. 103. 16.
k Ps. 39. 1, 9. &
40. 9.

l 1 Sam. 1. 10.
ch. 10. 1.

m ch. 9. 27.

† Heb. *than my*
bones.

n ch. 10. 1.

o ch. 10. 20. &
14. 6.
Ps. 39. 13.
p Ps. 62. 9.
q Ps. 8. 4. &
144. 3.
Heb. 2. 6.

When shall I arise, and † the night be gone?

And I am full of tossings to and fro unto the dawning of the day.

5 My flesh is ^d clothed with worms and clods of dust;

My skin is broken, and become loathsome.

6 ^e My days are swifter than a weaver's shuttle,

And are spent without hope.

7 O remember that ^f my life is wind:

Mine eye † shall no more || see good.

8 ^g The eye of him that hath seen me shall see me no more:

Thine eyes *are* upon me, and || I *am* not.

9 As the cloud is consumed and vanisheth away:

So ^h he that goeth down to the grave shall come up no more.

10 He shall return no more to his house,

ⁱ Neither shall his place know him any more.

11 Therefore I will ^k not refrain my mouth;

I will speak in the anguish of my spirit;

I will ^l complain in the bitterness of my soul.

12 *Am* I a sea, or a whale,

That thou settest a watch over me?

13 ^m When I say, My bed shall comfort me,

My couch shall ease my complaint;

14 Then thou scarest me with dreams,

And terrifiest me through visions:

15 So that my soul chooseth strangling,

And death rather † than my life.

16 ⁿ I loathe *it*; I would not live away:

^o Let me alone; for ^p my days *are* vanity.

17 ^q What *is* man, that thou shouldest magnify him?

And that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning,

And try him every moment?

19 How long wilt thou not depart from me,

Nor let me alone till I swallow down my spittle?

for the consideration of the reader, that the character of Prometheus as drawn by Æschylus offers many points of resemblance, and of contrast also, to that of Job. The same may be said of that of Hamlet, as portrayed by Shakspeare. An analysis of the three characters would serve to bring out, in a clear light, the differences respectively of the three ethical systems to which they belong, and would suggest many important practical and doctrinal inferences. Prometheus is a benefactor to mankind, and suffers, and defies Zeus with Titanic blasphemy; and we lose sight of him chained to the rock, and hurling imprecations against heaven. Job, the God-fearing and upright man, is allowed to be afflicted by Satan; but, though the inward battle rages fiercely for a time, yet he comes forth from it more pure, holy, and glorious; and Job, "the afflicted one," triumphs over Satan, the adversary, even by means of his affliction. The consummation of all is to be seen in Christ on the cross. Cp. the *Christian Remembrancer* for Jan. 1849, p. 174. — *and the night be gone?* Or rather, perhaps, without an interrogation, *and the evening is prolonged*, to a weary length. See *De Dieu, Ewald, Hirzel*.

5. *My skin is broken, and—loathsome*] Rather, it becomes hard, and then bursts; it is crusted over, as with scales, and then they fester and break.

9. *the grave*] *Sheól*. See Gen. xxxvii. 35; xlii. 38. Num. xvi. 30. 33, where it is rendered *pit*; Deut. xxxii. 22, where it is rendered *hell*; 1 Sam. ii. 6 (*grave*). 2 Sam. xxii. 6, where

it is rendered *hell*: it signifies literally what is *hollow*, and *subterranean* (*Gesen.* 798; *Fuerst*, 1326: cp. *Bp. Pearson* on the Creed, Art. v.).

12. *Am I a sea, or a whale*] Dost Thou, O God, suppose that I have power, like a sea, to overflow Thee with a flood, and therefore dost Thou set dams against me? *Am I a whale?* Heb. *tannin*, a huge sea-monster (from *tanán*, to extend: *Gesen.* 869). It is supposed by some (as *Gerlach, Jahn, Hirzel, Delitzsch*) that there is a reference here to the overflows of the river Nile, which is sometimes called a *sea* (Isa. xix. 5), and *oceanus* by *Homer*, and *bahr* by the Egyptians; and to the crocodiles, which come forth from its overflows, and against which it is necessary to keep guard. Cp. xiii. 27; xli. 1. *Ezek.* xxix. 3.

15. *strangling*] Job desires death; but he never—even when he writhes in excruciating anguish—thinks of committing suicide.

— *than my life*] Literally, *than my bones*, which are racked with pain. Cp. xix. 20.

17. *What is man*] Cp. Lam. iii. 23. Ps. viii. 4; cxliv. 3. The devotional turn which is given to this sentiment in those Psalms seems to show that they were written after the Book of Job. Cp. below, on x. 8; and above, *Introduction*.

— *that thou shouldest magnify him*] Here said in irony. Why shouldst thou break a fly upon a wheel?

19. *not depart*] Not turn away thine indignation.

— *till I swallow down my spittle*] That is, even for a

²⁰ I have sinned; what shall I do unto thee, ^r O thou preserver of men?

r Ps. 36. 6.

Why ^a hast thou set me as a mark against thee,

s ch. 16. 12.
Ps. 21. 12.
Lam. 3. 12.

So that I am a burden to myself?

²¹ And why dost thou not pardon my transgression,

And take away mine iniquity?

For now shall I sleep in the dust;

And thou shalt seek me in the morning, but I *shall* not *be*.

VIII. ¹ Then answered Bildad the Shuhite, and said,

² How long wilt thou speak these *things*?

And *how long shall* the words of thy mouth *be like* a strong wind?

³ ^a Doth God pervert judgment?

a Gen. 18. 25.
Deut. 32. 4.
2 Chron. 19. 7.
ch. 34. 12, 17.
Dan. 9. 14.
Rom. 3. 5.
b ch. 1. 5, 18.
† Heb. *in the hand of their transgression.*
c ch. 5. 8. &
11. 13. & 22. 23.
&c.

Or doth the Almighty pervert justice?

⁴ If ^b thy children have sinned against him,

And he have cast them away † for their transgression;

⁵ ^c If thou wouldest seek unto God betimes,

And make thy supplication to the Almighty;

⁶ If thou wert pure and upright;

Surely now he would awake for thee,

And make the habitation of thy righteousness prosperous.

⁷ Though thy beginning was small,

Yet thy latter end should greatly increase.

⁸ ^d For inquire, I pray thee, of the former age,

d Deut. 4. 32. &
32. 7.
ch. 15. 18.

And prepare thyself to the search of their fathers:

⁹ (For ^e we are but of yesterday, and know † nothing,

e Gen. 47. 9.
1 Chron. 29. 15.
ch. 7. 6.
Ps. 39. 5. &
102. 11. & 144. 4.
† Heb. *not*.

Because our days upon earth are a shadow:)

¹⁰ Shall not they teach thee, and tell thee,

And utter words out of their heart?

¹¹ Can the rush grow up without mire?

Can the flag grow without water?

¹² ^f Whilst it is yet in his greenness, and not cut down,

f Ps. 129. 6.
Jer. 17. 6.

It withereth before any other herb.

¹³ So are the paths of all that forget God;

And the ^g hypocrite's hope shall perish:

g ch. 11. 20. &
18. 14. & 27. 8.
Ps. 112. 10. Prov. 10. 28.

moment. This is an Arabic proverb, signifying the same thing as the "twinkling of an eye" (*Schultens, Hirzel*).

²⁰ *I have sinned; what shall I do unto thee, O thou preserver of men?*] Even suppose *I have sinned*. This is put hypothetically (*Sept., Vulg., Syriac, Arabic, Gesen., Ewald, Hirzel, Delitzsch*). *What shall I do to Thee*, i.e. what harm shall I do to Thee (*cp. xxxv. 6, Thou observer of men; Thou Who markest all my failings (v. 12), and spiest out all my sins? (Cp. Ps. cxxx. 3.)* See *Castalio, Piscator, Gesen. 563, Delitzsch*, and others.

— *a mark*] A butt for all thy assaults; a target for all thy arrows. *Cp. vi. 4; and below, xvi. 12, 13.*

CH. VIII. 4. *If thy children*] Bildad insinuates that Job's children have been destroyed by God for their sins (*i. 19*).

— *And he have cast them*] Then, or accordingly, he has taken them away by the hand of their sin; their sin is the hand which caused their death.

⁵ *If thou wouldest seek unto God betimes*] If, Job, thou wilt go early in the morning to God, and pray to Him, and if thou wilt be pure and upright, He will awake and deliver thee. As if Job had not risen up early in the morning to pray to God for his sons! See *i. 5*.

⁹ *we are—of yesterday*] Here appears to be a reference to a

decline from patriarchal longevity; similar to the plaintive speech of Jacob (*Gen. xlvii. 9: cp. below, on xlii. 16*).

¹¹ *Can the rush grow up without mire?*] Can the papyrus of the Nile grow up without the slime of the river? The *rush*, Heb. *gomé*, papyrus cyperus, mentioned in the history of the childhood of Moses. See above, on *Exod. ii. 3*. Perhaps in this passage (*vv. 11—19*) Bildad is reciting a stanza of some ancient poem of those bygone days to which he has appealed (*v. 8, Lee, Carey: cp. below, xv. 20*).

— *the flag*] Heb. *achu*, the reed-grass of the Nile, mentioned in the Pentateuch in the history of Pharaoh's dream; see above, on *Gen. xli. 2. 8*. It occurs only in this passage and in those two places of Genesis.

As the papyrus and reed-grass of the Nile wither suddenly, and are dried up, unless they are supplied with slime and water, so evil men are blasted in a moment.

¹³ *the hypocrite's*] Heb. *chaneph*; rather, the *ungodly* or *profane* person (see *Gesen. 293*). The word *chaneph* is always rendered *hypocrite* in our Version of the Book of Job (see *xiii. 16; xv. 34; xvii. 8; xx. 5; xxvii. 8; xxxiv. 30; xxxvi. 13*), which is to be regretted; for it is not a pretence of piety, nor a dissimulation of impiety, which is properly expressed by this word. Indeed our Translators never render the cognate verb *chaneph* by to *play the hypocrite*, but always by to be *defiled*,

14 Whose hope shall be cut off,

And whose trust *shall be* † a spider's web.

† Heb. a spider's house, Isa. 59. 5, 6.
h ch. 27. 18.

15 ^h He shall lean upon his house, but it shall not stand :
He shall hold it fast, but it shall not endure.

16 He *is* green before the sun,
And his branch shooteth forth in his garden.

17 His roots are wrapped about the heap,
And seeth the place of stones.

i ch. 7. 10. & 20. 9.
Ps. 37. 36.

18 ⁱ If he destroy him from his place,
Then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way,
And ^k out of the earth shall others grow.

k Ps. 113. 7

20 Behold, God will not cast away a perfect man,
Neither will he † help the evil doers :

† Heb. take the ungodly by the hand.
† Heb. shouting for joy.
l Ps. 35. 26. & 109. 29.
† Heb. shall not be.

21 Till he fill thy mouth with laughing, and thy lips with † rejoicing.

22 They that hate thee shall be ^l clothed with shame ;
And the dwelling place of the wicked † shall come to nought.

IX. ⁻¹ Then Job answered and said,

² I know *it is* so of a truth :

a Ps. 143. 2.
Rom. 3. 20.
l Or, before God?

But how should ^a man be just || with God ?

³ If he will contend with him,
He cannot answer him one of a thousand.

b ch. 36. 5.

⁴ *He is* wise in heart, and mighty in strength :
Who hath hardened *himself* against him, and hath prospered ?

⁵ Which removeth the mountains, and they know not :
Which overturneth them in his anger.

polluted, profane, or corrupt. See Num. xxxv. 33. Ps. cvi. 38. Isa. xxiv. 5. Jer. iii. 2, 9; xxiii. 11. Micah iv. 11.

14. a spider's web] Literally, a spider's house. The reader may remember the lines of *Paulinus*,—

“Sic, ubi Christus adest nobis, et aranea muro est ;
At cui Christus abest, et murus aranea fiet.”

16. He is green before the sun] He flourishes full of sap (Heb. *ratob*; Gesen. 767) in the light of the sun.

— his branch shooteth forth in his garden] Or, rather, shooteth over his garden; it spreads its luxuriant leaves over the wall; as Joseph is described by Jacob in Gen. xlix. 22, “Joseph is a fruitful bough by a well, whose branches run over the wall,” a description which may perhaps have been in Bildad's mind here.

17. His roots are wrapped about the heap] His roots twine themselves about a heap (of stones, Heb. *gal*. See Gesen. 169); that is, the ungodly man, who is compared to a thriving and luxuriant tree, whose branches spread beyond the bounds of a garden, may seem to be firmly planted, with his roots woven inextricably into a mound of stones; and yet he will suddenly perish. Cp. Jer. xii. 1, 2.

— seeth the place of stones] Rather, he surveyeth a house of stones; he is like a tree which seems firmly rooted in a heap of stones, and looks down, as it were, with domineering aspect, and a proud consciousness of strength, on a house of stone, in which he appears to be firmly built, as in a marble palace; and yet he will soon be withered and rooted up, and vanish from the face of the earth.

Observe the order of the comparison. The sinner had been first likened to a plant of papyrus, or reed-grass, with its tall green stem and flowery tuft flourishing in the watery slime, but suddenly withered, when the soil, in which it is set, is dried up: he is next compared to a shrub sprouting with fresh leaves, and shooting forth its luxuriant branches mantling over the wall of

the garden; and, lastly, he is likened to something still more robust, to a tree striking its roots downwards into a cairn of stones, and looking down with proud confidence on its house of rock, and seeming to defy the storm. This picture may be illustrated from the Latin poet:—

“Ac velut annoso validam cum robore quercum
Alpini Boreæ nunc hinc nunc flatibus illinc
Eruei inter se certant, it stridor, et altè
Consternunt terram concusso stipite frondes;
Ipsa hæret scopulis, et quantum vertice ad auras
Ætherias, tantum radice ad Tartara tendit.”

Virg., Georg. iv. 441—446.

18. If he destroy him] That is, when God withers him up. The word *God* is to be supplied as in iii. 20.

— his place—shall deny him] This passage seems to be imitated in Ps. xxxvii. 9, 10. 36, 37.

19. out of the earth shall others grow] Others shall spring up in his stead, out of the soil which he had occupied; his place will be filled up, and no one will miss him.

21. Till he fill thy mouth] That is, if thou art pure and upright (v. 6), God will not cast thee away (v. 20); no, He will uphold thee till he has filled thy mouth with laughter.

22. They that hate thee] This also is imitated in the Psalms (Ps. xxxv. 26; cix. 29; cxxxii. 18).

CH. IX. 2. how should man be just] You have spoken to me of perfectness, and have expected me to attain to it; and have assured me that if I do, I shall be restored to prosperity; but how should man be innocent?

3. He cannot answer him one of a thousand] Man cannot answer one of the thousand questions which God puts to him.

4. Who hath hardened] Who has ever made his own neck stiff, and set up his back against God (2 Chron. xxxvi. 13. Isa. xlviii. 4), and prospered?

5. and they know not: which, &c.] Rather and they know

- ⁶ Which ^c shaketh the earth out of her place,
And ^d the pillars thereof tremble ;
- ⁷ Which commandeth the sun, and it riseth not ;
And sealeth up the stars.
- ⁸ ^e Which alone spreadeth out the heavens,
And treadeth upon the † waves of the sea.
- ⁹ ^f Which maketh † Arcturus, Orion, and Pleiades,
And the chambers of the south.
- ¹⁰ ^g Which doeth great things past finding out ;
Yea, and wonders without number.
- ¹¹ ^h Lo, he goeth by me, and I see him not :
He passeth on also, but I perceive him not.
- ¹² ⁱ Behold, he taketh away, † who can hinder him ?
Who will say unto him, What doest thou ?
- ¹³ If God will not withdraw his anger,
^k The † proud helpers do stoop under him.
- ¹⁴ How much less shall I answer him,
And choose out my words to reason with him ?
- ¹⁵ ^l Whom, though I were righteous, yet would I not answer,
But I would make supplication to my judge.
- ¹⁶ If I had called, and he had answered me ;

c Isa. 2. 19, 21.
Hag. 2. 6, 21.
Heb. 12. 26.
d ch. 26. 11.

e Gen. 1. 6.
Ps. 104. 2, 3.
† Heb. heights.

f Gen. 1. 16.
ch. 38. 31, &c.
Amos 5. 8.
† Heb. Ash, Cesil,
and Cimah.
g ch. 5. 9.
Ps. 71. 15.

h ch. 23. 8, 9. &
35. 14.

i Isa. 45. 9.
Jer. 18. 6.
Rom. 9. 20.
† Heb. who can
turn him away ?
ch. 11. 10.

k ch. 26. 12.
Isa. 30. 7.
† Heb. helpers of
pride, or,
strength.

l ch. 10. 15.

not, that He (God) overturneth them, &c. There ought to be only a comma after not (so Targum. Cp. Vulg., Ewald, Delitzsch).

6. shaketh the earth—and the pillars tremble] Cp. Ps. lxxv. 4; civ. 5. Isa. xlii. 13.

7. Which commandeth the sun, and it riseth not] There may be a reference here to the plague of darkness in Egypt (Exod. x. 21. Cp. below, on v. 13, and xxxiv. 20).

8. treadeth upon the waves of the sea] So Sept., Vulg., Delitzsch, and others. Some suppose these waves, or heights, to be the clouds, and the sea to be the abyss of ether (so Ewald, Hirzel). See xxxvi. 30, where sea is supposed by some to be used in this sense, and cp. Ps. xviii. 11. Nah. i. 3. Hab. iii. 15. But the rendering of the Authorized Version seems preferable. And, perhaps, there is here another reference to the divine workings in the Exodus, when God walked on the sea, and made His people to pass through it. See below, on v. 13, and cp. Hab. iii. 8—15, referring to the Exodus, "Thou, O Lord, didst walk through the sea with thine horses, through the heap of great waters."

ARCTURUS, ORION, PLEIADES.

9. Arcturus, Orion, and Pleiades] The Vulg. has "Arcturum, Oriona, et Hyadas;" the Sept. has "Hesperus" instead of Orion. The Hebrew words are Ash, Cesil, and Cimah.

The first of these, Ash, occurs only here, but is probably the same word as ayish in xxxviii. 12, and is perhaps the Ursa Major. It is derived from an Arabic word, signifying to carry; and this constellation is called bier, or carriage, by the Arabs; Gr. ἀμαξα, "Charles' wain." So Gesen. 659, and Delitzsch; but Fuerst (p. 1045) derives it from aiish, to group together.

Cesil occurs also in xxxviii. 31. Amos v. 8. The word properly signifies fool (Ps. xlix. 10. Gesen. 407); and this name appears to mark the folly, i.e. the impiety, of the giant hunter Nimrod, who seems to have been worshipped by some in that constellation. Cp. the notes above, on Gen. x. 9; and on Josh. xv. 30, p. 51; and Lee, p. 246. In Homer (Iliad xviii. 485), the Great Bear is coupled with Orion, as here; and Sirius is the hunter's dog (Homer, Iliad xxii. 29, 30).

Cimah occurs also in xxxviii. 31, and Amos v. 8. It properly signifies a cluster, or group, and seems to be rightly identified with the seven stars forming the constellation of the Pleiades (Gesen. 395). Cp. Eustath. on Homer (xviii. 485), βόρρυ αὐτὰς φαεί. The Persian poets compare the Pleiades to a bouquet of jewels (Delitzsch). The present passage seems to be imitated by the prophet Amos (v. 8), who refers to these

constellations, and to other phenomena of Creation, in heaven, earth, and sea, as proofs of the wisdom and power of the Creator (the LORD is His Name), and thence infers the duty of resorting to Him by prayer.

— of the south] As well as of the north, in which Arcturus is.

13. If God] The "if" would be better omitted.

RAHAB.

— The proud helpers] Literally, helpers of rahab. But what does rahab mean here?

The most probable opinion seems to be that it is derived from the Hebrew verb rahab, to rage (see Gesen. 758; Fuerst, 1283), and signifies pride, and is applied to Egypt, on account of its arrogance and impiety, and coupled with Babylon for this reason (Ps. lxxxvii. 3. Cp. lxxxix. 11); and see Isa. li. 9: "O arm of the LORD . . . Art thou not it that hath cut Rahab, and wounded the dragon?" Compare also the remarkable passage below, xxvi. 12, where (as Fuerst suggests, p. 1283) there is an allusion to the destruction of the host of Egypt in the Red Sea. That destruction seems also to be in the mind of the speaker here: cp. above, on v. 7, and on iii. 14. "The proud helpers," or "helpers of Rahab," are described in Isa. xxx. 7, as "the Egyptians," who "shall help in vain, and to no purpose."

The sense, therefore, seems to be, that when God's purpose is to destroy a man, these human helpers, even though they be as proud and powerful as Egypt, are of no use, but will be crushed by Him, as the host of Egypt was overwhelmed in the wave of the Red Sea.

Moses said in his song of victory (Exod. xv. 14), that Palestine, Edom, and Moab, and the Canaanites, would hear of the miracles of the Exodus; and there is no reason for surprise that Job and his friends should report them. Cp. below, on xxxiv. 20.

It seems fanciful to suppose with some (Ewald, Hirzel, Schlottman, Delitzsch), that a reference is made here by Job to ancient mythological legends concerning some heavenly constellations, such as the Balena, and Pristis, or Pristrix, representing sea monsters hostile to God: cp. above, on iii. 8.

15. Whom, though I were righteous] Even though I had right on my side. Job's feelings towards God are those of fear; he is not yet perfected in love: he looks on God as a mighty King, a stern Judge, an angry Enemy, rather than as a merciful Father. But these feelings pass away at last, and melt into a rapture of penitence, and a vision of faith, and are absorbed in an ecstasy of love (xl. 4, 5; xlii. 2—6).

Yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest,
And multiplieth my wounds ^m without cause.

18 He will not suffer me to take my breath,
But filleth me with bitterness.

19 If I speak of strength, lo, he is strong :
And if of judgment, who shall set me a time to plead ?

20 If I justify myself, mine own mouth shall condemn me :
If I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul :
I would despise my life.

22 This is one thing, therefore I said it,
ⁿ He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly,
He will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked :
^o He covereth the faces of the judges thereof ;
If not, where, and who is he ?

25 Now ^p my days are swifter than a post :
They flee away, they see no good.

26 They are passed away as the [†] || swift ships :
^q As the eagle that hasteth to the prey.

27 ^r If I say, I will forget my complaint,
I will leave off my heaviness, and comfort myself :

28 ^s I am afraid of all my sorrows,
I know that thou ^t wilt not hold me innocent.

29 If I be wicked, why then labour I in vain ?

30 ^u If I wash myself with snow water,
And make my hands never so clean ;

m ch. 2. 3. &
34. 6.

n Eccles. 9. 2. 3.
Ezek. 21. 3.

o 2 Sam. 15. 30.
& 19. 4.
Jer. 14. 4.

p ch. 7. 6, 7.

† Heb. ships of
desire.
|| Or, ships of
Ebek.
q Heb. 1. 8.
r ch. 7. 13.

s Ps. 119. 120.

t Exod. 20. 7.

u Jer. 2. 22.

16. would I not believe] For joy : cp. xxix. 24.

17. he breaketh] Rather, he will crush^r or would crush me. On the original word see Gen. iii. 15.

19. If I speak of strength, lo, he is strong] If there is an appeal to the strength of the strong (then God's answer will be) "Lo !—here," that is, I am strong.

— who shall set me a time to plead ?] This is God's answer. Who shall summon Me into court ? Cp. Jer. xlix. 19 ; 1. 44.

20. it shall also prove] Some render this, He (God) shall prove me perverse. But the authorized rendering is preferable.

21. Though I were perfect] As St. Paul says. See 1 Cor. iv. 4. Cp. Sept. and Vulg., Arabic and Syriac here.

— I would despise my life] Rather, I would loathe my life, and desire its end (cp. vii. 16) ; or, I would condemn it ; that is, would not justify myself : cp. Gesen. 445.

22. This is one thing] Rather, there is one and the same thing to the wicked and righteous. Cp. Eccles. ix. 2 ; Ezek. xxi. 3. This is Job's reply to the allegation of his friends that the righteous are always rewarded in this life, and that the wicked are always punished, and that his sufferings are the punishments of his sins (cp. iv. 7 ; viii. 20).

23. He will laugh at the trial of the innocent] At the calamity (Gesen. 489). Job utters nothing more bitter than this in the whole book (S. Jerome).

24. He covereth the faces of the judges] So that they are blind, and do not discern between right and wrong.

— If not] If it is not God (that doeth this), then who (else) is it ? He is the Supreme Ruler, therefore this is His Work. Job is here trembling on the brink of imputing evil to God.

His very faith in His Omnipotence seems to be driving him to this. He does not yet see Satan in the background, as we do (see i. 12 ; ii. 7). But God afterwards reminds Job of Satan's existence and power (see below, on xl. 14), and on Job's consequent need of resort, with faith and humility, for help, to God, Who can control Satan, and overrules all his malice and craft, to His own glory and to the good of His servants, and therefore to Job's good, if he cries to God.

25. my days are] Or were ; that is, Job's days of prosperity had fled away, as in a moment.

— a post] A courier : see above, on Esther viii. 10.

26. swift ships] Lit. ships of reed or papyrus, Heb. ebek : see Isa. xviii. 2 ; Gesen. 4 ; Fuerst, 7. Here is another reference to Egypt : cp. on iii. 14. Job gathers images of swiftness from earth (the posts), from water (the light ships of papyrus), and from the air (the eagle), to describe the rapidity with which his days of happiness have passed away. This passage was evidently in the mind of the author of the Book of Wisdom, who has added a fourth figure (the arrow), to describe the rapidity with which human happiness flees away (Wisd. v. 9—12).

29. If I] The I is emphatic, and the if would be better omitted. "I am wicked" (ye say, viii. 6), even I, after all my endeavours to be righteous (which even God had approved, i. 1. 8). Why then should I take any more pains to be virtuous, since they are all, it seems, in vain ? And then he proceeds to describe God's rigorous demands of such holiness as man cannot attain to. "If Thou wilt be extreme to mark what is done amiss, O Lord, who may abide it ?" Ps. cxxx. 3.

30. never so clean] Rather with lye (so Targum), Heb. bór,

- 31 Yet shalt thou plunge me in the ditch,
And mine own clothes shall || abhor me.
- 32 For ^xhe is not a man, as I am, that I should answer him,
And we should come together in judgment.
- 33 ^yNeither is there † any || daysman betwixt us,
That might lay his hand upon us both.
- 34 ^zLet him take his rod away from me,
And let not his fear terrify me :
- 35 Then would I speak, and not fear him ;
† But it is not so with me.

‡ Or, make me to be abhorred.
x Eccles. 6. 10.
Isa. 45. 9.
Jer. 49. 19.
Rom. 9. 20.
y ver. 19.
† Sam. 2. 25.
† Heb. one that should argue.
‡ Or, umpire.
z ch. 13. 20, 21, 22. & 33. 7.
Ps. 39. 10.

- X. ¹ My ^asoul is || weary of my life ;
I will leave my complaint upon myself ;
^bI will speak in the bitterness of my soul.
- 2 I will say unto God, Do not condemn me ;
Shew me wherefore thou contendest with me.
- 3 Is it good unto thee that thou shouldest oppress,
That thou shouldest despise † the work of thine hands,
And shine upon the counsel of the wicked ?
- 4 Hast thou eyes of flesh ?
Or 'seest thou as man seeth ?
- 5 Are thy days as the days of man ?

† Heb. but I am not so with myself.
a 1 Kings 19. 4.
ch. 7. 16.
Jonah 4. 3. 8.
‡ Or, cut off while I live.
b ch. 7. 11.

† Heb. the labour of thine hands,
Ps. 138. 8.
Isa. 64. 8.

c 1 Sam. 16. 7.

an alkali made from the ashes of sea-weed, and other soapy plants (*Gesen.* 138 and 142): cp. *Isa.* i. 25. This language of Job is imitated in *Jeremiah* ii. 22.

31. *Yet shalt thou plunge me*] Thou wouldest plunge me. — *shall abhor me*] Though I take off my clothes, and use every effort to wash myself clean, yet it would be in vain; for Thou displayest me as polluted in Thy sight, and as one that has been plunged in the mire, so that my own clothes would loathe me, and shrink, as it were, from being put on: cp. *Jer.* ii. 22. The "clothes" are said to "abhor," as "stones" are said to "cry out," *Luke* xix. 40.

Job here expresses the sense of misery and helplessness which the natural man feels, when he reflects on the omniscience and holiness of God, and on his own sinfulness; and he is thence led to give utterance to that earnest craving which Mankind felt for the Coming of the promised Mediator; a craving satisfied by the Incarnation and Death of Christ, Very God and Very Man, washing us from our sins by His own Blood. See what follows.

THE DAYSMAN.

33. *any daysman*] Any arbiter or umpire. The word here used is from the Hebrew verb *yacach*, to be clear or bright, and in *hiphil* to make clear, to argue, to judge. See xiii. 10. 15; xix. 5; xxxii. 12; xxxiii. 19; and *Gesen.* 348. The English word *daysman* is derived from his presence in court at the day fixed, the "dies dictus," for the trial; and the Daysman, of whom Job here prophesies, is He Who alone can avail for our justification and acquittal at the Great Day.

Several MSS. read *tu* (Oh, that) here for *lo* (not), Oh, that there were a daysman between us! This is remarkable; and this prayer is fulfilled in Christ.

— *That might lay his hand upon us both*] Lay his hand on us both, as a sign of His power over us both; and also with a view of mediating between us, and reconciling us. When we remember, that the Book of Job is full of mysteries, and that (as all the ancient Fathers say) Job often prophesies of things future, we cannot refrain from applying these remarkable words to the "One Mediator between God and men, the Man CHRIST JESUS" (1 Tim. ii. 5), Who, being One Person, and having two natures, the divine and human, touches both God and Man, and lays His hand on both, and brings them together, and so makes an Atonement. Cp. *Heb.* ii. 6; ix. 15. In the words of *Theodore*t (on 1 Tim. ii. 5), "As a person, who desires to reconcile two contending parties, places himself between them, and lays one of his hands on one party, and the other hand on the other party, and thus unites them both by

means of himself, so Christ, by joining the Human Nature to the Divine in His own Person, has united God and Man in an indissoluble bond of peace."

S. Gregory says (p. 316), "The holy Patriarch Job, contemplating the sins of man, and the wrath of God against sin, prays for a Mediator, who is both God and Man. He beholds Him from afar, and longs for a Redeemer, who may lay His hands on both. Christ came and fulfilled this prayer: 'Manum suam in ambobus posuit, quia unde reum hominem recta docuit, inde iratum Judicem placavit;' and as *S. Augustine* (*De Civitate Dei*, ix. c. 15, et 17) speaks, "Quærendus Mediator est, qui non solum homo sit, sed et Deus;" and (contra *Felicianum*), "The nature of the Mediator is not only one, lest the Mediatorial dispensation should be destroyed, and lest He should be called either only Son of God, or only Son of Man;" He is both. And again (in *Ps.* ciii.), *S. Augustine* says, referring to these words of Job, "Job desired to see Christ; Arbitrum desiderabat. Quid est Arbitr? Medius ad componendum causam. Nonne inimici eramus Dei, et malam causam habebamus adversus Deum? Quis finiret malam causam, nisi Ille Medius Arbitr, de Quo dicit Apostolus, *Unus Mediator Dei et hominum homo Christus Jesus*," &c. (1 Tim. ii. 5). "Dicit alio loco, *Inter duos Mediator*," (*Gal.* iii. 20). "Si non homo (esset Christus) non (esset) Mediator, quia æqualis Patri Deus. Mediator est, quia homo. Ut sit Mediator, descendat a superiore ad inferiorem; faciat quod ait Apostolus, Semetipsum exanimavit, &c. (*Phil.* ii. 7); fundat sanguinem suum, dealeat chirographum nostrum, componat inter nos et Deum." Cp. *Pineda*, p. 296. The reader is requested to refer to what has been said above, in the note on *Exod.* xvii. 16, with regard to the prophetic words of Moses, concerning "the hand on the throne of the Lord." The hand of Christ, God and Man, is on the throne of God, and on our heads also, and reconciles both. The words of the Spirit speaking by Job, seem to be a following up of His words speaking by Moses.

35. *But it is not so with me*] Rather, for I am not so with myself; that is, I need some one to mediate with God for me. I cannot plead for myself. I am not able to approach Him. These three verses represent the condition of Human Nature in its relation to God, before the Incarnation of Christ.

CH. X. 1. *I will leave my complaint upon myself*] Rather, I will freely let loose my complaint. I will let it flow freely from me, as a stream gushes up from a fountain.

4. *Hast thou eyes of flesh?*] So as to judge only according to the outward appearance, without searching the heart. Cp. *Isa.* xi. 3. *John* viii. 15.

Are thy years as man's days,

⁶ That thou inquirest after mine iniquity,
And searchest after my sin ?

† Heb. It is upon
thy knowledge.
d Ps. 139. 1, 2.

⁷ †^d Thou knowest that I am not wicked ;
And *there is* none that can deliver out of thine hand.

e Ps. 119. 73.
† Heb. took pains
about me.

⁸ ^e Thine hands † have made me and fashioned me together round about ;
Yet thou dost destroy me.

f Gen. 2. 7. &
3. 19.
Isa. 64. 8.

⁹ Remember, I beseech thee, that ^f thou hast made me as the clay ;
And wilt thou bring me into dust again ?

g Ps. 139. 14,
15, 16.

¹⁰ ^g Hast thou not poured me out as milk,
And curdled me like cheese ?

† Heb. hedged.

¹¹ Thou hast clothed me with skin and flesh,
And hast † fenced me with bones and sinews.

¹² Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.

¹³ And these *things* hast thou hid in thine heart :
I know that this *is* with thee.

h Ps. 139. 1.

¹⁴ If I sin, then ^h thou markest me,
And thou wilt not acquit me from mine iniquity.

i Isa. 3. 11.

¹⁵ If I be wicked, ⁱ woe unto me ;

k ch. 9. 12, 15,
20, 21.

^k And *if* I be righteous, *yet* will I not lift up my head.

l Ps. 25. 18.

I am full of confusion ; therefore ^l see thou mine affliction ;

m Isa. 38. 13.
Lam. 3. 10.

¹⁶ For it increaseth. ^m Thou huntest me as a fierce lion :
And again thou shewest thyself marvellous upon me.

¶ That is,
thy plagues,
Ruth 1. 21.

¹⁷ Thou renewest ¶ thy witnesses against me,
And increasest thine indignation upon me ;
Changes and war *are* against me.

n ch. 3. 11.

¹⁸ ⁿ Wherefore then hast thou brought me forth out of the womb ?
Oh that I had given up the ghost, and no eye had seen me !

¹⁹ I should have been as though I had not been ;

I should have been carried from the womb to the grave.

7. *Thou knowest*] Rather, *although thou knowest* ; literally, *upon* (and *notwithstanding*) *thy knowledge*. The Hebrew *al* (upon), Latin *super*, is here used as in xvi. 17 ; xxxiv. 6.

8. *Thine hands have made me and fashioned me*] Job returns to the comfortable consideration of v. 3, "Dost thou despise the work of thine own hands ?" As to the language here used, cp. Ps. cxix. 73, where one of the verbs (*asah*) is the same as here. The words here would best be rendered, "*Thy hands have carved and made me*" (cp. *Gesen.* 646 and 657 ; *Delitzsch* here) ; those in the Psalm, "*Thy hands have made and established me.*" The devotional turn given to these words by the Psalmist, is an evident proof that his composition was later than the Book of Job. The same may be said of Ps. viii. 4, and cxliv. 3, compared with chap. vii. 17. See below, v. 10.

9. *wilt thou bring me into dust again ?*] Job was acquainted with the history of the creation of man, as related in Gen. ii. 7 ; iii. 19.

10. *Hast thou not—curdled me like cheese ?*] Or rather, *like curds*. The Hebrew *gebinah* is from *gaban*, to be twisted (*Gesen.* 155).

The language of adoration with which this same subject is treated by the Psalmist (cxxxix. 14—16), is an evidence that he wrote after the date of this Book. Compare above, on v. 8 ; and below, v. 21.

11. *hast fenced me*] *Thou hast woven me about*, as with a hedge (i. 10. Hos. ii. 6. Cp. Ps. cxxxix. 13. *Gesen.* 785).

13. *I know that this is with thee*] I perceive that this was thy purpose. Job surmises that the design of his creation and preservation may have been in order that he may be an object of God's severe scrutiny and visitation.

15. *I am full of confusion ; therefore see thou mine affliction*] Rather, *I am full of confusion, and* (I am) *seeing* (conscious of) *my misery* (*Hirzel, Delitzsch.* Cp. *Targum and Vulg.*).

16. *For it increaseth*] Or, *if my head is lifted up*. See viii. 11 ; xl. 11, where the same verb is used (*Gesen.* 150). The sense is, I dare not lift up my head (v. 15) ; and if my head exalt itself, then thou huntest me as a lion hunts its prey, when it starts up from its place. Cp. Hos. v. 14 ; xiii. 7.

Job's friends had represented God as showing *absolute justice in this life*. Job represents Him as showing *absolute power*. He has not yet discovered the wise and merciful reasons for which God allows the good to be tempted and afflicted in this life ; but he never altogether casts away his trust, or abandons the aid of prayer.

— *marvellous*] Thou wast wonderful in my creation (vv. 8—12) ; and now Thou art wonderful in inventing new means of destroying me. What a mystery is this !

17. *Changes and war are against me*] Literally, *changes and hosts* ; that is, hosts assail me in a continued succession of reinforcements (*Gesen.* 281. Cp. xiv. 14).

18. *Oh that I had given up the ghost*] Rather, *I should have given up the ghost*, if Thou hadst not brought me forth to be afflicted.

20 ° Are not my days few ?

° Cease *then*, and ° let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return,

° Even to the land of darkness ° and the shadow of death ;

22 A land of darkness, as darkness *itself* ;

And of the shadow of death, without any order,

And *where* the light is as darkness.

o See ch. 7. 6, 16.
& 8. 9.
Ps. 39. 5.
p Ps. 39. 13.
q ch. 7. 16, 19.

r Ps. 88. 12.
s Ps. 23. 4.

XI. 1 Then answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered ?

And should † a man full of talk be justified ?

3 Should thy || lies make men hold their peace ?

And when thou mockest, shall no man make thee ashamed ?

4 For ° thou hast said, My doctrine is pure,

And I am clean in thine eyes.

5 But oh that God would speak,

And open his lips against thee !

6 And that he would shew thee the secrets of wisdom,

That *they are* double to that which is !

Know therefore that ° God exacteth of thee *less* than thine iniquity
deserveth.

† Heb. a man of
lips.

|| Or, devices.

a ch. 6. 10. &
10. 7.

b Ezra 9. 13.

7 ° Canst thou by searching find out God ?

Canst thou find out the Almighty unto perfection ?

8 It is † as high as heaven ; what canst thou do ?

Deeper than hell ; what canst thou know ?

9 The measure thereof is longer than the earth,

And broader than the sea.

10 ° If he || cut off, and shut up, or gather together,

Then † who can hinder him ?

11 For ° he knoweth vain men :

He seeth wickedness also ;

Will he not then consider *it* ?

12 For † ° vain man would be wise,

Though man be born *like* a wild ass's colt.

c Eccles. 3. 11.
Rom. 11. 33.

† Heb. the
heights of heaven.

d ch. 9. 12. &
12. 14.
Rev. 3. 7.
|| Or, make a
change.

† Heb. who can
turn him away ?
ch. 9. 12.
e Ps. 10. 11, 14.
& 35. 22. & 94. 11

† Heb. empty.
f Ps. 73. 22. &
92. 6.
Eccles. 3. 18.
Rom. 1. 22.

20. *let me alone*] Job prays for a little respite for quiet reflection, that he may reconcile what seem to him to be contradictions, namely, the love shown by God to him in his own wonderful creation and preservation (vv. 8—12), and the grievous and marvellous sufferings now inflicted upon him (v. 16).

21. *the shadow of death*] A phrase found in Ps. xxiii. 4, where a devotional turn is given to it : see on v. 10.

22. *A land of darkness, as darkness itself*] *A land of obscurity* (Heb. *eyphah*. Amos iv. 13. *Gesen*. 624).

— *order*] Heb. *seder*, from *sadar*, to arrange in a row (*Gesen*. 580).

— *as darkness*] (Heb. *aphelah*. Exod. x. 21, 22),—darkness that may be felt (*Gesen*. 71). He means to say that its glimmer is gloom.

— *And where the light is as darkness*] Where it shines (*Gesen*. 359) like thick darkness (*ophel*). There is no grateful interchange there of day and night; its very daylight is darkness; its noon is midnight.

CH. XI. 1. *Zophar the Naamathite*] The third, and most passionate of Job's friends : see ii. 11.

2. *a man full of talk*] Lit. a man of lips. If *Zophar's*

name, which signifies *chirper* or *chatterer*, was expressive of his character, these words might have been applied to himself.

3. *thy lies*] *Thy babblings* (*Gesen*. 103).

6. *That they are double to that which is*] Or, *that they are double in reality* (Heb. *tushiyyah*, see on v. 12) beyond what thou supposest them to be : cp. 1 Kings x. 7, where the Queen of Sheba says to Solomon, "The half (of thy wisdom) was not told me ; thy wisdom and prosperity exceedeth the fame which I heard." (See *Schultens*, *Hirzel*, *Schlottmann*, *Delitzsch*.)

— *God exacteth of thee, &c.*] Rather, *God consigns to oblivion* (cp. xxxix. 7) much of *thy guilt*. He forgives more than He punishes. (See *Drusus*, *Ewald*, *Hirzel*, *Delitzsch*.)

7. *Canst thou by searching, &c.*] Rather, *Canst thou arrive at the limit of God* ? Canst thou attain to the horizon of the Almighty ? On the word *taclith*, signifying *extremity*, see xxvi. 10 ; xxviii. 3. Ps. cxxxi. 2. Neh. iii. 21, the only other, places where it occurs.

10. *If he cut off, and shut up*] Or rather, *if he comes by and seizes* (a culprit) and summons him to judgment (*Schultens*).

11. *He seeth wickedness also ; will he not then consider it ?*] Rather, he seeth wickedness (at a single glance), and does not need time to consider it (*Abenezra* : cp. xxxiv. 23).

12. *For vain man—wild ass's colt*] Some render this, But

g ch. 5. 8. &
22. 21.
h 1 Sam. 7. 3.
Ps. 78. 8.
i Ps. 88. 9. &
143. 6.
k Ps. 101. 3.

l See Gen. 4. 5, 6.
ch. 22. 26.
Ps. 119. 6.
1 John 2. 21.
m Isa. 65. 16.

† Heb. *shall arise*
above the noon-
day.
n Ps. 37. 6. &
112. 4.
Isa. 58. 8, 10.
o Lev. 26. 5, 6.
Ps. 3. 5. & 4. 8.
Prov. 3. 24.
† Heb. *intreat*
thy face,
Ps. 45. 12.
p Lev. 26. 16.
Deut. 28. 65.
† Heb. *flight shall*
perish from them.
q ch. 8. 14. &
18. 14.
Prov. 11. 7.
|| Or, *a puff of*
breath.

- 13 ^g If thou ^h prepare thine heart,
And ⁱ stretch out thine hands toward him ;
14 If iniquity *be* in thine hand, put it far away,
And ^k let not wickedness dwell in thy tabernacles.
15 ^l For then shalt thou lift up thy face without spot ;
Yea, thou shalt be stedfast, and shalt not fear :
16 Because thou shalt ^m forget *thy* misery,
And remember it as waters that pass away :
17 And *thine* age [†] ⁿ shall be clearer than the noonday ;
Thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope ;
Yea, thou shalt dig *about thee*, and ^o thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make *thee* afraid ;
Yea, many shall [†] make suit unto thee.
20 But ^p the eyes of the wicked shall fail,
And [†] they shall not escape,
And ^q their hope *shall be as* || the giving up of the ghost.

XII. ¹ And Job answered and said,

- ² No doubt but ye *are* the people,
And wisdom shall die with you.
³ But ^a I have [†] understanding as well as you ;
[†] I am not inferior to you :
Yea, [†] who knoweth not such things as these ?
⁴ ^b I am *as* one mocked of his neighbour,
Who ^c calleth upon God, and he answereth him :
The just upright *man is* laughed to scorn.
⁵ ^d He that is ready to slip with *his* feet
Is as a lamp despised in the thought of him that is at ease.

a ch. 13. 2.
† Heb. *an heart.*
† Heb. *I fall not*
lower than you.
† Heb. *with whom*
are not such as
these?
b ch. 16. 10. &
17. 2, 6. & 21. 3.
& 30. 1.
c Ps. 91. 15.

d Prov. 14. 2.

an empty man will be made wise (as easily) as a *wild ass will become a man* (so Oehler, Delitzsch).

Other interpretations may be seen in Gesen. 428, Ewald (p. 137), and Schlottmann (p. 280), who rightly suppose it to mean, that a fool may be made wise by God's discipline, and a wild ass's colt be transformed into a man. And this process must take place, if men are to become happy. As the Psalmist says, "Be ye not like to horse and mule, which have no understanding" (Ps. xxxii. 10 : cp. Ps. lxxiii. 21. Prov. xxx. 2). The fool must learn wisdom; the wilful, untamed and stubborn, who is like a wild ass (see Gen. xvi. 12, and below xxxix. 5—8), must be humanized; and this process, Zophar suggests, must take place in Job. Job is chastened by God in order that under the influence of divine discipline he may be spiritualized. As the Roman poet says,

"Nemo adeo ferus est, ut non mitescere possit,
Si modo cultura patientem accomodet aurem."
(Horat., 1 Ep. i. 39.)

How much more applicable is this under the Gospel! 1 Cor. vi. 10, 11; Eph. v. 8; Col. i. 21; Tit. iii. 3—5. It is an interesting circumstance, that the Gentile World, untamed as yet, but to be Christianized, is symbolized in the Gospel-history by the ass's colt, on which none had ever before sat, but which is brought to Christ, and He rides upon it into Jerusalem, the City of God. See below, on Matt. xxi. 7.

16. *as waters that pass away*] which thou hast described, see above, vi. 15—17.

17. *And thine age*] Or, *and life shall be brighter* (to thee) *than noonday* : cp. Gesen. 279.

—*Thou shalt shine forth*] Rather, *and though it be dark, it shall be bright as morning* : see Targum and Gesen. 614.

18. *Yea, thou shalt dig*] The verb here used (*chaphar*)

signifies to dig (iii. 21; xxxix. 29), and sometimes to search, Josh. ii. 2, 3; and *chapher* signifies to be ashamed. Some suppose that the verb is here used in this latter sense (Gesen. 297, and so Hirzel), as vi. 7; but this seems to introduce too sorrowful a feature into the picture. The sense appears to be, If thou diggest a well for thy cattle and thy household, or a trench for thy protection, none shall molest thee or thy property (Malvenda, Cocceius, Schultens).

19. *shall make suit unto thee*] Shall caress thee—lit. *shall stroke thy face* (Gesen. 279).

CH. XII. 2. *ye are the people*] Ye three are not merely individuals, in your own eyes, but ye are *the people*; i. e. ye are all the world, in your own esteem : cp. Isa. xl. 7; xlii. 5.

4. *I am as one mocked*] Literally, *a mocking to his friend shall I be; calling on God, and He answered. A mockery (is) the just, perfect man.*

5. *as a lamp despised*] So Targum, Vulg., and Gesen. 441, under the word *lappid*; cp. Isa. vii. 4; xiv. 19. But others suppose that *le* is a pronominal prefix, and that *pid* means calamity (Schultens, Ewald, Hirzel, Schlottmann, Delitzsch) : see xxx. 24; xxxi. 29. Prov. xxiv. 22, where the word occurs; and so Fuerst, 1126. The true rendering then would be, *To calamity (belongs) contempt, in the thoughts of him who is at ease. It is in store for the slipping of (his) feet.*

Job affirms here, that the contempt, with which Zophar and his other friends are treating him in their speeches, is the natural consequence of his calamity, and is the common lot of the righteous, who is despised and rejected by this world. This sentiment receives its full confirmation in the Gospel. It is the substance of St. Stephen's speech (Acts vii.) before the Jewish Sanhedrim, who proves that Joseph, Moses, and, above all,

- ⁶ * The tabernacles of robbers prosper,
And they that provoke God are secure ;
Into whose hand God bringeth abundantly.
- ⁷ But ask now the beasts, and they shall tell thee ;
And the fowls of the air, and they shall teach thee :
- ⁸ Or speak to the earth, and it shall teach thee :
And the fishes of the sea shall declare unto thee.
- ⁹ Who knoweth not in all these that the hand of the LORD hath wrought this ?
- ¹⁰ ^f In whose hand is the || soul of every living thing,
And the breath of † all mankind.
- ¹¹ ^g Doth not the ear try words ?
And the † mouth taste his meat ?
- ¹² ^h With the ancient is wisdom ;
And in length of days understanding.
- ¹³ || ⁱ With him is wisdom and strength,
He hath counsel and understanding.
- ¹⁴ Behold, ^k he breaketh down, and it cannot be built again :
He ^l shutteth † up a man, and there can be no opening.
- ¹⁵ Behold, he ^m withholdeth the waters, and they dry up :
Also he ⁿ sendeth them out, and they overturn the earth.
- ¹⁶ ^o With him is strength and wisdom :
The deceived and the deceiver are his.
- ¹⁷ He leadeth counsellors away spoiled,
And ^p maketh the judges fools.
- ¹⁸ He looseth the bond of kings,

e ch. 21. 7.
Ps. 37. 1, 35. &
73. 11, 12. &
92. 7.
Jer. 12. 1.
Mal. 3. 15.

i Num. 16. 22.
Dan. 5. 23.
Acts 17. 28.
|| Or, *life*.
† Heb. *all flesh*
of man.
g ch. 34. 3.
† Heb. *palate*,
ch. 6. 30.
h ch. 32. 7.

|| That is,
With God.
i ch. 9. 4. &
36. 5.

k ch. 11. 10.

l Isa. 22. 22.
Rev. 3. 7.

† Heb. *upon*.
m 1 Kings 8. 35.
& 17. 1.
n Gen. 7. 11, &c.

o ver. 13.

p 2 Sam. 15. 31. &
17. 14, 23.
Isa. 19. 12. &
29. 14.
1 Cor. 1. 19.

Christ, were contemned by those whom they had most benefited.

6. *Into whose hand God bringeth*] Rather, *who grasps God in his hand*. The wicked, in his impious presumption, imagines that he can take God prisoner, and lead Him as a captive by his power; see Ps. lvi. 11. Jer. xx. 5. Ezek. xii. 13. Dan. i. 2: for this sense of the word here used, see *Gesen*. 107.

It is supposed by some that the meaning is,—the wicked *brings God into his hand*, so as to make God pass, as it were, into his hand; he deifies his own right hand, as if it were God; as *Mezentius* did, who said, “*Dextra mihi Deus, et telum quod missile libro*” (Virgil, *Æn.* x. 773). So *Schultens*, *Ewald*, *Schlottmann*, *Delitzsch*. Cp. Hab. i. 11.

7. *But ask now the beasts*] The connexion of this appeal with what precedes seems to be this; Job’s friends had referred to the sayings of the ancients (viii. 8—10), and had laid claim to superior wisdom (xii. 2), and had taken upon themselves to reprove Job, as if he were far inferior to them, and to condemn him as ungodly. Job complains of this supercilious and disdainful treatment from those who misrepresented his character, and who ought to have consoled with him in his sorrow. He affirms that though they presume to dictate to him, he is not inferior to them in wisdom (v. 3; cp. xiii. 2); nay, that they may even learn wisdom from the lower animals of God’s creation, who, though they do not possess knowledge, yet convey it to all who consider them. And that, as for Antiquity, to which they had appealed for a confirmation of their statements, Job refers them to God Himself, the Ancient of Days, the Author and Ruler of all things (v. 12, 13). From a consideration of God’s Omnipotence and Wisdom, Job is thus brought to profess his own confidence in God (xiii. 15). The failure of help and comfort from his human friends has this happy result, that it drives him to take refuge in Him, Who is ever at hand to comfort the afflicted penitent. The Parable of the Father in the Gospel running to embrace the returning Prodigal, completes this blessed assurance (Luke xv. 20).

THE LORD.

9. *that the hand of the LORD hath wrought this*] Job here rises up from a recognition of God as ELOHIM and SHADDAI (the God of absolute power in Creation), to an adoration of JEHOVAH, the Everliving One, Who is the Author of all life, and Who shows His love for what He has made by preserving and cherishing it. He had said, “The LORD gave, the LORD hath taken away; blessed be the Name of the LORD” (i. 21). He now looks to God as the Benefactor and Father of the lower creatures, how much more of Man! Cp. Isa. xli. 20; lvi. 2; and on Gen. ii. 4; and above, on i. 21. This is one of those bright gleams of sunshine which are ever and anon breaking forth through the dark cloud of his sorrow.

10. *the soul—breath*] Rather, the soul (Heb. *nephesk*), and the spirit (Heb. *ruach*). The former belongs to other animals in common with man; the latter is proper to mankind. See below, on Ps. xlii. 6; cxxxi. 2. 1 Thess. v. 23. In Eccl. iii. 21, *spirit* is predicated also of a beast, but there is no ambiguity there.

11. *Doth not the ear try words?*] Doth it not even try the words of the ancient to whom you have appealed (viii. 10)?
— *the mouth taste his meat*] As the palate (larynx, *Sept.*) tastes meat, so the ear tries wisdom.

13. *With him is wisdom*] That is, With God. You have referred to the wisdom of the ancients on your own behalf. I appeal to the Ancient of days, their Creator and Lord.

16. *The deceived and the deceiver are his*] Literally, *are to Him*; that is, He makes all men, whether good or bad, to be ministerial and subservient to the working out of His own designs, and to the showing forth of His glory. Cp. Exod. ix. 16. 1 Kings xxii. 19. Ezek. xiv. 9.

17. *spoiled*] Stripped of their robes and insignia of power, like captives. *Sept.*: cp. Micah i. 8.

18. *He looseth the bond*] Rather, *he looses the authority of kings, and bindeth their loins with a bond*. He degrades them from rulers into captives and slaves. See *Gesen*. 457, under

And girdeth their loins with a girdle.

¹⁹ He leadeth princes away spoiled,
And overthroweth the mighty.

²⁰ ^a He removeth away † the speech of the trusty,
And taketh away the understanding of the aged.

²¹ ^r He poureth contempt upon princes,
And || weakeneth the strength of the mighty.

²² ^s He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.

²³ ^t He increaseth the nations, and destroyeth them :
He enlargeth the nations, and † straiteneth them *again*.

²⁴ He taketh away the heart of the chief of the people of the earth,
And ^u causeth them to wander in a wilderness *where there is no way*.

²⁵ ^x They grope in the dark without light,
And he maketh them to † ^y stagger like a drunken man.

XIII. ¹ Lo, mine eye hath seen all *this*,
Mine ear hath heard and understood it.

² ^a What ye know, *the same* do I know also :
I *am* not inferior unto you.

³ ^b Surely I would speak to the Almighty,
And I desire to reason with God.

⁴ But ye *are* forgers of lies,
^c Ye *are* all physicians of no value.

⁵ O that ye would altogether hold your peace !
And ^d it should be your wisdom.

⁶ Hear now my reasoning,
And hearken to the pleadings of my lips.

⁷ ^e Will ye speak wickedly for God ?
And talk deceitfully for him ?

⁸ Will ye accept his person ?
Will ye contend for God ?

⁹ Is it good that he should search you out ?
Or as one man mocketh another, do ye *so* mock him ?

¹⁰ He will surely reprove you,
If ye do secretly accept persons.

¹¹ Shall not his excellency make you afraid ?
And his dread fall upon you ?

q ch. 32. 9.
Isa. 3. 1, 2, 3.
† Heb. *the lip of the faithful*.

r Ps. 107. 40.
Dan. 2. 21.

|| Or, *looseth the girdle of the strong*.

s Dan. 2. 22.
Matt. 10. 26.
1 Cor. 4. 5.

t Ps. 107. 38.
Isa. 9. 3. & 26. 15.

† Heb. *leadeth in*.

u Ps. 107. 4, 40.

x Deut. 28. 29.
ch. 5. 14.

† Heb. *wander*.

y Ps. 107. 27.

a ch. 12. 3.

b ch. 23. 3. &
31. 35.

c ch. 6. 21. &
16. 2.

d Prov. 17. 28.

e ch. 17. 5. &
32. 21. & 36. 4.

the word *musar*, authority, and under the word *ezor*, a bond, p. 26; and *Carey*, p. 232; and *Delitzsch* here.

19. *princes*] Heb. *cohanim*. Priestly princes, such as Melchizedek and Jethro.

20. *the speech*] Literally, *the lip*.

21. *He poureth contempt upon princes*] The sentiments here expressed may be compared with Ps. cvii. 40, where the same words occur, and where the Psalmist adds (probably referring to Job's appeal), "Whoso is wise will consider these things, and they shall understand the loving-kindness of the LORD." A great part of that Psalm (the cviih) is like a comment on the words of Job: see also Isa. xix. 14.

— *weakeneth the strength*] Literally, *looseneth the girdle* (*Gesen*. 461: cp. Ps. cix. 19).

23. *straiteneth them*] Rather, *brings them* into captivity. Cp. 2 Kings xviii. 11.

25. *They grope*] Cp. Isa. xix. 14; xxviii. 7; xxix. 9.

CH. XIII. 1. *mine eye hath seen all this*] The word "*this*," not in the original, would be better omitted. I have seen all that ye have. Cp. vv. 2, 3; and above, on xii. 2.

3. *I would speak to the Almighty*] Not to you. God is wise and merciful: not so ye. Being repelled by his friends, Job is drawn more closely to God. He appeals from his friends to God, and desires to come into court before Him.

4. *forgers of lies*] Literally, *plasterers*, who stick *lies*, like mortar (*Gesen*. 871), upon me by false accusation, and upon God Himself by false speeches concerning Him. See v. 7.

8. *Will ye accept his person?*] Will ye flatter God by condemning me? Yours is a zeal for God without knowledge. Your partiality for Him is prejudice against the truth. As *Bp. Sanderson* says (ii. 57), "We may not lie for the glory of God." Cp. Isa. lxvi. 5. John xvi. 2.

9. *Is it good that he should search you out?*] Would it be pleasant to you if He were to scrutinize you closely?

- 12 Your remembrances *are* like unto ashes,
Your bodies to bodies of clay.
- 13 † Hold your peace, let me alone,
That I may speak, and let come on me what *will*.
- 14 Wherefore † do I take my flesh in my teeth,
And † put my life in mine hand ?
- 15 ^h Though he slay me, yet will I trust in him :
ⁱ But I will † maintain mine own ways before him.
- 16 He also *shall be* my salvation :
For an hypocrite shall not come before him.
- 17 Hear diligently my speech,
And my declaration with your ears.
- 18 Behold now, I have ordered *my* cause ;
I know that I shall be justified.
- 19 ^k Who *is* he *that* will plead with me ?
For now, if I hold my tongue, I shall give up the ghost.
- 20 ^l Only do not two *things* unto me :
Then will I not hide myself from thee.
- 21 ^m Withdraw thine hand far from me :
And let not thy dread make me afraid.
- 22 Then call thou, and I will answer :
Or let me speak, and answer thou me.
- 23 How many *are* mine iniquities and sins ?
Make me to know my transgression and my sin.
- 24 ⁿ Wherefore hidest thou thy face,
And ^o holdest me for thine enemy ?
- 25 ^p Wilt thou break a leaf driven to and fro ?
And wilt thou pursue the dry stubble ?
- 26 For thou writest bitter things against me,

† Heb. *Be silent from me.*

f ch. 18. 4.

g 1 Sam. 28. 21.

Ps. 119. 109.

h Ps. 23. 4.

Prov. 14. 32.

i ch. 27. 5.

† Heb. *prove, or, argue.*

k ch. 33. 6.

Isa. 50. 8.

l ch. 9. 34. &
33. 7.

m Ps. 39. 10.

n Deut. 32. 20.
Ps. 13. 1. &
44. 24. & 88. 14.
Isa. 8. 17.
o Deut. 32. 42.
Ruth 1. 21.
ch. 16. 9. &
19. 11. & 33. 10.
Lam. 2. 5.
p Isa. 42. 3.

12. *Your remembrances*] Your memorial sayings (see *Gesen.* 245. Esther vi. 1. Mal. iii. 16); your "*nota benè*" are mere old wives' tales; your apophthegms are like dust and ashes.

— *Your bodies*] Rather, your strongholds; fortresses; powerful arguments (*Schultens, Delitzsch, Gesen.* 152). The original word is *gab*, a back, thence it comes to signify a rampart. Cp. xv. 26.

13. *Hold your peace*] Leave me quiet, literally, *be silent from me*; and let me plead with God.

14. *Wherefore do I take my flesh in my teeth*] This has been interpreted by some to mean, why should I gripe my life with my teeth, as if it were a great treasure? To gripe with the teeth, "*mordicus tenere*" (an act illustrated by what was done by the brother of Æschylus at Salamis, and by Cæsar clenching his commentaries in his teeth in order to save them), signifies to hold an object with a tenacious grasp, as if it were something which is not to be let go at any price (*Eichhorn, Umbreit*).

But an objection to this interpretation is, that the verb here used (*nasa*) signifies to *lift*, to *bear*, to *carry*, but not to hold firmly (see *Gesen.* 568). The more natural rendering is, "*why should I lift up my flesh in my teeth?* why should I carry it in my mouth, where it would be exposed to be torn from me?" This is an Arabic proverb for rushing headlong into danger (cp. *Schultens*); and this suits best with what follows: why should I *put my life in my hand*? i. e. why should I risk it, *not* in my clenched teeth, but in my *open hand* (Heb. *caph*)? See above, on Judg. xii. 3. 1 Sam. xix. 5; xxviii. 21: cp. Ps. cxix. 109.

This question is put hypothetically. You may ask me, why I am thus bold to desire to expose myself to a trial before God? The reason is, because I am sure that I have a good

cause: I know that in the end He will do me right. See what follows.

15—18. *Though he slay me*] Literally, *lo! He* (God) *will slay me.*

— *yet will I trust in him*] *I will wait for Him.* As to the verb here used, cp. vi. 11; xiv. 14; xxix. 21. 23; xxx. 26. This is one of the passages in which the Hebrew word *lo* with *vau* (to him) is interchanged with *lo* with *aleph* (*not*) in the *Keri* (the Hebrew margin) and *Chetib* (the Hebrew text). See above, on 1 Sam. ii. 3. The passages may be seen collected by *Delitzsch* here, and in his notes on Isa. lxiii. 9, p. 606. The *Vulg.*, *Targum*, *Arabic*, and *Syriac* are in favour of *lo* with *vau* (to him), and so *Rashi*, *Mercer*, *Glass*, *Pfeiffer*, *Piscator*, and others: cp. *Pfeiffer*, *Dubia* 266. Even some (as *Lee*) who prefer *lo* with *aleph* read it interrogatively.

The former interpretation seems most in accordance with what follows.

16. *He also shall be my salvation*] Rendered by *Sept.*, "This shall be my salvation;" and so *Hirzel*, *Delitzsch*, and others; but the Authorized Version, which is confirmed by *Targum*, *Arabic*, and *Syriac*, seems preferable. Or, if the other rendering is adopted, the sense will be that in Job's sanguine expectation a trial of his cause will be tantamount to a victory. He is eager to come into court, and to plead his cause with God.

19. *For now, if I hold my tongue*] Rather, *for* (if any man can gainsay what I advance) *I would hold my tongue and die.*

20. *do not two things*] He turns from his friends to God, and asks Him not to terrify and overwhelm him.

25. *a leaf driven to and fro*] Such am I.

q ch. 20. 11.
Ps. 25. 7.
r ch. 33. 11.

† Heb. *observe*.

† Heb. *roots*.

And ^a makest me to possess the iniquities of my youth.
27 ^r Thou putttest my feet also in the stocks,
And † lookest narrowly unto all my paths ;
Thou settest a print upon the † heels of my feet.

28 And he, as a rotten thing, consumeth,
As a garment that is moth eaten.

XIV. ¹ Man *that is* born of a woman

Is † of few days, and ^a full of trouble.

2 ^b He cometh forth like a flower, and is cut down :
He fleeth also as a shadow, and continueth not.

3 And ^c dost thou open thine eyes upon such an one,
And ^d bringest me into judgment with thee ?

4 † Who ^e can bring a clean *thing* out of an unclean ?
Not one.

5 ^f Seeing his days *are* determined,
The number of his months *are* with thee,
Thou hast appointed his bounds that he cannot pass ;

6 ^g Turn from him, that he may † rest,
Till he shall accomplish, ^h as an hireling, his day.

7 For there is hope of a tree,

† Heb. *short of days*.

a ch. 5. 7.
Eccles. 2. 23.
b ch. 8. 9.
Ps. 90. 5, 6, 9. &
102. 11. & 103. 15.
& 144. 4.

Isa. 40. 6.
James 1. 10, 11. &
4. 14.

1 Pet. 1. 24.

c Ps. 144. 3.

d Ps. 143. 2.

† Heb. *Who will give*.

e Gen. 5. 3.

Ps. 51. 5.

John 3. 6.

Rom. 5. 12.

Eph. 2. 3.

f ch. 7. 1.

g ch. 7. 16, 19. &
10. 20.

Ps. 39. 13.

† Heb. *cease*.

h ch. 7. 1.

27. *the stocks*] Heb. *sad* (*Gesen*. 579). It is found only here, and xxxiii. 11.

— *Thou settest a print upon the heels of my feet*] Rather, *Thou settest Thyself as a boundary*, or, *Thou settest a boundary for Thyself about the roots of my feet*; see *Fuerst*, 481, under the verb *chakak* (literally, to dig, to carve, to engrave). Cp. *Gesen*. 300, *Hirzel*, and *Delitzsch*. Thou hast not only put my feet in the stocks (of affliction), from which they might be released, but Thou hast planted me as a tree, and fenced me about by Thy power, as with an enclosure, so that I am firmly rooted (as the Italians say, *piantato*) in sorrow, and cannot stir out of the circle with which Thou hast girt me round.

28. *And he*] That is, Thou hast set this enclosure around one, who does not grow like a tree, but moulders away moth-eaten, like a garment. Job looks at himself *ab extra*; he will hardly own himself; he hardly recognizes himself, so changed is he by affliction and disease: and he speaks of himself in the third person. How natural and touching is this! These sentiments prepare the way for the pathetic and plaintive lament on the state of Man which follows.

CH. XIV. 1. *Man that is born of a woman*] The second of the three passages from the Book of Job (see above, i. 21; below, xix. 25) that are inserted in our Burial Service.

2. *is cut down*] See *Gesen*. 489; and *Delitzsch* here.

3. *And dost thou*] Dost thou rigidly examine him, and bring him to judgment? Job pleads human weakness and shortness of life, and the taint of his corrupt nature (v. 4), as reasons for compassion from God.

4. *Who can bring*] Literally, *who can give*? It is put as a wish. Cp. v. 13; and xxxi. 31. Deut. xxviii. 67. Ps. xiv. 7, as “quis dabit?” Cp. *Bentl.*, Horat. 3 Od. xxiv. 25.

THE NATURAL MAN.

— *Not one*] So *Sept.*, *Syriac*, and *Arabic*. Some translate it as a question. Is it not One alone that can do this? Namely, God (*Targum*; and so *Vulg.*). *Ewald* supposes that *lo* (*not*) is equivalent here to *lu* (*O that!* Cp. on 1 Sam. xx. 14. Isa. xlviii. 18. See *Gesen*. 432); but one of the two former interpretations seems preferable. If the second of these be adopted, then this question may be regarded as a desire which God has fulfilled, by raising us to new life in Christ, the Second Adam, from the state of death in which we were in the first Adam (1 Cor. xv. 22). *Bp. Pearson* (Art. iii. p. 167) sees here a statement of the doctrine of original sin, and hence deduces the need of the intervention of the Holy Ghost, to bring “a clean and undefiled Redeemer out of the unclean and sinful

nature of man.” See on Luke i. 35, where the Angel says to the Blessed Virgin Mary,—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that *Holy thing* which shall be born of thee” (who art a child of Adam, and therefore couldst not of thyself give birth to that which is perfectly pure) “shall be called the Son of God.”

Job had before deplored his miserable state by nature (see on iii. 1); and he here acknowledges himself to have been conceived and born in sin (cp. Ps. li. 5); and he pleads the corruption of human nature, which is a consequence of the Fall of Man, as a reason for clemency on the part of God. It is remarkable that God Himself, after the Flood, had suggested that plea, as is recorded in Genesis; see above, on Gen. viii. 21.

6. *as an hireling*] Job compares man to an hireling, who has an appointed task to do, and a set time for work, and he asks for that which a hireling has, namely, freedom from bodily affliction while he is at work. It is enough for man to be destined to labour; but why (he says) is he also distracted by pain as I am? Let him have rest, that at least he may enjoy his day, as much as a hireling does his own. See *Schultens* and *Delitzsch*.

7. *there is hope of a tree*] Especially the palm of the desert, to which this description corresponds (*Carey, Shaw*). When the old trunk dies down, a new sucker rises in its place. The palm and the phoenix have one name, *φοινίς*, and with good reason. And it has been supposed by some, that the legend of the Phoenix was derived from the palm (*Carey, Delitzsch*). The palm is nourished by water, as here described by Job (v. 9); and wheresoever the palm is, there is water. With these words of Job, deploring the perishableness of man's estate in this world, as contrasted with inanimate creatures, we may compare the exquisite lines of the poet *Moschus* (Epitaph. Bionis, v. 105):—

αἶ, αἶ, τὰι μαλ' αἶχαι μὲν, ἐπ' ἀν κατὰ κᾶπον ὄλωνται,
ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἀνηθον,
ὑστερον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύοντι
ἄμμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες
ὅππότε πῶτα θάναυμες, ἀνάκοι ἐν χθονὶ κοίλα
εὐδομες εὐ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

And *Catullus*, v. 3:—

“*Sol* occidere et redire possunt;
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.”

i ver. 14.

If it be cut down,¹ that it will sprout again,
And that the tender branch thereof will not cease.

⁸ Though the root thereof wax old in the earth,
And the stock thereof die in the ground;

⁹ Yet through the scent of water it will bud,
And bring forth boughs like a plant.

¹⁰ But man dieth, and † wasteth away:
Yea, man giveth up the ghost, and where is he?

† Heb. *is weakened*, or, *cut off*.

¹¹ As the waters fail from the sea,
And the flood decayeth and drieth up:

¹² So man lieth down, and riseth not:

^k Till the heavens *be* no more, they shall not awake,
Nor be raised out of their sleep.

k Ps. 102. 26.
Isa. 51. 6. &
65. 17. & 66. 22.
Acts 3. 21.
Rom. 8. 20.
2 Pet. 3. 7, 10, 11
Rev. 20. 11. &
21. 1.

¹³ O that thou wouldest hide me in the grave,
That thou wouldest keep me secret, until thy wrath be past,
That thou wouldest appoint me a set time, and remember me!

¹⁴ If a man die, shall he live *again*?

All the days of my appointed time¹ will I wait,

^m Till my change come.

l ch. 13. 15.

m ver. 7.

¹⁵ ⁿ Thou shalt call, and I will answer thee:

Thou wilt have a desire to the work of thine hands.

n ch. 13. 22.

¹⁶ °For now thou numberest my steps:

Dost thou not watch over my sin?

o ch. 10. 6, 14. &
13. 27. & 31. 4. &
34. 21.
Ps. 56. 8. &
139. 1, 2, 3.

Prov. 5. 21. Jer. 32. 19.

And *Horat.*, 4 Carm. vii. 14:—

“Damna quidem celeres reparant cœlestia iunæ;
Nos, ubi decidimus,
Pulvis et umbra sumus.”

But there is this interesting and striking *difference* between the utterances of those heathen poets and those of Job. They express no hope of a future restoration: rather they disclaim it; but he is confident of it. See v. 15; and especially xix. 23—27. Whence could this difference be, but from divine revelation, which in the age of these poets had been dimmed and obscured by human sin? Cp. *Introd.* to Corinthians, p. 78; and 1 Cor. xv. 6. 32—57.

9. *boughs*] Properly a *crop* or *harvest* (*Gesen.* 738).

10. *man*] Heb. *geber*, not *enosh*, i.e. even *great men*; as *Moschus* says in the lines just quoted on v. 7.

— *wasteth away*] Lies prostrate (*Gesen.* 285). The comparison of a man to a tree is continued.

— *and where is he?*] *And is not* (*Gesen.* 39). Man's condition in *this world* is less happy than that of a tree. The tree sprouts up again to new life from the same trunk here on earth. Not so man. But he will rise hereafter in another world. See vv. 12. 15. Cp. *Kitto*, Bibl. Illust. p. 158. Job supposes Man's resurrection (see v. 14); but it is a thing to be waited for: it is not like the sprouting up of a tree as soon as it is cut down. Man is not like the tree of which the poet speaks:—

“Duris ut illex tonsa bipennibus
Per damna, per cædes, ab ipso
Ducit opes animunque ferro.”

(*Horat.*, 4 Carm. iv. 57.)

11. *the waters fail from the sea*] They go away by evaporation. The verb here used (*azal*) occurs Deut. xxxii. 36. 1 Sam. ix. 7. Prov. xx. 14. Jer. ii. 36. The word *sea* is used here for any large body of water, e.g. a river like the Nile. See vii. 12; and *Schultens* here.

— *the flood*] A stream.

12. *man—riseth not*] To his former condition on earth.

— *Till the heavens be no more, they shall not awake*] Job here prophesies of the General Resurrection at the end of the world. Cp. below, xix. 23—28; and 2 Pet. iii. 7. 10, 11. Rev. xx. 11.

13. *O that*] *Who will give that?* (See v. 4.) It is remarkable that Job's two great prophecies (xiv. 13—15, and xix. 23—27) concerning the Resurrection are both introduced by the same formula. Heb. *mi-yitten*, who will give? Oh, utinam! Job has no hope in *earth*; he longs for the grave, as the gate to a resurrection in *another world*.

14. *of my appointed time*] Literally, *of my warfare*: cp. vii. 1. *Davidson* (*Introd.* ii. 26) rightly observes, that “the hope of Job is represented as piercing through the shades of Sheol (the grave), and rising to a belief in life beyond the grave. The soul of the sufferer will live after his body is dissolved in the dust.” “Job's spirit pierces into futurity beyond Sheol, and confidently hopes for a vision of God interposing to assert his righteousness:” see xix. 25—27.

— *my change*] At the Resurrection “we shall all be *changed*” (cp. 1 Cor. xv. 51, 52). “He shall *change* our vile body,” and see what follows here (Phil. iii. 21).

The word *change* is used here for the “relief of guard,” which is given to a sentinel in war; or for a recruit and reinforcement of one body of soldiers by another succeeding it. Job says he will wait his “*appointed time*” (see vii. 1), till his *change* come; he continues the military metaphor. Cp. x. 17 (*Schultens*, *Gesen.* 280). At the same time the metaphor of the tree is not forgotten, but blended with the other. The word *chalah*, to *change*, is used of a tree which revives and sprouts forth (Isa. xi. 9; and here v. 7. See *Gesen.* 282).

15. *Thou wilt have a desire*] Job felt that God's love shown to man in *Creation*, was a pledge of His love in *Resurrection*. That hope of Resurrection is guaranteed to us by God's love in Redemption (cp. Phil. i. 6), which is a spiritual Resurrection from the death of sin, and from the bondage of Satan, and by the Resurrection from the grave itself, of Christ our Head, “the first-fruits of them that slept;” for “as in Adam all die, even so in Christ shall all be made alive” (1 Cor. xv. 20. 22).

16. *For now*] He continues his lament on his present state, which makes him look to the *future*; just as the cruelty of *men*, his friends, had constrained him to look to *God*.

— *Dost thou not watch over my sin?*] Rather, Thou dost not keep or reserve punishment for my sins, but dost inflict it immediately, without giving me any place of repentance (cp.

p Deut. 32. 34.
Hos. 13. 12.

17 ^p My transgression is sealed up in a bag,
And thou sewest up mine iniquity.

† Heb. *fadeth*.

18 And surely the mountain falling † cometh to nought,
And the rock is removed out of his place.

† Heb. *over-
flowest*.

19 The waters wear the stones :

Thou † wastest away the things which grow out of the dust of the earth ;
And thou destroyest the hope of man.

q Eccles. 9. 5.
Isa. 63. 16.

20 Thou prevailest for ever against him, and he passeth :
Thou changest his countenance, and sendest him away.

21 His sons come to honour, and ^a he knoweth it not ;
And they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain,
And his soul within him shall mourn.

XV. ¹ Then answered Eliphaz the Temanite, and said,

† Heb. *knowledge
of wind*.

2 Should a wise man utter † vain knowledge,
And fill his belly with the east wind ?

3 Should he reason with unprofitable talk ?
Or with speeches wherewith he can do no good ?

† Heb. *thou
makest void*.
‖ Or, *speech*.

4 Yea, † thou castest off fear,
And restrainest ‖ prayer before God.

† Heb. *teacheth*.

5 For thy mouth † uttereth thine iniquity,
And thou choosest the tongue of the crafty.

a Luke 19. 22.

6 ^a Thine own mouth condemneth thee, and not I :
Yea, thine own lips testify against thee.

7 Art thou the first man that was born ?

Amos i. 11 ; and see *Mercer* and *Delitzsch*). The *Targum* understands it as imperative—"Do not observe," but "spare my sins ;" and so *Vulg*.

17. *My transgression is sealed up in a bag*] Thou art extreme to mark what is done amiss ; thou playest the miser to my misery, as if thou tookest pleasure in my sins ; as if my sins were thy wealth ; and as if my transgressions were to be hoarded up as thy treasure : cp. Hos. xiii. 12. Deut. xxxii. 33—35.

— *thou sewest up mine iniquity*] So *Ewald* and others ; but the meaning rather seems to be, thou addest to my sin ; literally, thou sewest on to it (*Schultens*, *Hirzel*, *Delitzsch*. Cp. xiii. 4, where the same verb is used).

18. *And surely*] Job had considered the state of man in this world, as contrasted with that of the trees (v. 7) ; and he had observed a resemblance to man's condition in the evanescence of the waters (v. 11) ; and now the mountains and the rocks, which are far more durable, suggest by their decomposition another comparison. The very waters which Earth herself generates, sweep away her soil, and dissolve her solid mountains. The Earth contains the means of her own dissolution, and furnishes the instruments of her own destruction (*Carey*. Cp. below, on 2 Pet. iii. 5. 6). This is God's work ; why, then, should not man resign himself to the operation of a similar law in this world ? Why should he hope for renovation upon Earth ? No, let him look beyond the grave. Job's friends had charged him with grievous sins, and promised him restoration here on earth, if he would repent (see xi. 13—19), which explains the connexion here. But Job does not admit the force of the argument, which is grounded on false premises. He has no such hope. He looks to another life in a better world.

— *cometh to nought*] Will fade away.

19. *Thou wastest away*] Rather, its inundations wash away the dust of the earth. (See *Schultens*, and *Gesen*. 593.) Especially true of the Nile.

— *thou destroyest*] This is Thy work, O God.

20. *Thou prevailest*] Rather, Thou wilt prevail, O God. These verbs are best rendered in the future, Thou wilt send him away.

21. *His sons come to honour*] He is not conscious of the prosperity or adversity of those most dear to him. Such, in Job's estimate, is the state of man in his latter days of decrepitude ; he takes no pleasure in the joys of others, nor does he sympathize in their sorrow.

22. *But his flesh upon him shall have pain*] But on his own account will his flesh suffer pain ; he will feel for himself, not for others.

Some have supposed that this is a representation of man's state in the grave (so *Hirzel*, *Ewald*, and others) ; but see iii. 13. 19, which is at variance with this supposition. These words of Job describe man's condition in old age and affliction on the verge of the grave (so *Vulg.*, *Scultetus*, *Mariana*, *Tirinus*, *Osiander*, *Vatablus*, and others. Cp. *Pfeiffer*, *Dub*. p. 268. *Lee*, p. 293). Compare the description in Eccles. xii. 1—7, of the state of man when "the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them."

CH. XV. 1. *Eliphaz the Temanite*] This is the first of the second series of speeches of Job's three friends. It will be observed that instead of being softened by his plaintive appeals for pity, they become more irritated against him, for questioning the soundness of their reasonings. This is true to nature. Many men are more readily exasperated by censure of themselves, than moved to sympathy by the sufferings of their friends.

2. *belly*] Heb. *beten*, the seat of thoughts and desires : see v. 35, and below, xxxii. 18, 19.

— *the east wind*] Which is characterized in Scripture as withering and parching in its effects (Exod. xiv. 21. Isa. xlvii. 8. Jonah iv. 8), as well as violent (Ps. xlviii. 7).

4. *thou—restrainest prayer*] Thou dost disparage devotion and religious meditation (Ps. lxiv. 1 ; cii. 1 ; civ. 34 ; cxliii. 5).

5. *thou choosest the tongue of the crafty*] Thou preferrest crafty speeches to wise ones, in that thou pretendest to prove thine own righteousness before God ; thus thou art self-condemned.

7. *Art thou the first man*] Wert thou born the first man ? (Heb. *Adam*.)

- ^b Or wast thou made before the hills ?
- ⁸ ^c Hast thou heard the secret of God ?
And dost thou restrain wisdom to thyself ?
- ⁹ ^d What knowest thou, that we know not ?
What understandest thou, which is not in us ?
- ¹⁰ ^e With us *are* both the grayheaded and very aged men,
Much elder than thy father.
- ¹¹ *Are* the consolations of God small with thee ?
Is there any secret thing with thee ?
- ¹² Why doth thine heart carry thee away ?
And what do thy eyes wink at,
- ¹³ That thou turnest thy spirit against God,
And lettest *such* words go out of thy mouth ?
- ¹⁴ ^f What is man, that he should be clean ?
And *he which* is born of a woman, that he should be righteous ?
- ¹⁵ ^g Behold, he putteth no trust in his saints ;
Yea, the heavens are not clean in his sight.
- ¹⁶ ^h How much more abominable and filthy *is* man,
ⁱ Which drinketh iniquity like water !
- ¹⁷ I will shew thee, hear me ;
And that *which* I have seen I will declare ;
- ¹⁸ Which wise men have told ^k from their fathers,
And have not hid it :
- ¹⁹ Unto whom alone the earth was given,
And ^l no stranger passed among them ;
- ²⁰ The wicked man travaileth with pain all *his* days,
^m And the number of years is hidden to the oppressor.
- ²¹ ⁿ † A dreadful sound *is* in his ears :
^o In prosperity the destroyer shall come upon him.
- ²² He believeth not that he shall return out of darkness,
And he is waited for of the sword ;
- ²³ He ^p wandereth abroad for bread, *saying*, Where *is* it ?
He knoweth that ^q the day of darkness is ready at his hand.

b Ps. 90. 2.
Prov. 8. 25.
c Rom. 11. 34.
1 Cor. 2. 11.

d ch. 13. 2.

e ch. 32. 6. 7.

f 1 Kings 8. 45.
2 Chron. 6. 36.
ch. 14. 4.
Ps. 14. 3.
Prov. 20. 9.
Eccles. 7. 20.
1 John 1. 8, 10.
g ch. 4. 18. &
23. 5.
h ch. 4. 19.
Ps. 14. 3. & 53. 3
i ch. 34. 7.
Prov. 19. 28.

k ch. 8. 8.

l Joel 3. 17.

m Ps. 90. 12.

† Heb. *a sound of fears.*
n 1 Thess. 5. 3.

o Ps. 59. 15. &
109. 10.
p ch. 18. 12.

8. *Hast thou heard*] Wast thou present at the secret council of God, at the Creation ? (*Targum*.)

11. *Are the consolations*] Rather, *Are the consolations of God* (which we offer), namely, *a word gently spoken with thee*, (is it) *too little for thee* ? Doth it not satisfy thee ? (See *Gesen.* 35, and 2 Sam. xviii. 5.)

12. *Why doth thine heart*] Or, *What carries thine heart away from thee* ? What robs thee of thy senses, that thou turnest thy rage against God ?

— *what do thy eyes wink at* ?] With pride and insolence (*Gesen.* 764).

15. *in his saints*] His angels (iv. 18 ; v. 1) ; and so *Clem. Rom.*, Epist. c. 39. See *Bp. Andrewes* (ii. 259 ; iv. 325) : The very Seraphim have somewhat to cover (Isa. vi. 2) ; and see also his noble sermon on “the LORD our righteousness” (vol. v. pp. 104—109. 126).

16. *How much more abominable*] Or, *How much less* (such is the sense of the Hebrew *aph-ci* after a negative, *Gesen.* 69) —i. e. how much less clear is *he who is abominable and corrupt* (literally, what was once sweet, but has turned sour), namely, *Man, who drinketh in sin like water*, as eagerly as a thirsty traveller gulps down a draught of fresh water in the desert on a hot day. Cp. xxxiv. 7. Prov. xxvi. 6. Eccles. xxvi. 12. John iv. 14.

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19. *Unto whom alone the earth was given—passed among them*] So that their teaching was not adulterated by strange admixtures. Probably, at the time when Eliphaz lived, such immigrations had taken place, and the native simplicity of the inhabitants of the land had been corrupted by foreign alloy. Perhaps Eliphaz is referring to the alien mixtures introduced among the Joktanite inhabitants of Arabia, who derived their lineage from Shem, and who received the truth, pure and unadulterated, from the patriarch Noah (*Schullens*).

20. *The wicked man*] In this paragraph Eliphaz seems to be reciting some of the wise sayings that had been handed down from the fathers, to whom he has been referring. Cp. above, viii. 8, 9, where Bildad does the same.

— *the number of years is hidden*] Rather, *is reserved to the oppressors* (cp. *Gesen.* 716, and below, xx. 26 ; xxi. 19 ; xxiv. 1). He may live long, but these years are counted out to him by God, and are destined to him as a punishment. See what follows.

21—23. *A dreadful sound*] The panic fears of a conscience-stricken criminal, however wealthy and noble, rob him of rest, and prevent him from enjoying his prosperity. Eliphaz is describing the condition of tyrants, and his description has been verified by the history of rulers like Tiberius (*Tacit.*, Annal. vi. 6), Charles IX. of France, and Oliver Cromwell.

- 24 Trouble and anguish shall make him afraid ;
They shall prevail against him, as a king ready to the battle.
- 25 For he stretcheth out his hand against God,
And strengtheneth himself against the Almighty.
- 26 He runneth upon him, *even on his neck*,
Upon the thick bosses of his bucklers :
- 27 ^q Because he covereth his face with his fatness,
And maketh collops of fat on *his* flanks.
- 28 And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heaps.
- 29 He shall not be rich, neither shall his substance continue,
Neither shall he prolong the perfection thereof upon the earth.
- 30 He shall not depart out of darkness ;
The flame shall dry up his branches,
And ^r by the breath of his mouth shall he go away.

q Ps. 17. 10.

r ch. 4. 9.

s Isa. 59. 4.

|| Or, *cut off*.
t ch. 22. 16.
Ps. 55. 23.

u Ps. 7. 14.
Isa. 59. 4.
Hos. 10. 13.
|| Or, *iniquity*.

- 31 Let not him that is deceived ^{*} trust in vanity :
For vanity shall be his recompence.
- 32 It shall be || accomplished ^{*} before his time,
And his branch shall not be green.
- 33 He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
- 34 For the congregation of hypocrites *shall be* desolate,
And fire shall consume the tabernacles of bribery.
- 35 ^u They conceive mischief, and bring forth || vanity,
And their belly prepareth deceit.

24. *They shall prevail against him, as a king ready to the battle*] Cp. Prov. vi. 11 ; xxiv. 34, where Poverty is described as coming like a traveller, and Need as an armed man. The word rendered *battle* (*cidor*), means a hostile tumultuous assault (*Gesen.* 365), perhaps with a spear (*cid*).

26. *He runneth upon him, even on his neck*] Rather, *he* (the sinner) *runneth upon Him* (God) *with his neck* ; that is, the wicked man assaults God with a stiff neck, “*erecto collo*” (*Vulg.*), and with insolence (*Sept.*). Cp. Ps. lxxv. 6. There is a silent insinuation here, that Job is guilty of this sin, in murmuring against God. The words of *S. Augustine* (*Confess.* iii. 8) express the same sentiment : “*Nos erigimus contra Te cornua falsæ libertatis, ampliùs amando proprium nostrum, quàm Te omnium bonum.*”

— *Upon the thick bosses of his bucklers*] Rather, *with the thick bosses* (properly *backs* : see above, on xii. 12). The sinner defies and assaults God, and thrusts himself against Him ; like a warrior rushing onward against an enemy, with the bosses of his shield (cp. *Schultens*, and *Gesen.* 152). This is a sublime description of the proud Atheist, but very inapplicable to Job, who was expected by Eliphaz to apply it to himself.

27. *he covereth his face with his fatness*] Cp. Deut. xxxii. 15 : “*Jeshurun waxed fat, and kicked ;*” and Ps. xvii. 10 : “*They are inclosed in their own fat : and their mouth speaketh proud things.*”

28. *And he dwelleth in desolate cities*] The proud sinner rebels against God’s will, by venturing to colonize cities which God has cursed, and has doomed to perpetual desolation for their sins. Such were Sodom and Gomorrah, and Jericho, and, in later days, Babylon, a city which the Semitic tribes of the East feared to colonize, because they believed that it had been destroyed on account of Nimrod’s apostasy from God (*Wetstein, Delitzsch*). Alexander the Great, of the family of Japheth, thought to make Babylon his capital, but in vain : he died there. Cp. Isa. xiii. 20, on the doom of Babylon ; and Jer. xii. 39 ; i. 39.

The building up of Jericho with walls and gates brought a curse with it, on him who made the attempt (see on Josh. vi. 26. 1 Kings xvi. 34 ; and cp. Deut. xiii. 13—18). We may also call to mind here the act of the Emperor Julian, the Apostate, exciting the Jews to rebuild the Temple of Jerusalem, in order to refute the prophecies of Christ ; and the extraordinary phenomena by which they were deterred from executing their design. See *Tillemont*, vii. 185, ad A.D. 363. *Persécution de l’Église par Julien*, Art. xxxv.—xxxvii.

— *Which are ready to become heaps*] Which are destined to become ruins, and not to be rebuilt (cp. *Gesen.* 662) ; like Sodom, Jericho, Babylon, and the Temple at Jerusalem : see the foregoing note.

29. *Neither shall he prolong*] Rather, *neither shall their substances take root in the earth* (*Vulg.*, *Schultens*). *Gesenius*, speaking doubtfully (487), renders it, *their substance shall not spread itself* (so *Targum*) ; and he would alter the text ; but cp. Isa. xl. 24, “*Their stock shall not take root in the earth.*”

The word rendered *substance* (*minleh*) occurs only in this place, and its meaning is not certain. *Fuerst* (p. 834) agrees with most modern expositors (*Hirzel, Ewald, Stickele, Delitzsch*) in supposing that the sentence may mean, *their substance* (corn, trees, &c.) *is not bowed down to the earth*, with the weight of its produce : on the verb *natah*, to bend, to incline, see *Gesen.* 546.

30. *The flame*] Of lightning : Cant. viii. 6. Ezek. xxi. 31 (*Schultens*).

— *of his mouth*] The mouth of God.

31. *is deceived*] Like a man distracted by phrenzy, or intoxicated by pride (Isa. xxviii. 7 ; xxxii. 6. Cp. Hos. iv. 12).

32. *his branch*] Properly, *his palm branch* (Isa. ix. 14 ; xix. 15. *Gesen.* 410).

34. *desolate*] Literally, hard like a rock ; barren : cp. xxx. 3. *Gesen.* 173.

— *of bribery*] Of judicial corruption. Cp. vi. 22. Prov. vi. 35. Deut. x. 17. *Gesen.* 813.

XVI. ¹ Then Job answered and said,

² I have heard many such things :

|| ^a Miserable comforters are ye all.

³ Shall † vain words have an end ?

Or what emboldeneth thee that thou answerest ?

⁴ I also could speak as ye do :

If your soul were in my soul's stead,

I could heap up words against you,

And ^b shake mine head at you.

⁵ But I would strengthen you with my mouth,

And the moving of my lips should assuage *your grief*.

⁶ Though I speak, my grief is not asswaged :

And *though* I forbear, † what am I eased ?

⁷ But now he hath made me weary :

Thou hast made desolate all my company.

⁸ And thou hast filled me with wrinkles,

Which is a witness *against me* :

And my leanness rising up in me

Beareth witness to my face.

⁹ ^c He teareth *me* in his wrath, who hateth me :

He gnasheth upon me with his teeth ;

^d Mine enemy sharpeneth his eyes upon me.

¹⁰ They have ^e gaped upon me with their mouth ;

They ^f have smitten me upon the cheek reproachfully ;

They have ^g gathered themselves together against me.

¹¹ God ^h † hath delivered me to the ungodly,

And turned me over into the hands of the wicked.

¹² I was at ease, but he hath broken me asunder :

He hath also taken *me* by my neck, and shaken me to pieces,

And ⁱ set me up for his mark.

¹³ His archers compass me round about,

He cleaveth my reins asunder, and doth not spare ;

He poureth out my gall upon the ground.

¹⁴ He breaketh me with breach upon breach,

He runneth upon me like a giant.

|| Or, *troublesome*
a ch. 13. 4.
† Heb. *words of*
wind.

b Ps. 22. 7. &
109. 25.
Lam. 2. 15.

† Heb. *what*
goeth from me ?

c ch. 10. 16, 17.

d ch. 13. 24.

e Ps. 22. 13.

f Lam. 3. 30.
Micah 5. 1.
g Ps. 35. 15.

h ch. 1. 15, 17.
† Heb. *hath shut*
me up.

i ch. 7. 20.

CH. XVI. 1. *Job answered*] Job is now stimulated by the bitter answers of his friends (see on xv. 1) to retort upon them with more passionate language ; and so the controversy rises higher and higher, without any hope of solution, till it is terminated by Elihu and by God.

2. *Miserable comforters*] Literally, *comforters of vexation*, i. e. vexatious (*Gesen.* 639). Cp. below, on James ii. 4.

3. *vain words*] Literally, *words of wind*,—a reference to the taunt of Eliphaz (xv. 2).

— *what emboldeneth thee*] Goads thee on, makes thee vehement. Cp. vi. 25 (*Gesen.* 511).

4. *I also could speak as ye*] With mere words, uttered by the lips, not from the heart ; with empty talk, and hollow professions. Cp. James ii. 15—17 (*Ewald, Hirzel*).

5. *But I would strengthen you with my mouth*] Rather, I would encourage you with my mouth.

6. *asswaged*] Literally, kept back, restrained.

7. *my company*] My family circle. Cp. xv. 34.

8. *thou hast filled me with wrinkles*] Rather, *Thou hast bound me fast with wrinkles*, as with a chain : cp. xxii. 16, the

only other place where the verb here used (*kamat*) is found. It is connected with an Arabic and Chaldean verb, signifying to bind, as a beast is bound with its four legs tied together, in order to be carried away to be slaughtered (*Schultens*. Cp. *Gesen.* 734 ; *Carey*, 249).

9. *He teareth me in his wrath*] Rather, *His wrath tears me*, and fights against me.

10. *They have gaped upon me with their mouth—cheek*] They gape upon me with their mouths, like lions, as if they would swallow me up ; they smite me on the cheek ; they conspire against me. Cp. Ps. xxii. Matt. xxvi. 67. The resemblance in many respects between Job and his Divine Antitype, Christ, is frequently presenting itself to the reader. Cp. above, on i. 1.

12. *for his mark*] For his arrows. Cp. vii. 20. Lam. iii. 13.

13. *His archers*] Or, *his arrows* (*Gesen.* 753 ; *Ewald, Hirzel*).

— *compass me*] Fly around me, whiz about me.

14. *He breaketh me*] Like a battered wall.

— *like a giant*] As a warrior assaults a city.

- ^k ch. 30, 19.
Ps. 7, 5.
- 15 I have sewed sackcloth upon my skin,
And ^k defiled my horn in the dust.
- 16 My face is foul with weeping,
And on my eyelids is the shadow of death ;
- 17 Not for *any* injustice in mine hands :
Also my prayer is pure.
- ^l ch. 27, 9.
Ps. 66, 18, 19.
m Rom. 1, 9.
- 18 O earth, cover not thou my blood,
And ^l let my cry have no place !
- 19 Also now, behold, ^m my witness is in heaven,
And my record is [†] on high.
- [†] Heb. in the high places.
[†] Heb. are my scornors.
- 20 My friends [†] scorn me,
But mine eye poureth out tears unto God.
- ⁿ ch. 31, 35.
Eccles. 6, 10.
Isa. 45, 9.
Rom. 9, 20.
|| Or, friend.
- 21 ⁿ O that one might plead for a man with God,
As a man *pleadeth* for his || neighbour !
- [†] Heb. years of number.
^o Eccles. 12, 5.
- 22 When [†] a few years are come,
Then I shall ^o go the way *whence* I shall not return.
- || Or, spirit is spent.
- XVII. ¹ My || breath is corrupt, my days are extinct,
^a The graves are ready for me.
- ² Are there not mockers with me ?
And doth not mine eye [†] continue in their ^b provocation ?
- [†] Heb. lodge.
^b 1 Sam. 1, 6, 7.
- 3 Lay down now, put me in a surety with thee ;

15. *I have sewed sackcloth upon my skin*] On my hide (Sept.). I have sewed it, not as a dress, but I have sewed it on, so as to become a part of myself.

16. *My face is foul with weeping*] Cp. Isaiah's description of Job's suffering Antitype, the Messiah (Isa. liii. 3).

17. *Not for any injustice*] Or, *although there is no injustice in mine hands* (Gesen. 628).

18. *O earth, cover not thou my blood*] But let it cry out to heaven for vengeance, as the blood of Abel, slain by his brother, cried out from the ground (Gen. iv. 10). Cp. Ezek. xxiv. 7. — *no place*] No resting-place, till it find a Göl, or avenger of blood : see xix. 25.

19. *in heaven*] The hard-heartedness of Job's friends again constrains him to look up to God. He finds only sorrow and unkindness on earth, and therefore his eyes are lifted up to heaven. The cruelty of his friends, and their lack of love to him, quicken his faith in God.

Job was persuaded that he would be raised from the grave ; and yet he does not cease to lament ; but in proportion as he sees Death more near, he beholds the Resurrection more clearly : he perceives that his friends have become his enemies, and that one affliction is heaped upon another ; and he turns his eyes to God, and his prayer does not dwell upon earth, but ascends like incense to heaven (S. Ambrose, De Interpell. Job. i. 8).

20. *My friends scorn me*] Literally, *my friends are my mockers*. Cp. Ps. cxix. 51. Gesen. 435 ; and cp. xvii. 2. It is worthy of remark that the word here used, *melits*, signifies also an *interpreter*, an *intercessor*, and is employed in that sense : below, xxxiii. 23. Cp. Gen. xlii. 23. 2 Chron. xxxii. 31. Isa. xliii. 27 ; and some, as Professor Lee and Carey, have assigned that sense to the word here, "My true interpreters are my friends ;" and they suppose in this word, here and in xxxiii. 23, a prophetic reference to the Mediator. But the Authorized Version appears to be correct ; and the similarity of the words serves to bring out the contrast between the unkindness of man and the mercy of God.

— *poureth out tears*] See Isa. xxxviii. 14. Observe the wonderful pathos with which the cravings of sad and sorrowing humanity are expressed. It finds no comfort on earth, and it lifts a streaming eye to God, and with cries and tears implores for a Mediator.

21. *O that one might plead*] Rather, *O that he would plead for man* (especially for Job himself, regarded in his relation to God) *with God ; and for the son of man* (especially Job him-

self, regarded in his relation to other men, particularly his three friends) *with his friend* !

On the words and construction, compare *Hirzel* and *Gesenius*, under the word *yacach*, p. 348.

This desire of Job is like that which he had before expressed in ix. 35, which is the best commentary on this place. See also xvii. 3.

It is fulfilled in a wonderful manner by the Incarnation of Christ, Who is both God and Man, and Who, because He is God, is able to plead powerfully and effectually for men with God, and also, being Man, pleads feelingly for man, because He sympathizes with him in all his sorrows (see Heb. iv. 15), and Who pleads also for man ("the son of man") with his brother man, because being "Son of Man," as well as God, He has joined all men together in loving sympathy as fellow-members of Himself. Thus He has reconciled God to men, and men to one another, and is our "Peace." See Eph. ii. 14, 15.

If this prophetic speech of Job had been viewed (as surely it ought to be) in the light of the Gospel, and with regard to Christ, it could hardly have been interpreted in so many diverse and contradictory ways as it has been.

22. *When a few years*] Rather, *for years of number* (i. e. that may be counted) *will come ; and I shall go on a way, and not return* (from it), to the "bourne from which no traveller returns." Cp. David's words (2 Sam. xii. 23), "I shall go to him, but he shall not return to me."

Job does not look for restoration in this world : cp. xvii. 1. His only hope is, that when a few years are passed, and when he has gone to his rest in a better world, his Divine Mediator will take up his cause, and that he will then be righted.

CH. XVII. 2. Are there *not mockers with me* ?] Rather, *Surely, there are mockers with me* (literally, may I die if there are not. Cp. i. 11 ; ii. 5 ; xxx. 25 ; xxxi. 36) ; *and mine eye passes the night* (like a lodger in a house) *in their disputings*. I am at the point to die, and my friends mock and insult me, by promising me a long life, if I cease to be wicked. He turns from them to God, and speaks to Him. Job had said (xvi. 19), "My witness is in heaven." Though he is now driven almost to distraction by the cruelty of his earthly friends, and by the sufferings inflicted on him by God, yet he still holds fast his confidence in God's future intervention in his behalf, and his faith rises most gloriously, when to all human appearance it must be swallowed up in despair. See xix. 21—27.

3. *Lay down now*] A pledge.

Who is he that ^c will strike hands with me ?

c Prov. 6, 1. &
17. 18. & 22. 26.

⁴ For thou hast hid their heart from understanding :

Therefore shalt thou not exalt *them*.

⁵ He that speaketh flattery to *his* friends,

Even the eyes of his children shall fail.

⁶ He hath made me also ^d a byword of the people ;

d ch. 30. 9.

And || aforesaid I was as a tabret.

|| Or, *before*
them.

⁷ Mine eye also is dim by reason of sorrow,

e Ps. 6. 7. &
31. 9.

And all || my members *are* as a shadow.

|| Or, *my*
thoughts.

⁸ Upright *men* shall be astonished at this,

And the innocent shall stir up himself against the hypocrite.

⁹ The righteous also shall hold on his way,

And he that hath ^f clean hands [†] shall be stronger and stronger.

f Ps. 24. 4.

¹⁰ But as for you all, ^g do ye return, and come now :

† Heb. *shall add*
strength.
g ch. 6. 29.

For I cannot find *one* wise *man* among you.

¹¹ ^h My days are past,

h ch. 7. 6. &
9. 25.

My purposes are broken off,

Even [†] the thoughts of my heart.

† Heb. *the*
possessions.

¹² They change the night into day :

The light is [†] short because of darkness.

† Heb. *near*.

¹³ If I wait, the grave is mine house :

I have made my bed in the darkness.

⁴ I have [†] said to corruption, Thou art my father :

† Heb. *cried*, or,
called.

To the worm, *Thou art* my mother, and my sister.

¹⁵ And where is now my hope ?

As for my hope, who shall see it ?

JOB'S PRAYER FOR A MEDIATOR.

— *put me in a surety with thee*] Be sponsor, or bondsman, O God, for me, with Thyself. See *Gesen.*, p. 651, on the word here used, *arab* (to mingle, to exchange); whence Greek and Latin *arrhabo*, French *arrhes*, surety. Cp. Isa. xxxviii. 14.

Job regards God in a twofold aspect, namely, as his Judge, and also as his surety with his Judge. Here is another aspiration and craving of man in affliction,—an aspiration and craving fulfilled in Christ, God and Man, and Mediator between God and Man. See above, on xvi. 19. Cp. *Professor Lee*, p. 312; and *Carey*, p. 253; and see what now follows.

— *Who is he that will strike hands with me?*] Who, except God, should strike (his hand) to my hand, and furnish to me a pledge and security, which I can present to my Judge? There is none but God, who can be his Sponsor with God and Man.

A wonderful prophecy, springing forth from the inmost depths of human need and human craving, and like a spiritual arrow, feathered with the wings of the Holy Ghost, and put on the string of man's bow by the hand of God Himself in His primeval revelations to Adam. Cp. on Gen. iii. 15; and iv. 1. A wonderful prophecy, indeed, and literally fulfilled in Christ, Who, being both God and Man, strikes hands with Man by actual contact as Man, and is his surety with God, and is therefore called *ἱγγυος* (see Heb. vii. 22), as well as *μεσίτης*. 1 Tim. ii. 5. Heb. viii. 6; ix. 15; xii. 24. Here is the triumph of Job's faith. It is like the faith of Abraham, when God commanded him to sacrifice Isaac. God had seemed to be Job's enemy: he had even spoken of God as such; but to whom shall he turn? Not to men: his friends mock him. To whom but to God?

On the act of striking hands in suretyship and stipulations, see Prov. vi. 1; xi. 15; xvii. 18; xxii. 26.

5. *He that speaketh flattery to his friends*] Rather, *he who betrays his friends for spoil* (*chelek*: see *Gesen.* 284). He who makes traffic of his friends, and sells them like spoil for

his own profit, he shall receive a recompense of his evil deeds in the misery of his own children.

6. *And aforesaid I was as a tabret*] Rather, *and as to my face I am become an abomination*, Heb. *topheth* (see *Sept.* and *Fulg.*); literally, an object to be spit upon (*Gesen.* 872); and the sense here is, *I am become as one spit upon in his face* (*Schult.*, *Ewald*, and *Delitzsch*). Here is another resemblance of Job to his Divine Antitype, Christ. Cp. Isa. l. 6; and Matt. xxvi. 67. But as the Messiah says also, "He is near that justifieth Me" (Isa. l. 8); so Job (xix. 25).

8. *Upright men shall be astonished at this*] So of Job's Divine Antitype, and of His sufferings, it is said by the prophet, "Many were astonished at Thee; His visage was so marred" (Isa. lii. 14).

9. *The righteous also*] Or, *Nevertheless the righteous*, that is, Although I am scorned by my friends, and spit upon, yet I will hold on my way.

10. *return, and come now*] Return to the charge, and attack me again, if you will.

11. *My days are past*] Do not flatter me with promises of worldly restoration and prosperity, if I repent.

12. *They change*] They change night into day. This is put impersonally. On account of my sorrows, night is become my only day; and *light is near* (me) *from the face of darkness*. My only hope is in the grave. Death is my only life. Do not promise me life here on earth: my light is beyond.

The full development of this thought is found in the sublime speech of the Christian martyr, *S. Ignatius*, on the eve of suffering, to his friends who persuaded him to sue for a prolongation of life: "My birth is at hand. Oh, my friends, do not hinder me from *living*! Do not desire that I should *die*. Let me have a sight of that pure light. Let me have a sunset to the world, that I may have a sunrise to God" (*S. Ignat.* ad Rom. § 2, § 7).

13. *If I wait*] If I have any patience and hope, it is for the Grave as my house. Cp. *Sept.*, *Fulg.*, and *Targum*.

i ch. 18. 13.

16 They shall go down ⁱ to the bars of the pit,k ch. 3. 17, 18,
19.When *our* ^k rest together is in the dust.XVIII. ¹ Then answered Bildad the Shuhite, and said,² How long will it be ere ye make an end of words?

Mark, and afterwards we will speak.

a Ps. 73. 22.

³ Wherefore are we counted ^a as beasts,

And reputed vile in your sight?

b ch. 13. 14.

† Heb. *his soul*.⁴ ^b He teareth † himself in his anger:

Shall the earth be forsaken for thee?

And shall the rock be removed out of his place?

c Prov 13. 9. &
20. 20. & 24. 20.⁵ Yea, ^c the light of the wicked shall be put out,

And the spark of his fire shall not shine.

⁶ The light shall be dark in his tabernacle,

d ch. 21. 17.

Ps. 18. 28.

|| Or, *lamp*.^d And his || candle shall be put out with him.⁷ The steps of his strength shall be straitened,

e ch. 5. 13.

And ^e his own counsel shall cast him down.

f ch. 22. 10.

Ps. 9. 15. & 35. 8.

⁸ For ^f he is cast into a net by his own feet,

And he walketh upon a snare.

⁹ The gin shall take *him* by the heel,

g ch. 5. 5.

And ^g the robber shall prevail against him.† Heb. *hidden*.¹⁰ The snare is † laid for him in the ground,

And a trap for him in the way.

h ch. 15. 21. &
20. 25.Jer. 6. 25. &
20. 3. & 46. 5. &
49. 29.† Heb. *scatter**him*.

i ch. 15. 23.

¹¹ ^h Terrors shall make him afraid on every side,

And shall † drive him to his feet.

¹² His strength shall be hungerbitten,And ⁱ Destruction shall be ready at his side.† Heb. *bars*.¹³ It shall devour the † strength of his skin:

Even the firstborn of death shall devour his strength.

k ch. 8. 14. &
11. 20.

Ps. 112. 10.

Prov. 10. 28.

¹⁴ ^k His confidence shall be rooted out of his tabernacle,

And it shall bring him to the King of terrors.

16. *They shall go down*] My hope and I shall go down together to the grave.

— *When*] On this use of the Hebrew *im*, see *Delitzsch* here. Perhaps it may rather mean, *Behold, our rest is* (not on earth, but) *it is together in the dust*; and so *Gesenius* understands it (p. 55).

CH. XVIII. 1. *Bildad*] The storm of words between Job and his friends is rising higher, and a peace seems to be impossible. But eventually a solution comes (xlii. 1—9).

2. *How long will it be ere ye*] Rather, *How long will ye set snares for words*? That is, to catch them, as a hunter catches game (see *Schult.*, *Michael.*, *Gesen.* 736), so as to have a continual supply of new arguments. Bildad uses the plural *ye*, in the sense of “you, and such as you.” He regards Job as one of a large class, distinguished by their foolish talking from such wise men as he supposes himself to be.

4. *He teareth himself*] Job is transported with violent fury, and will not hear reason; but his rage recoils on himself: he is like a mad animal preying on itself.

— *Shall the earth be forsaken for thee*?] Shall there be a revolution in the divine government of the world? Or shall the earth be swept clean of its inhabitants, in order to make room for thee, and for thy proud imaginations?

5. *Yea, the light of the wicked*] Notwithstanding all thy struggles against God, thou shalt be chastened for thy sin.

6. *his candle shall be put out with him*] Rather, *the lamp over him will be put out*. There is a reference to the Oriental

practice of having a lamp hung over the head, in the tent, and house: cp. xxix. 3.

7. *The steps of his strength shall be straitened*] *The strides of his might shall be shortened*,—an Arabic proverb (*Schultens*).

9. *the robber*] Rather, *snare* or *noose*. Cp. v. 5 (*Schultens*, *Gesen.* 712).

11. *shall drive him to his feet*] *Shall scatter* (bewilder, or scare) *him at his steps*; that is, every step that he takes, he will be affrighted with panic fears. Cp. Isa. viii. 14, 15.

12. *His strength shall be hungerbitten*] Rather, *his Calamity* (*Syriac*, *Arabic*, *Hirzel*, *Hahn*, and *Delitzsch*) *shall be* (like a gaunt wolf) *hungerbitten* (*Gesen.* 773). It will prowl about as a famished beast, ready to devour him.

— *at his side*] His Calamity shall hunt him, as a wild beast tracks his prey, and shall devour him. So *Ewald*, *Schlott.*, *Hahn*, and *Gesen.* 711. Others render it *for his fall* (*Delitzsch*). The former rendering seems preferable.

13. *the strength*] Literally, the *crossbars* (xvii. 16; xviii. 13).

— *the firstborn of death*] The horrible disease (*Schultens*, *Hirzel*, and *Delitzsch*), called by the *Targum* here “Angel of Death.” Cp. Ps. lxxxix. 27. Isa. xiv. 30.

14. *And it shall bring him*] *It* (Disease) *shall cause him to march* (like a captive in chains) *to the King of Terrors*, i.e. to Death (*Gesen.*). The history of captive princes, brought in chains before Kings their conquerors, to have execution done upon them (2 Kings xxv. 6), and the representations of such scenes in the Assyrian Monuments, may serve to illustrate this

¹⁵ It shall dwell in his tabernacle, because *it is* none of his :

Brimstone shall be scattered upon his habitation.

¹⁶ ¹ His roots shall be dried up beneath,
And above shall his branch be cut off.

¹⁷ ^m His remembrance shall perish from the earth,
And he shall have no name in the street.

¹⁸ [†] He shall be driven from light into darkness,
And chased out of the world.

¹⁹ ⁿ He shall neither have son nor nephew among his people,
Nor any remaining in his dwellings.

²⁰ They that come after *him* shall be astonished at ^o his day,
As they that || went before [†] were affrighted.

²¹ Surely such *are* the dwellings of the wicked,
And this *is* the place of *him* that ^p knoweth not God.

1 ch. 29. 19.
Isa. 5. 24.
Amos 2. 9.
Mal. 4. 1.
m Ps. 34. 16. &
109. 13.
Prov. 2. 22. &
10. 7.
† Heb. *They shall*
drive him.

n Isa. 14. 22.
Jer. 22. 30.

o Ps. 37. 13.

|| Or, *lived with*
him.
† Heb. *laid hold*
on horror.

p Jer. 9. 3. &
10. 25.
1 Thess. 4. 5.
2 Thess. 1. 8.
Titus 1. 16.

XIX. ¹ Then Job answered and said,

² How long will ye vex my soul,
And break me in pieces with words ?

³ These ^a ten times have ye reproached me :
Ye are not ashamed *that* ye || make yourselves strange to me.

⁴ And be it indeed *that* I have erred,
Mine error remaineth with myself.

⁵ If indeed ye will ^b magnify *yourselves* against me,
And plead against me my reproach :

⁶ Know now that God hath overthrown me,
And hath compassed me with his net.

⁷ Behold, I cry out of || wrong, but I am not heard :
I cry aloud, but *there is* no judgment.

⁸ ^c He hath fenced up my way that I cannot pass,
And he hath set darkness in my paths.

⁹ ^d He hath stripped me of my glory,
And taken the crown *from* my head.

a Gen. 31. 7.
Lev. 26. 26.
|| Or, *harden*
yourselves
against me.

b Ps. 38. 16.

|| Or, *violence.*

c ch. 3. 23.
Ps. 88. 8.

d Ps. 89. 44.

terrible picture of the wicked man brought by Disease before Death, the "King of Terrors." Cp. Ps. xlix. 15. Isa. xxviii. 15.

¹⁵ *It shall dwell in his tabernacle, because it is none of his*] Or rather, *what is none of his shall dwell in his tent* : strangers shall occupy it. The sense is similar to that in Ps. lix. 25 ; cix. 8. Cp. Acts i. 20. His habitations shall be given to others, and be occupied by wild beasts, such as jackals, and other strange and doleful creatures (cp. Isa. xlii. 21. See Ewald, *Hirzel*, *Delitzsch*). The verb in the third person feminine singular, agrees with the collective subject which follows. As to the phrase in the original, see *Hirzel* here, and on xxxix. 16. *Gesen.*, 172, gives a somewhat different turn to it.

— *Brimstone shall be scattered*] Probably there is a reference here to the fate and condition of Sodom and Gomorrah (*Hävernick*, *Einleit.* 340). See above, on Gen. xix. 24, and Deut. xxix. 23. In xxi. 12—15, there seems to be a reference to the other great judgment on the Ancient World, that of the Flood.

¹⁷ *in the street*] Out of doors : *in the plain* (*Syriac, Arabic*). See *Gesen.* 266. Cp. v. 10. Prov. viii. 26.

¹⁹ *nephew*] Grandson or descendant. Cp. the Auth. Vers. in Judg. xii. 14. 1 Tim. v. 4.

— *Nor any remaining*] None that hath escaped.

²⁰ *They that come after*] So *Targum, Vulg., Sept., Arabic, Syriac, Gesen., Hirzel, Schlott., Hahn*, and others. Or the meaning may be, *they that dwell in the West* (cp. Joel ii. 20 ; and so *Schultens, Oetinger, Umbreit, Ewald, Delitzsch*). And the following phrase is translated by some, *they that dwell in*

the East. Cp. Gen. xv. 19. Ezek. xlvii. 8. 18. Zech. xiv. 8 ; but the former rendering seems preferable.

— *his day*] Of calamity. Cp. xxiv. 1. Ps. lxxxvi. 7 ; cxxxvi. 8.

CH. XIX. 1. *Job answered*] Job is now almost exhausted by the violent passion of his friends, and he is forced to hurry away from them, and to take refuge in God.

² *break me in pieces*] Crush me, pound me, as in a mortar.

³ *ye make yourselves strange to me*] *Ye stun me*. See *Gesen.* 223, under the root *hacar*, to stun by contusion, and cp. *Delitzsch* here.

⁴ *Mine error remaineth with myself*] It abides, or lodges with me, as a guest with a host ; and it only hurts me, and not you, and I only shall be called to account for it.

⁵ *And plead against me my reproach*] If ye will point to my shame and misery, as if it were a proof of sin.

⁶ *Know now that God hath overthrown me*] Rather, *has turned me aside from my way*. See *Gesen.* 616, under the word *avalh* (cp. Ps. cxlvi. 9). Job compares himself to an animal driven out of its path into a pit or a net ; and he likens God to a hunter pursuing his prey.

My calamity (he says) is God's work ; not (as you say) the consequence of my sin.

⁸ *He hath fenced up my way*] Cp. iii. 23 ; xiii. 27.

⁹ *And taken the crown*] Job likens himself to a captive King, stripped of his royal insignia : cp. xxix. 1—15.

¹⁰ He hath destroyed me on every side, and I am gone :
And mine hope hath he removed like a tree.

¹¹ He hath also kindled his wrath against me,
And he *counteth me unto him as *one* of his enemies.

¹² His troops come together,
And ^fraise up their way against me,
And encamp round about my tabernacle.

¹³ ^g He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.

¹⁴ My kinsfolk have failed,
And my familiar friends have forgotten me.

¹⁵ They that dwell in mine house,
And my maids, count me for a stranger :
I am an alien in their sight.

¹⁶ I called my servant, and he gave *me* no answer ;
I intreated him with my mouth.

¹⁷ My breath is strange to my wife,
Though I intreated for the children's *sake* of † mine own body.

¹⁸ Yea, || ^h young children despised me ;
I arose, and they spake against me.

¹⁹ ⁱ All † my inward friends abhorred me :
And they whom I loved are turned against me.

²⁰ ^k My bone cleaveth to my skin || and to my flesh,
And I am escaped with the skin of my teeth.

²¹ Have pity upon me, have pity upon me, O ye my friends ;
^l For the hand of God hath touched me.

²² Why do ye ^m persecute me as God,
And are not satisfied with my flesh ?

²³ † Oh that my words were now written !
Oh that they were printed in a book !

e ch. 13. 24.
Lam. 2. 5.

f ch. 30. 12.

g Ps. 31. 11. &
38. 11. & 69. 8. &
88. 8, 18.

† Heb. *my belly*.
|| Or, *the wicked*.
h 2 Kings 2. 23.

i Ps. 41. 9. &
55. 13, 14, 20.
† Heb. *the men of
my secret*.

k ch. 30. 30.
Ps. 102. 5.
Lam. 4. 8.
|| Or, *as*.

l ch. 1. 11.
Ps. 38. 2.
m Ps. 69. 26.

† Heb. *Who will
give*, &c.

10. *Like a tree*] Uprooted by a storm, or swept away by a stream.

12. *His troops*] Cp. x. 17 ; xxv. 3 ; xxix. 25.

— *raise up their way*] They throw up a way, in order to make an attack on me, as on a besieged city : cp. xvi. 14.

13. *He hath put my brethren far from me*] Another parallel to the sufferings of Christ. See Ps. lxi. 8 ; and above, on i. 1, and xvi. 10.

17. *Though I intreated for the children's sake of mine own body*] Or rather, *and my intreaties, or groanings* (are loathsome) *to the sons of my body* (see Gesen. 291 ; *Fuerst*, 464. 466 ; *Lee*, 331). *The sons of his body* may mean sons of the womb (see Prov. xxxi. 2) which brought him forth. See iii. 10, namely, his own brethren ; “*fratres uteri*” (*Gesen.*, *Umbreit*). But it seems hardly necessary to depart from the usual signification, “*the sons of my body*,” my own children (cp. Ps. cxxiii. 11. Micah vi. 7), although Job's children had perished (i. 18). He is speaking of the greatest wretchedness, in general terms.

20. *I am escaped with the skin of my teeth*] A proverbial paradox. I am reduced to a mere shadow, I am escaped with nothing, or next to nothing, so that my escape is hardly an escape. I am escaped with the skin of what has no skin, the skin of bone ; cp. the Latin proverbs, “*Lana caprina*” (*Horat.*, 1 Ep. xviii. 15), and “*Totum nil*” (*Juvenal*, iii. 209), and see Gesen. 477.

22. *And are not satisfied with my flesh*] Ye devour me with backbiting, and yet are not satisfied. Cp. *Horat.*, 1 Sat. vi. 46, “*Quem rodunt omnes*.” Or it may be understood as in Ps. xxvii. 2. Gal. v. 15. Gesen. 43.

JOB'S PRAYER, PROPHECY, AND PROFESSION OF FAITH IN HIS DELIVERER, AND IN THE RESURRECTION OF THE BODY.

23. *Oh that*] Literally, *who will give* ? (See xiv. 13.) All Job's earthly comforts had now failed ; he had lost his goods and children, was wasted by disease, tempted by his wife, mocked by his friends, and (as it seemed) forsaken by God, like Christ upon the Cross (Matt. xxvii. 46). He appeared to be at the point of death ; but his faith did not fail ; nay, it became brighter and brighter. It seemed that he must die ; but there was one thing that he would not allow to die with him, and he delivers it here as his last Will and Testament.

This last Will and Testament is a Creed and a Prophecy. It has a pathetic prologue prefixed to it, and an epilogue no less pathetic subjoined to it : “*Have pity upon me, have pity upon me, O ye my friends ; for the hand of God hath touched me*.” And, since the thoughts he is about to utter had been comforting to himself, he desires that they may be no less consolatory to others after his death. He feels the depth of their meaning ; and he introduces them with a sublime exordium, bespeaking their dignity. He desires that his words may be *written*, in order that they may not be forgotten ; he desires also that they may be registered *in a book* ; that they may be enrolled upon record, as a public instrument ; and then he utters a third wish. Since ink and parchment will decay, and since he desires that his words may last for ever, he prays that they may be *engraven*, engraven on stone, with a pen of iron. And since letters graven on stone with a pen of iron may be choked up with dust, or worn out by age, or be corroded and defaced, he desires that the characters graven on the rock

- ²⁴ That they were graven with an iron pen
And lead in the rock for ever !
²⁵ For I know *that* my Redeemer liveth,

with an iron pen, may be filled up *with lead* poured into them.
Cp. *Schultens* and *Delitzsch*.

The words here uttered are like an epitaph, engraven in indelible characters on his tomb.

The Law of Moses was written and graven in stone ; so is this Gospel of Job. Men's sins are written with a *pen of iron* (Jer. xvii. 1) ; so is the discharge from them here.

Job's wish (says *S. Chrysostom*) has been granted : his words are written in the imperishable record of the Book of Holy Scripture ; they are graven on the rock of God's Word, and there are read, and minister comfort to all generations.

In a spiritual sense, which the Gospel suggests, the words of Job are written in a Book, even in the Book of the Everlasting Gospel itself ; they are engraven for ever on a Rock, even on the Rock of Ages, which is Christ. See 1 Cor. x. 4 ; and on Matt. xvi. 18. They are engraven with an iron pen,—with the iron pen of the nails, and of the spear,—on the palms of His hands, and on His precious side, and they will be there read by the eyes of men and angels for evermore. These marks are the proofs of His Resurrection, and convinced the doubting Apostle St. Thomas (John xx. 27—29), and are proofs of *our* Resurrection also ; “ Christ is risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive ” (1 Cor. xv. 20. 22). See the excellent Sermon of *Bp. Andrewes* on these words of Job. Vol. ii. 252—268.

It is remarkable that as Job joined a profession of belief in the Godhead of his Redeemer with that of His Manhood, so did St. Thomas ; when that Apostle saw the marks of the nails printed on the hands and on the side of Christ, he answered and said, “ My Lord and my God ” (John xx. 28). See below, on John xx. 27.

On the evidence deducible from this passage, with regard to the antiquity of engraving, and alphabetical writing, cp. *Kitto*, Bibl. Illust. p. 176 ; and above, Gen. xxxviii. 18. 25. Exod. xvii. 14 ; xxiv. 4. Deut. xxxi. 19. Josh. viii. 32 ; xviii. 8. Cp. *Winer*, R. W. B., “ Art. Schreib-Kunst,” ii. 420 ; *Wilkinson*, Anc. Egyptians, iii. 249 ; *Wright*, B. D. ii. 1788 ; *Edwards* here, p. 198.

In commenting on this prophecy, introduced by so sublime a preamble, and uttered on so solemn an occasion, we are entitled to believe that Job was elevated above himself, and spoke by Divine inspiration, and uttered words (as the Prophets did) of which he himself may not have seen all the full significance and force (see on 1 Pet. i. 10), and which are to be interpreted, as all utterances of the Holy Spirit are, by means of other passages of Holy Scripture.

²⁵ For I know that my Redeemer liveth] Or, Yea, I know—I, even I, who am grievously afflicted, and who seem to be forsaken by God, and to be on the point of death,—“ I know, and am fully persuaded, that, though I myself shall die, yet my Redeemer is living. The office of a Redeemer was to deliver a kinsman carried into captivity, as Abraham delivered Lot (Gen. xiv. 14—16) ; to recover by purchase his lands, when mortgaged, as Boaz did ; to avenge the death of a murdered kinsman ; to marry the surviving inheritrix of his estate.

The word *Goël*, signifying *liberator* and *avenger*, signifies also *next of kin* (see above, notes on Lev. xx. 19 ; and Ruth ii. 20) ; and it is rendered ἀγχιότερος here by *Theodotion*. Cp. *S. Chrysostom*, in Catenâ, p. 340. Hence *Goël* is often rendered *kinsman* in our Authorized Version (Num. v. 8. Ruth ii. 20 ; iii. 9. 12 ; iv. 1. 3. 6, &c. 1 Kings xvi. 11). CHRIST is our *Goël*, having made Himself next of kin to us all by taking our nature ; and He has redeemed us from the captivity of Sin and Satan ; and has purchased for us again our lost inheritance by His own blood ; and He has joined to Himself the Church, His Bride, as Boaz married Ruth. See above, on Ruth ii. 20 ; iii. 9 ; iv. 13.

Whether Job himself had a clear view of Christ's Incarnation is not the question ; but his words, uttered by the inspiration of the Holy Ghost, guiding and illumining the mind of the Patriarch, are very applicable to Christ, Who, by taking our nature, and becoming *next of kin* to us, has become our *Goël*, our Redeemer, and Deliverer from the hands of our enemies, and has restored to us our inheritance. The word

Goël is applied to Christ by the prophet Isaiah (lix. 20 ; lx. 16).

I, says Job, who seem about to die, know that my *Goël* is living (Heb. *chai*, the word used by Hagar, in Gen. xvi. 14, and applied by her to *Jehovah Himself* the *chai-roi*, the living and seeing one). Cp. Deut. v. 26. Josh. iii. 10. 1 Sam. xvii. 26 ; xx. 3 ; and see below, xxvii. 2 ; and Dan. xii. 7. *Gesen.* 273.

What Job prophesies of his Redeemer is this :—

(1) He is a living Person, not an inanimate thing. Silver and gold will not redeem us. Cp. 1 Pet. i. 18.

(2) He is one, who is not merely man ; for “ man cannot redeem his brother ; it cost more to redeem their souls, so that he must let that alone for ever ” (Ps. xlix. 7, 8). And Job himself says, that God finds folly in His angels (iv. 18 ; xv. 15 ; xxv. 4, 5) ; so that angels cannot do it. His Redeemer must be more than an angel. As other Scriptures teach us, He is the *Living One* Who died (as Job seemed about to die), but by suffering was glorified (as Job was), and by dying triumphed over death, and rose again, and, “ behold, He *liveth for evermore*.” Cp. Rev. i. 8, where Christ calls Himself “ the First, and the Last, the *Living One* ; ” and see there, iv. 9, 10. *S. Gregory* on Job, Lib. xiv. 16, thus paraphrases Job's words : “ Ego Illum post mortem vivere certâ fide scio ; liberâ voce profiteor, quia (that) Redemptor meus vivit, qui inter impiorum manus occubuit.”

(3) But if He is properly a *Goël*, He is a *kinsman* ; and therefore He is truly Man. Cp. *Professor Lee*, p. 334. He is *frater propinquus*, flesh of his flesh, or else not admitted to redeem either his property or person. See Lev. xxv. 25. Ruth iii. 12. He is therefore (says *Bp. Andrewes*, ii. 259) both God and Man ; for Man alone cannot redeem. God alone may not redeem ; but He, Who is both God and Man, may and can and does redeem.

It has been alleged by some, that Job cannot rightly be supposed to allude to the Levitical Law of redemption. But it may be observed, that the Law of redemption was not limited to the Hebrews, but was a part of the jurisprudence of the Ancient World. See *K. O. Müller*, on *Æschyl. Eumenid.* c. ii. A and B ; and the authorities quoted by *Winer*, R. W. B. i. 189, Art. “ Blut-rächer,” and in B. D. 221.

Job was not an Israelite, but a Gentile ; and our Redeemer, Who came into the World to die for the Gentiles as well as for the Jews, willed that His Coming should be foretold by Job, a Prophet of the Gentiles, as well as by Prophets of Israel (*S. Gregory*, p. 9). And the same writer says (p. 466), “ If any one doubts of his own resurrection, let him blush when he reads these words of Job, a Gentile, and let him consider what penalties await those who do not believe in their own resurrection, although they have seen the resurrection of Christ ; whereas Job believed in his own resurrection, although to him the Resurrection of Christ was as yet only an object of hope.” *Bp. Pearson* (on the Creed, Art. xi. p. 377) thus writes :—“ Job spake not concerning any sudden restitution, or any alteration of his temporal condition. This is apparent out of the remarkable preface ushering in this expression, *O that my words were now written ! O that they were printed in a book ! That they were graven with an iron pen and lead in the rock for ever !* He desires that his words may continue as long as his expectation, that they may remain in the rock, together with his hope, so long as the rock shall endure, even to the day of his Resurrection. The same appeareth from the objection of his friends, who urged against him that he was a sinner, and concluded from thence that he should never rise again ; for his sins he pleadeth a Redeemer. It is further confirmed by the expressions themselves, which are no way proper for his temporal restitution : the first words, *I also know*, denote a certainty and community, whereas the blessings of *this life* are under no such certainty, nor did Job pretend to it, and the particular condition of Job admitted no community, there being none partaker with him of the same calamity ; *I know* certainly and infallibly, whatsoever shall become of my body at this time, which *I know not*, but this *I know*, that *I shall rise*. This is the hope of all which believe in God, and therefore this *I also know*. The title which he gives to him on whom he depends, the Redeemer, sheweth that he understands it of Christ ; the time expressed denotes the futuration at the latter day ; the description of that Redeemer, standing on the earth, representeth the Judge of the quick and

And that he shall stand at the latter day upon the earth :

|| Or, After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.

26 || And though after my skin worms destroy this body
Yet "in my flesh shall I see God ;

n Ps. 17. 15. 1 Cor. 13. 12. 1 John 3. 2.

the dead ; and seeing God with his eyes, declares his belief in the Incarnation. The Jewish exposition of future happiness to be conferred by God fails only in this, that they will not see in this place the promised *Messias*, from whence this future happy condition which they allow, would clearly involve a resurrection. Howsoever, they acknowledge the words of Daniel to declare as much—'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting confusion' [contempt] (Dan. xii. 2)."

Though Job was not, indeed, a Christian (says Dr. W. H. Mill)—though he had not, and could not have that distinct view of grace overruling human weakness, which the actual possession of the divine mysteries affords to us—though he had not even that typical foretaste of these mysteries which formed the peculiar possession of the race of Israel, yet was his hope founded, not on the demands of debt which he might have upon God for the merits of his goodness, but upon that which has alone sustained the true obedience of any man since the fall, the hope of Divine mercy ; a mercy which, implicitly apprehended in the previous generations of the world, was finally manifested to Mankind in the INCARNATE SON, the sole Source of salvation to all. Nor was he without some degree of explicit apprehension of this, the travelling hope of expecting humanity. Hear him, when he states his confidence respecting his final vindication, in the course of the argument with his friends ; he does it in those ever-memorable words :—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God." In these words, of which the old patriarchal law of the vindicating Kinsman formed the material, Job expresses his firm confidence, that amidst all failures of issue and kindred, all decays of his own outward tenement, he had yet a Goël, an Avenger, living ; one Who, to quicken him to everlasting life, should stand clothed in his own flesh and blood upon this earth ; through Whom, and in Whom, he should himself see God. Of this kind was the faith of this distinguished Gentile, towards the yet distant Redeemer of men (Dr. W. H. Mill, Lent Sermons, Cambridge, 1845, p. 266).

This inspired utterance of Job—the Patriarch, Priest, and Prophet of primeval religion, and of universal humanity—is to be compared with his other great prophetic oracle of this book : see below, xxxiii. 23, 24.

— And that he shall stand at the latter day upon the earth] Rather, and He shall rise up ; He, my Goël, shall arise, and stand up to defend my cause, and redeem me, when I myself am laid low in the grave. The idea is the same as in Ps. vii. 6, "Arise, O Lord, lift up Thyself, and awake for me to the judgment." The first Martyr, St. Stephen, in his dying hour saw the Son of Man standing at the right hand of God, and prayed to Him as his Redeemer and his God (see Acts vii. 56—60).

The rising up of Christ from the grave is the pledge of our Resurrection ; it affords us a sure pledge that He Who raised Himself, will rise up in the future Judgment to raise us from the dead. "Eâdem catenâ revincta est Christi Resurrectio et nostra." S. Jerome (ad Pammach. Ep. 38), says, that Job, the "Athleta Ecclesiæ," foretells here the resurrection of Christ ; and so S. Gregory (in Job, lib. xiv. 16), and Bp. Andrewes, ii. 260.

— at the latter day upon the earth] The Hebrew word, rendered here at the latter day, is *acharon*, which is an adjective, signifying the last, "postremus, novissimus," and is best explained by the words of Isaiah : "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts ; I am the first, and I am the last ; and beside Me there is no God" (xliv. 6 ; xlviii. 12. Cp. xli. 4),—words applied by Christ to Himself in the Apocalypse, "I am the Alpha, and the Omega, the first, and the last" (Rev. i. 11. 17 ; ii. 8 ; xxii. 13). Christ is called by St. Paul, "the last Adam" (1 Cor. xv. 45) ; and the last enemy, Death, will be destroyed by Him "at the last trump" (1 Cor. xv. 45. 52).

— upon the earth] Rather, on the dust (Heb. *aphar*) ; the dust, of which man was made, and to which he returns. See Gen. ii. 7 ; iii. 19 ; xviii. 27 ; and above, vii. 21, "I shall sleep in the dust ;" and cp. x. 9 ; xvii. 16 ; xx. 11 ; xxxiv. 15. Ps. xxii. 15. 29.

Though my mortal body will moulder in the dust, yet my Redeemer will arise, and stand up on that dust, and deliver

it from the Enemy. They that sleep in the dust of the earth, shall awake at His voice. Cp. Dan. xii. 2. My Redeemer will rise up as a Champion upon my dust to defend it, and restore it.

This has a special significance, as applied to Christ, the Second Adam, Who, having been afflicted like Job, raised Himself from the dust of the grave, and Who, by His Resurrection, gave an earnest of the work which He will do for all His saints at the Great Day (see 1 Cor. xv. 20—26. 45—57, which is an evangelical commentary on these words) ; so that all may say (with S. Gregory, on Job xix.), "Quam resurrectionem Redemptor in Se ostendit, in me facturus est."

26. And though after my skin worms destroy this body] Rather, and after that they—i.e. some destructive agents, whatever they may be, whether worms, fire, or flood, it matters nothing—after that they have destroyed my skin thus. This on the whole seems the best translation, and is adopted by Lee, p. 337. The Hebrew word *achar*, i.e. after, is thus used with a verb, for after that, in this book twice. See xxi. 3 ; xlii. 7 ; and Gen. v. 4 ; and passim (Gesen. 63). The Hebrew verb here used, *nakaph*, signifies to destroy, in Isa. x. 34 ; xxix. 1 : it sometimes means, to compass ; and this sense might be maintained here. Cp. Ps. lxxxviii. 17. Lam. iii. 5. (Gesen. 566.) The word "worms," supplied in our English translation, is not inappropriate. Cp. xxi. 26 with vii. 5. But the nominative case here is best left indefinite in a translation, and seems to have been designedly left so in the original, in order to imply, that whatever the destroying agents may be, whether they be sword or disease, flood or fire, or the worms of the earth, yet after they have consumed the body for a time, it will rise again.

On the Hebrew word *zoth*, rendered thus, see Gen. xlv. 17. Exod. xiv. 11. Lev. xvi. 3 ; and Schultens and Delitzsch, who propose this translation, after my skin (which) they have destroyed thus.

— Yet in my flesh shall I see God] Or, yea forth from my flesh (raised from the dust) shall I see God. With regard to the use of the preposition *min*, from, see Gen. ii. 6. 19 ; above, i. 21 ; xiv. 4. 9. Gesen. 482 ; and cp. Lee, p. 336, who renders these words thus : "From or out of my flesh shall I see God ;" and so Carey, 265. My flesh, which is now racked by pain, and corrupted by disease, and which will moulder in the dust, will, when it is revived, be the organ with which my vision of God will be exercised. I shall see Him for myself, and not any longer as an enemy, but as gracious to me, and as contributing to my happiness and glory ; and mine own eyes will behold Him : I shall see Him for myself, and not another for me. I myself shall see Him for myself as mine own reconciled God ; and I shall see Him personally with my own eyes, and not by means of others. I shall rise with my own body, and see Him thereby,—"Nam si in alio corpore resurrexero jam non ero ego qui resurgo" (S. Gregory). Cp. Rev. i. 7 : "Every eye shall see Him." The future sight of God, which Job hopes for, is a blessed vision ;—to see God, in this sense, is the consolatory hope of the faithful in all ages. Cp. Isa. xxxiii. 17. Matt. v. 8. 1 John iii. 2. Rev. xxii. 4. Here is a distinct assertion of personal identity after death.

"No doubtful meaning of any words," says Dr. Pusey (Lectures on Daniel, p. 504), "can efface from this passage the doctrine of the resurrection of the flesh. Job looked forward to a manifestation of his Redeemer at the end ; he knew that he himself for himself should gaze upon his God, that after the destruction of his body, he should with the eyes of his flesh behold Him."

This exposition now given of this passage dates even from the times of the Holy Apostles. See S. Clement of Rome, who thus writes (c. 26), "Job says, Thou wilt raise my flesh, which has suffered all these things." S. Chrysostom says, "These words inculcate the doctrine of the Church, the Resurrection of the flesh ; they teach us that the body, which suffers here with the soul, will be a partner with it in glory hereafter. Indeed, it cannot be equitable, that one thing should suffer here, and a different thing should rise hereafter. God is immortal, and we are His offspring (Acts xvii. 28) ; and Job says, that after God has dissolved his flesh in the dust, He, Who has afflicted that flesh with pain, will renew it in glory" (in Catenâ, p. 340). S. Jerome (Ep. 38, ad Pammachium,

27 Whom I shall see for myself,
And mine eyes shall behold, and not † another;

† Heb. *a stranger*.

p. 323), having recited those words of Job, asks, "What can be more clear than this prophecy? Job desires that his words may last for ever; and in order that they may not be obliterated by age, he wishes that they may be engraven on a rock. He hopes for the Resurrection; yea, he knows and sees that Christ his Redeemer lives. When all flesh shall see the salvation of God, then, he says, I also shall behold my Redeemer, Saviour, and God. Yea, and I shall behold Him in this very flesh of mine, which now ex cruciates me, and trickles from its sores. I shall see God in my flesh; for He has healed all my wounds by His Resurrection." See also *S. Augustine*, *De Civitate Dei*, xxii. 4: "Job undoubtedly prophesied of the Resurrection: In my flesh shall I see God; that is, I shall be in the flesh, when I shall see God." Cp. *Origen*, *Comment. in Matt.* xxii. xxiii.; *S. Cyril Hierosol.*, *Catech.* xviii.

S. Jerome's scholar, *Philippus* (in his exposition of this chapter, p. 88, ed. Bened.), thus speaks: "Inasmuch as Job found no comfort in men, he turned to God, and prophesied of the Resurrection. He prayed that his words might be engraven indelibly for ever. He says, 'I, who am now corrupt by sores in my flesh, shall have my flesh restored to me incorruptible, and in that flesh I shall be glorified at the Resurrection, and shall see God.' He spake this, being immovably grounded on the foundation of faith in the Resurrection."

Aquinas (*Comment. in Job*, p. 89), thus speaks: "*I know*; thus Job declares the certainty of his faith in the glory of the future Resurrection,—that my Redeemer liveth;—he does not say that He will live, but that He is living. Man, who was created immortal by God, brought death into the world by sin (*Rom.* v. 12), from which the human race was to be redeemed by Christ, whom Job foresaw. Christ redeemed us from death by dying; Death could not swallow Him up: for though He was crucified through weakness, yet He liveth by the power of God (*2 Cor.* xiii. 4). For He hath life in Himself (*John* v. 26); and the Life of the Son of God is the fountain of our Resurrection. Therefore Job, when he prophesies of the Resurrection, says, 'I know that my Redeemer liveth; and he says also, that in his flesh he himself will see God, that is, in the flesh, which his soul will take again at the Resurrection; and not only will his soul see God, but he says, 'I shall see him for myself,—I myself, who subsist of body as well as soul, shall see Him.' 'I myself shall see Him, and not another,' that is, Job declares that he will preserve his own personal identity both in body and soul." Cp. *Pineda*, ii. 66—77; *Pfeiffer*, *Dubia*, p. 269.

Bp. Pearson on the Creed (*Art.* xi. p. 381) thus speaks:—"Though after my skin worms destroy this body (saith Job), yet in my flesh (in flesh, showing the reality, in my flesh, showing the propriety and identity) shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, or a stranger, eye. He that raised up Christ from the dead, shall also quicken our mortal bodies (*Rom.* viii. 11). After the resurrection, our glorified bodies shall become spiritual and incorruptible; but in the resurrection of our mortal bodies, those bodies, by reason of whose mortality we died, shall be revived. 'For this corruptible must put on incorruption, and this mortal must put on immortality' (*1 Cor.* xv. 53). But this corruptible and this mortal is the same body which dieth because mortal, and is corrupted because corruptible. The soul, then, at the resurrection of that man which is made immortal, must put on that body which putteth on incorruption and immortality." Cp. *S. Wesley*, *Dissert.* on Job, pp. 381—386; and the remarks of the *Rev. Canon Cook*, in *Bibl. Dict.* i. 1089, *Art.* "Job."

It has been objected, that a belief in the Resurrection could not have proceeded from the mouth of Job, because such a belief is not clearly revealed in the Old Testament.

But this allegation is grounded on false principles;

(1) It assumes that Holy Scripture is not to be interpreted according to its literal meaning.

Professor Lee, commenting on this text, p. 337, well says:—"It is true that many learned men have seen any thing here but declarations respecting the Saviour and the Resurrection of the dead; and had I been willing to persuade myself of the soundness of such interpretations, I could easily have acquiesced in their views. I feel bound, however, to follow the text, not to wrest and force it to follow me. I cannot suppose, as some have done, that it is the business of an interpreter first to determine, either that the ancients could, or could not, be informed of doctrines such as these, or that

it is his duty to take any sense which may possibly be made out, but which shall in no respect savour of mystery. It is the duty of an interpreter, according to my notions, carefully to follow the easiest sense which his author will afford, provided it is in accordance with other and prior declarations of kindred writers,—lightly to press the grapes, as Bacon words himself, and thus, by the slightest pressure, to extract the purest and finest wine."

(2) It contravenes the exposition given of this passage by the Church of England, adopting it in her Office for the Burial of the Dead; and by the Universal Church, from the time of the Apostles, for seventeen hundred years.

(3) It assumes that Job could not have been illumined by the Holy Ghost, and enabled to prophesy of Christ, and the Resurrection.

(4) It would pervert the natural sense of other words of this book, as well as the present. See above, xiv. 14, 15: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee (O God); Thou wilt have a desire to the work of Thine (own) hands." See also xvii. 15, 16, where he says that his hope is in the grave. Cp. above, on vi. 9.

(5) It disparages the faith of the Patriarchs. God pre-announced to Adam an Avenger to be born of the Woman's seed (*Gen.* iii. 15). Enoch, the seventh from Adam, prophesied of Resurrection and Judgment to come (*Jude* 14, 15). Probably this prophecy was known to Job. Abraham believed in the Resurrection of Isaac from the dead, when in will be offered him on Mount Moriah. (See above, on *Gen.* xxii. 2. *Heb.* xi. 18.) The care which they took for burial was a practical proof of their faith in the Resurrection of the body; and the Apostle to the Hebrews, interpreting their feelings and actions, distinctly asserts that they regarded themselves as pilgrims and sojourners in this world, and that they looked for a city which hath foundations (*Heb.* xi. 10—13).

The doctrine of the Resurrection may be said to be engraven on the rocks of the cave of Machpelah (see above, on *Gen.* xxiii. 1—20); and it is written in the words of the solemn directions, which we read in Holy Scripture, that were given by Jacob concerning his burial in Canaan (see on *Gen.* xlvii. 29, 30), and by Joseph concerning his own. See above, on *Gen.* i. 24, 25. And we may well suppose that Moses understood God's words to him in the sense which our Lord assigns to them (*Matt.* xxii. 32).

(6) It proceeds from a defective and erroneous conception of the true character of the Book of Job.

The Book of Job is supplementary to the Pentateuch. It is a divine oracle of primitive religion, issuing from the borders of Paradise. It is like a Decalogue beside the Decalogue, a Pentateuch beside the Pentateuch. It is almost a Gospel before the Gospel. The Patriarch Job is to Prophecy, what Melchizedek was to the Priesthood. Both were typical of Christ. Job, as "the afflicted one," was a figure of His sufferings, and of the glory to which those sufferings would lead. Melchizedek, blessing Abraham, the progenitor of Levi, was a type of His Universal Priesthood. See above, on *Gen.* xiv. 18; below, on *Heb.* vii. 1.

Job's monogamy is a protest against the polygamy of some of the Hebrew Patriarchs. Job reveals to our view in this, and in other respects, what was in "the beginning," as our Lord speaks (*Matt.* xix. 4).

The Levitical Dispensation was from a perfect God, and did perfectly what it was intended to do; but it was given to an imperfect people. It dealt with them according to their capabilities. It proposed, indeed, for the most part, temporal and immediate rewards to piety, and temporal and immediate punishments to sin. It did this, because it had to do with those who were like slaves or children. It came in, as it were, by a side door (*παρεισήλθε*: see *Rom.* v. 20). It entered parenthetically. "It was added, because of transgressions" (says St. Paul, *Gal.* iii. 19); and it prepared and educated them for a better and higher state, to which it bare witness, and to which it would give way. See above, on *Exod.* xx. 1; xxi. 1.

But the Book of Job stands on other ground. Its whole plan is a protest against the notion (which Job's friends erroneously asserted, and for which they are censured by God Himself, xlii. 7) that temporal and immediate rewards and punishments are designed by God to be a criterion and test of man's moral state before Him. Hence it is plain, that while in the Levitical Dispensation we are not to expect clear

|| Or, *my reins within me are consumed with earnest desire* [for 28 that day].
 † Heb. *in my bosom*.
 o ver. 22.
 || Or, *and what root of matter is found in me?*

|| *Though my reins be consumed † within me.*

But ye should say, ° Why persecute we him,

|| Seeing the root of the matter is found in me ?

29 Be ye afraid of the sword :

For wrath *bringeth* the punishments of the sword,

° That ye may know *there is* a judgment.

p Ps. 58. 10, 11.

XX. 1 Then answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer,

And for *this* † I make haste.

† Heb. *my haste is in me*.

3 I have heard the check of my reproach,

And the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old,

Since man was placed upon earth,

a Ps. 37. 35, 36.

† Heb. *from near*.

5 a That the triumphing of the wicked is † short,

And the joy of the hypocrite *but* for a moment ?

b Isa. 14. 13, 14.

Obad. 3, 4.

† Heb. *cloud*.

6 b Though his excellency mount up to the heavens,

And his head reach unto the † clouds ;

c Ps. 83. 10.

7 Yet he shall perish for ever ° like his own dung :

They which have seen him shall say, Where *is* he ?

d Ps. 73. 20. & 90. 5.

8 He shall fly away ^d as a dream, and shall not be found :

Yea, he shall be chased away as a vision of the night.

e ch. 7. 8, 10. & 8. 13.

Ps. 37. 36. & 103. 16.

9 ° The eye also *which* saw him shall *see him* no more ;

Neither shall his place any more behold him.

revelations of a Resurrection and a Future State, such revelations find a proper place in the Book of Job. And it is very probable that those revelations, which we find in the Book of Job concerning the inadequacy of the moral test, which some would derive from man's temporal condition, and concerning a future and eternal state of retribution, and concerning the Resurrection of the flesh, passed from this Book into the Psalms (see Ps. xxxvii. 1—40; lxxiii. 1—28; xvi. 10, 11; xvii. 15); and that the Psalms themselves may in this respect be regarded as an echo of the Book of Job, and a commentary upon it.

If it be objected that Job could not have believed in the Resurrection of the Body, inasmuch as in that belief he would have found a perfect consolation in his sufferings, and a solution of all his doubts and difficulties, it may be replied, that there are, even among Christians, articles of faith, which lie, as it were, dormant and almost bedridden, in the soul, till they are awakened into life by affliction. Job was passing through a severe spiritual conflict. He was tossed about in a storm of hope and fear. He considered his own miserable condition, in body and estate, as contrasted with his former life, and with his earnest desire to serve God, and with the former signs of God's gracious favour to him; and he was almost driven for a time to regard God as his enemy, and to sink into the depths of despair. But after a severe struggle of anguish and agony, he arose from his deep dejection; and his calamities had this effect, that they made him flee to God for help. The doctrine of the Resurrection was, in Job's mind, like fire latent in flint, and it was struck out into a flame by the steel-like allusion of pain, and of the hard words of his friends. His consciousness was quickened by suffering, as that of Joseph's brethren was; and as David's was by the voice of Nathan the prophet.

27. Though *my reins be consumed within me*] Rather, *My reins are consumed within me*, "by desire for that day." See the margin; the conjunction "though," which is not in the original, ought to be omitted. As to the sense, compare Ps. vii. 10; especially Ps. xvi. 7, where there seems to be a reference to Job's words, and Ps. lxxiv. 2; cxix. 82. 123; cxliii. 7, and the language of the Church, meditating on the Incarnation of her divine GOËL, and looking forward to His coming again in

power and great glory, to raise His members from the dust; "O God, whose blessed Son was manifested that He might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life; grant that we, having this hope (in Him), may purify ourselves, even as He is pure: that when He shall appear again in power and great glory, we may be made like unto Him in His eternal and glorious kingdom, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever One God, world without end." Amen.

28, 29. *But ye should say*] Rather, *If ye say*, or, *In that ye say, in what do we persecute him?* In what do we him any wrong, as he says we do (see v. 22)? And if ye say, as ye do, that *the root of the matter is found in me*, namely, that the whole cause of my sufferings is to be found in my sins, then I give you this warning, *Fear for yourselves*. Be ye afraid of the sword of God's righteous indignation against you (cp. xv. 22), for wrath (the wrath of God) bringeth with it *the punishments of the sword*; or rather, there is *wrath for the iniquities* (Heb. *avonoth*, which has rarely any other sense than *sins*) of the sword, that is, sins of injustice like yours to me, or iniquities that deserve the sword; and that wrath will burst forth in flames of fire on you, in order that ye may know that there is a judgment. "Verily, there is a reward for the righteous" (says the Psalmist, adopting Job's words, Ps. lvi. 10); "doubtless, there is a God that judgeth the earth." Cp. Schultens, Ewald, Delitzsch.

CH. XX. 2. *Therefore*] By reason of thy menace, in xix. 29.

— *And for this I make haste*] Or, and by reason of my eagerness (literally, *my hastening*. Gesen. 267) within me.

3. *check of my reproach*] Of the reproach by which thou rebukest me.

4. *Knowest thou not this*] Knowest thou this truth which is from the beginning since the creation of Man, viz., that the triumphing of the wicked is short? This is a reply to Job's appeal to his Redeemer: "I know that my Redeemer liveth" (xix. 25). But, adds Zophar, thou who knowest this, oughtest also to know that wicked men (like thyself) have no hope, unless they repent. Therefore, thou who professest hope, and hast threatened us (xix. 29), fear for thyself.

- ¹⁰ || His children shall seek to please the poor,
And his hands ^f shall restore their goods.
¹¹ His bones are full of ^g the sin of his youth,
^h Which shall lie down with him in the dust.

|| Or, *The poor shall oppress his children.*
f ver. 13.
g ch. 13. 26.
Ps. 25. 7.
h ch. 21. 26.

- ¹² Though wickedness be sweet in his mouth,
Though he hide it under his tongue ;
¹³ Though he spare it, and forsake it not ;
But keep it still † within his mouth,
¹⁴ Yet his meat in his bowels is turned,
It is the gall of asps within him.
¹⁵ He hath swallowed down riches,
And he shall vomit them up again :
God shall cast them out of his belly.

† Heb. *in the midst of his palate.*

- ¹⁶ He shall suck the poison of asps :
The viper's tongue shall slay him.
¹⁷ He shall not see ⁱ the rivers, || the floods,
The brooks of honey and butter.
¹⁸ That which he laboured for ^k shall he restore,
And shall not swallow it down :
† According to his substance shall the restitution be,
And he shall not rejoice therein.

i Ps. 36. 9.
Jer. 17. 6.
|| Or, *streaming brooks.*
k ver. 10, 15.

- ¹⁹ Because he hath † oppressed and hath forsaken the poor ;
Because he hath violently taken away an house which he builded not ;
²⁰ ^l Surely he shall not † feel quietness in his belly,
He shall not save of that which he desired.
²¹ || There shall none of his meat be left ;
Therefore shall no man look for his goods.
²² In the fulness of his sufficiency he shall be in straits :
Every hand of the || wicked shall come upon him.

† Heb. *according to the substance of his exchange.*

† Heb. *crushed.*

l Eccles. 5. 13,
14.
† Heb. *know.*

|| Or, *There shall be none left for his meat.*

|| Or, *troublesome.*

- ²³ When he is about to fill his belly,
God shall cast the fury of his wrath upon him,

10. *His children shall seek to please the poor*] They must appease the poor whom he has oppressed (so Gesen. 778, *Vaihinger, Schlott., Carey, Delitzsch*). Others, as *Hirzel* (who derive the verb from *ratsah*, equivalent to *ratsats*, to crush. Gesen. 779), render it, the poor shall crush his children; and the sense of *crush* is found in most of the ancient versions. The former rendering seems preferable. The leading idea is, that the oppressor or his family will always be required to make restitution (see vv. 15—18), and will suffer in their own persons as much as they have inflicted on others.

11. *His bones are full of the sin of his youth*] Rather, *his bones were full of youth and vigour* (*Sept., Targum, Syriac, Gesen., Ewald, Hirzel, Delitzsch*), but are now laid in the dust. As to the Hebrew word *alumim*, vigour, see xxxiii. 25. Ps. lxxxix. 45. Gesen. 631.

12. *Though wickedness be sweet*] Rather, *though wickedness was sweet in his mouth, and he hid it* (kept it as a delicate morsel) *under his tongue*, to prolong his relish of it.

13. *Though he spare it*] Or, *though he spared it*—delayed to swallow it—and kept it in his palate.

17. *He shall not see the rivers*] He shall not gaze with delight upon the rivers of plenty—of milk and honey—which he had hoped for. Cp. Exod. iii. 8. 17; xiii. 5. Isa. xii. 3.

18. *According to his substance shall the restitution be*] According to the riches of it, his exchange shall be; he shall be forced to make full compensation to the uttermost farthing. On the word rendered *exchange*, see xxviii. 17, and Gesen. 866.

19. *which he builded not*] Or rather, and he shall not build it up. The parallelism seems to suggest this interpretation. He hoped for rivers of plenty, but he shall not see them. He laboured for wealth, he shall not enjoy it, but shall make full restitution of what he has gotten by violence. He hath seized upon a house, but he shall not be able to establish it; it shall be a ruin: cp. *Hirzel* and *Delitzsch*.

20. *Surely he shall not feel quietness*] Or rather, *Because he knew no rest in his craving*; because he was insatiable in his desire for money, he shall not save himself with his desires; he shall not deliver himself with them, and by them. His money will do him no good. Cp. Ps. lxxxix. 48. Amos ii. 14, where the same verb (*malat*) is used in the same form as here.

21. *There shall none of his meat be left*] Rather, *Nothing escaped his voracity*, he devoured every thing (*Schultens, Hirzel, Delitzsch*). Cp. Ps. xiv. 5.

— *Therefore shall no man look for his goods*] Rather, *therefore his fortune shall not endure*.

22. *In the fulness of his sufficiency*] In and by the fulness of his surfeit (see Gesen. 593), he shall be reduced to straits. Cp. *Sept., Vulg., Targum*.

— *of the wicked*] Rather, *of the needy*, whom he has oppressed.

23. *When he is about to fill his belly, God shall cast*] Rather, *It shall be, that to fill his belly, God will cast upon him His fury*. He surfeited himself with rapine, and God will make him surfeit with His revenge. “I will make thee sick with smiting

m Num. 11. 33.
Ps. 78. 30, 31.
n Isa. 24. 18.
Jer. 48. 43.
Amos 5. 19.

- And shall rain *it* upon him ^m while he is eating.
 24 ⁿ He shall flee from the iron weapon,
 And the bow of steel shall strike him through.
 25 It is drawn, and cometh out of the body;
 Yea, ^o the glittering sword cometh out of his gall:
^p Terrors *are* upon him;
 26 All darkness *shall be* hid in his secret places:
^q A fire not blown shall consume him;
 It shall go ill with him that is left in his tabernacle.
 27 The heaven shall reveal his iniquity;
 And the earth shall rise up against him
 28 The increase of his house shall depart,
 And *his goods* shall flow away in the day of his wrath.
 29 ^r This *is* the portion of a wicked man from God,
 And the heritage [†] appointed unto him by God.

o ch. 16. 13.

p ch. 18. 11.

q Ps. 21. 9.

r ch. 27. 13. &
81. 2, 3.

† Heb. of his
decree from God.

XXI. ¹ But Job answered and said,

- ² Hear diligently my speech,
 And let this be your consolations.
³ Suffer me that I may speak;
 And after that I have spoken, ^a mock on.
⁴ As for me, *is* my complaint to man?
 And if *it were so*, why should not my spirit be [†] troubled?
⁵ [†] Mark me, and be astonished,
^b And lay *your* hand upon *your* mouth.
⁶ Even when I remember I am afraid,
 And trembling taketh hold on my flesh.
⁷ ^c Wherefore do the wicked live,
 Become old, yea, are mighty in power?
⁸ Their seed is established in their sight with them,
 And their offspring before their eyes.
⁹ Their houses [†] *are* safe from fear,
^d Neither *is* the rod of God upon them.
¹⁰ Their bull gendereth, and faileth not;
 Their cow calveth, and ^e casteth not her calf.

a ch. 16. 10. &
17. 2.

† Heb. shortened?

† Heb. Look unto
me.
b Judg. 18. 19.
ch. 29. 9. & 40. 4.
Ps. 39. 9.

c ch. 12. 6.
Ps. 17. 10, 14. &
73. 3, 12.
Jer. 12. 1.
Hab. 1. 16.

† Heb. are peace
from fear.
d Ps. 73. 5.

e Exod. 23. 26.

thee" (Micah vi. 13). "On the wngodly He shall rain fire and brimstone, storm and tempest: this shall be their portion to drink" (Ps. xi. 6). Cp. Jer. ix. 15.

— *while he is eating*] Or, *for his food* (Ewald).

24. *bow of steel*] Copper.

25. *It is drawn*] He (God) hath drawn it (the sword). Some suppose, with probability, that the metaphor of the bow is continued, and that the word rendered *sword*, signifies *arrow*.

26. *in his secret places*] i. e. in his treasures. Darkness and terror shall be in their deep recesses, instead of his ill-gotten wealth, which is taken from him.

— *A fire not blown*] A fire not blown by man, but hurled on him by God,—lightning; here seems to be an allusion to Job's calamity (i. 16). Cp. Isa. xxx. 33.

— *It shall go ill with*] It will devour all that is left in his tent.

CH. XXI. 1. *But Job answered*] The present chapter contains not only a vindication of Job himself, but a statement of God's moral government of the world, and a reply to the erroneous allegations of Job's friends.

2. *Hear diligently*] *Hear, O hear*; literally, "audite audiendo."

— *let this be your consolations*] Listen attentively, instead of speaking with words, which you intend for consolations, but which are contumelies.

4. *is my complaint to man?*] No; I despair of pity from man. I look only to God. Cp. xvi. 20.

GOD'S MORAL GOVERNMENT.

7. *Wherefore do the wicked live*] If your allegations are true, how is this? and wherefore is it? Wherefore does not God judge the wicked? Cp. below, on xxiv. 1; and see above, xii. 6: "The Tabernacles of robbers prosper." This is Job's assertion, in opposition to the statement of his friends that the wicked are always punished in this life (see xx. 5); and that, since Job is suffering severely, therefore he has sinned heinously. Job's thesis is repeated by the Psalmist (Ps. xxxvii. lxiii. Jer. xii. 1—3. Hab. i. 12—17. Mal. iii. 14, 15). Job contrasts the lot of the wicked with his own lot, as to children, cattle, houses, &c., which he had lost: and which they possess abundantly.

8. *Their seed is established*] Job replies here to the assertions of Bildad, xviii. 19; and of Zophar, xx. 10. 26.

- 11 They send forth their little ones like a flock,
And their children dance.
- 12 They take the timbrel and harp,
And rejoice at the sound of the organ.
- 13 They ^fspend their days || in wealth,
And in a moment go down to the grave.
- 14 ^gTherefore they say unto God, Depart from us ;
For we desire not the knowledge of thy ways.
- 15 ^hWhat *is* the Almighty, that we should serve him ?
And ⁱwhat profit should we have, if we pray unto him ?
- 16 Lo, their good *is* not in their hand :
^kThe counsel of the wicked is far from me.
- 17 ^lHow oft is the || candle of the wicked put out !
And *how oft* cometh their destruction upon them !
God ^mdistributeth sorrows in his anger.
- 18 ⁿThey are as stubble before the wind,
And as chaff that the storm † carrieth away.
- 19 God layeth up || his iniquity ° for his children :
He rewardeth him, and he shall know *it*.
- 20 His eyes shall see his destruction,

f ch. 36. 11.
|| Or, in mirth.

g ch. 22. 17.

h Exod. 5. 2.
ch. 34. 9.
i ch. 35. 3.
Mal. 3. 14.

k ch. 22. 18.
Ps. 1. 1.
Prov. 1. 10.
l ch. 18. 6.
|| Or, lamp.

m Luke 12. 46.

n Ps. 1. 4. &
35. 5.
Isa. 17. 13. &
29. 5.
Hos. 13. 3.
† Heb. *stealeth*
away.
|| That is, *the*
punishment of his
iniquity.
o Exod. 20. 5.

12. *timbrel—harp—organ*] Heb. *tôph, cinnor, ugab*. On *tôph*, see Gen. xxxi. 27, where *tôph* is translated *tabret*, and so it is rendered by our Translators in the prophetic books; but in Exod. xv. 20, and most other places (except 1 Sam. x. 5; xviii. 6), it is rendered *timbrel*. On *cinnor* (harp), see Gen. iv. 21; xxxi. 27. 1 Sam. x. 5. On *ugab* (organ), see Gen. iv. 21. It occurs twice in the book of Job, here, and in xxx. 31, and in Ps. cl. 4; but in no other place in the Bible; it is probably the *panpipe*.

The three musical instruments here specified are of three kinds; the first, an instrument that is struck; the second, a stringed instrument; the third, a wind instrument; and they may be regarded as the originals and representatives of each of those kinds respectively; and, collectively, of all musical instruments that have ever been invented. Here is another evidence of the antiquity of this book.

The instruments here described were invented by the race of Cain and Lamech, as we learn from the record of Genesis. See on Gen. iv. 21; and it would seem that Job refers in this passage to their impiety and prosperity.

13. *in a moment go down to the grave*] Suddenly they disappear, without experiencing any reverse of prosperity in this life. They are in mirth and merriment even to the day of their death. Cp. below, on xxiv. 18; and Ps. lxxiii. 4.

Job's assertion that *in a moment they go down to the grave*, seems to refer to some sudden visitations like those of the Flood and of Sodom—preceded by a time of great prosperity and luxury—such as those judgments were, as described by our Lord Himself, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke xvii. 27—30).

14. *Therefore they say*] Or rather, *and they said*.

15. *What is the Almighty*] Such is the speech of this world's Pharaohs (Exod. v. 2). Cp. Prov. xxx. 9. Mal. iii. 14.

16. *Lo, their good is not in their hand*] They cannot retain their prosperity, although they presume that they can prosper without God, and in spite of Him.

— *is far from me*] Or, *may it be far from me!* (Schultens, Ewald, Hirzel, Delitzsch.) Job, in his anguish, would not exchange his own lot for that of the wicked, however prosperous; he never loses hold of faith in God's justice and goodness, however

he may sometimes seem to be on the verge of doing so. We see him struggling with Satan, who is tempting him to deny God, and Satan sometimes appears to have a firm grasp on him, and to be on the point of casting him down to the ground, but suddenly he springs up again.

17—21. *How oft—the wicked—cut off*] This passage seems to contain an imaginary dialogue between Job and his friends. How many times does this happen? (See Ps. lxxviii. 41.) This is rather a question than an exclamation. Job does not assert that the wicked *are* always cut off in *this life*; this would be contrary to his former affirmation (v. 9—13), but he does not deny that they are often cut off; he suggests the inquiry (*Mercer*). *Gesen.* (453) supposes that the word (*cammah*) rendered "*how oft*," may even be interpreted as equivalent to *seldom*; and so Schultens, Hirzel, Delitzsch.

18. *stubble*] Rather, chopped straw; broken up by threshing (*Gesen.* 856).

19. *God layeth up his iniquity for his children*] This is put forth hypothetically as a reply of Job's friends. True (they are supposed to answer) the sinner may not always be punished in this life, *in his own person*, but he is punished *in his children*. But what (rejoins Job) does that signify to him, who is unconscious of it, after his death?

— *He rewardeth him*] Rather, *He* (God) *should reward him* (the sinner) in his own person, not in that of his children, *and he should know it*; this would be the case, if your arguments were sound, but it is not so (see *Mercer, Cocceius, Schultens, Ewald, Hirzel, Delitzsch*). "You assert" (Job may be supposed to say to his friends) "that the sinner is punished in this life, and if not punished in his own person, that God bringeth his iniquity on his children. But I reply, Let God reward the wicked in person? for what does the sinner care for after his death?" Job goes on to assert that the real retribution is not on earth, but in another world (see v. 30), and thus God's justice is vindicated by him.

20. *His eyes shall see*] Literally, *let his eyes see his own destruction, and let him drink of the wrath of the Almighty*. Let this be always the case with the sinner, and then your reasoning would be sound; but it is not the case, and your arguments are sophistical.

The assertion of Job's friends was, that the wicked are always punished in this life; and their inference was, Job is punished, therefore he is wicked; and we are not punished, therefore we are not wicked. Job does not deny that the wicked are sometimes punished on earth; but he asserts that this is not

† Ps. 75. 8.
Isa. 51. 17.
Jer. 25. 15.
Rev. 14. 10. &
19. 15.

And ^p he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him,
When the number of his months is cut off in the midst?

q Isa. 40. 13. &
45. 9.
Rom. 11. 34.
1 Cor. 2. 16.

22 ^a Shall *any* teach God knowledge?
Seeing he judgeth those that are high.

† Heb. *in his
very perfection,
or, in the strength
of his perfection.*

23 One dieth † in his full strength,
Being wholly at ease and quiet.

|| Or, *milk pails.*

24 His || breasts are full of milk,
And his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul,
And never eateth with pleasure.

r ch. 20. 11.
Eccles. 9. 2.

26 They shall ^r lie down alike in the dust,
And the worms shall cover them.

27 Behold, I know your thoughts,
And the devices *which* ye wrongfully imagine against me.

s ch. 20. 7.

28 For ye say, ^s Where *is* the house of the prince?
And where *are* † the dwelling places of the wicked?

† Heb. *the tent of
the tabernacles of
the wicked.*

29 Have ye not asked them that go by the way?
And do ye not know their tokens,

† Prov. 16. 4.
2 Pet. 2. 9.

30 ^t That the wicked is reserved to the day of destruction?
They shall be brought forth to † the day of wrath.

† Heb. *the day of
wraths.*

31 Who shall declare his way ^u to his face?
And who shall repay him *what* he hath done?

u Gal. 2. 11.

† Heb. *graves.*

32 Yet shall he be brought to the † grave,
And shall † remain in the tomb.

† Heb. *watch in
the heap.*

the law of God's moral government, and thence he concludes that it is impossible to determine from a man's circumstances on earth, what his moral character is; and that there is a judgment to come, when God's justice will be manifested.

This is the reasoning which afterwards obtained for Job the approval of God, Who censured Job's friends, and said, "Ye have not spoken of Me the thing which is right, like My servant Job" (xlii. 8).

21. *For what pleasure*] *What regard has he for his house after him?* This is Job's reply to the supposed allegations of his friends. See v. 17.

— *cut off*] See Gesen. 299. Cp. xiv. 21. Eccles. iii. 22. 22. *he judgeth those that are high*] "If thou seest the oppression of the poor, and violent perversion of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they" (Eccles. v. 8).

23. *One dieth*] The wicked often dieth at ease.

24. *His breasts*] *His sides* (Gesen. 620), *his veins* (Fuerst, 1038), *are full of juice*. It is supposed by many interpreters that the word signifies either *resting-places of herds* (Aben-*ezra*, *Schultens*, and others), or *milk-troughs* (see *Hirzel*, *Schlottmann*, *Delitzsch*), or *skins*, i.e. bottles (*Lee*). The ancient versions specify some part of the body as the meaning of the word (*atin*), and this is confirmed by the parallelism.

25. *And another dieth in the bitterness of his soul*] This is often the case of the righteous; see above, v. 23. Therefore do not imagine that *this life* is every thing. No; there is another world.

26. *They shall lie down alike*] The wicked and the righteous lie down together in the dust; their retribution is not in the grave, but after it. See v. 30. According to the Greek poet's words—

ἐν δὲ ἧ τιμῇ ἥ μὲν κακὸς ἡ δὲ καὶ ἐσθλός.

28. *ye say, Where is the house of the prince?*] i.e. of Job himself. See i. 3.

29. *Have ye not asked*] Have ye not even taken the pains to

inquire of travellers, who know much of human life and its vicissitudes? (Cp. what Homer and Horace say of Ulysses.) Do ye not know the memorable signs and evidences of God's dealings with men, which they narrate? They will tell you that the righteous do not always prosper, and that the wicked do not always suffer, *in this life*; and thence they would teach you to infer, as from a certain token, that, since God is just, the retribution of the wicked is *after death*.

30. *That the wicked is reserved to the day of destruction*] Here is the solution of the problem,—*The wicked is spared* (the verb *chasac* is thus used 2 Kings v. 20. Ps. lxxviii. 50. Gesen. 310) by God in this life, *being kept for the day of destruction* in another. Cp. 2 Pet. ii. 9. 17. Do not, therefore, imagine that you can rightly infer that a man is righteous because he is prosperous, or that he is a sinner because he is afflicted in this life.

— *brought forth*] The word here used, and in v. 32, is the *hophal* of *yabal*, to bring, to carry, and sometimes signifies *to bring forth with joy* (see Ps. xlv. 14, 15. Isa. lv. 12); and sometimes to carry into captivity, or to slaughter. See Hos. x. 6. Cp. Isa. liii. 7. Jer. xi. 19. Gesen. 327.

There is no reason, therefore, for abandoning with some the sense given to this passage in our Authorized Version. The wicked is often *spared* in this life, even in the day of general visitation of plague or pestilence. He is *brought forth* out of them, but it is in order to be *kept* for judgment, and to be *brought out* to receive his doom after death.

31. *Who shall declare*] Men on earth are not always able to chastise the powerful offender; but God will do it hereafter.

32, 33. *Yet shall he be brought*] Yea, he shall be brought to a magnificent tomb, with a splendid funeral; as the Pharaohs were to the pyramids in Egypt, and as Dives was, in the parable (Luke xvi. 22).

— *And shall remain in the tomb*] Rather, *and shall watch on the mound*. The word rendered tomb is *gadish* (from *gadash*, to heap up: Gesen. 159. 161). It occurs four times, and in two places it is rendered *stock* of corn. Above,

33 The clods of the valley shall be sweet unto him,
And *every man shall draw after him,
As there are innumerable before him.

x Heb. 9. 27.

34 How then comfort ye me in vain,
Seeing in your answers there remaineth † falsehood ?

† Heb. trans-
gression ?

XXII. 1 Then Eliphaz the Temanite answered and said,

2 a Can a man be profitable unto God,
|| As he that is wise may be profitable unto himself ?

a ch. 35. 7.
Ps. 16. 2.
Luke 17. 10.
|| Or, if he may be
profitable, doth
his good success
depend thereon ?

3 Is it any pleasure to the Almighty, that thou art righteous ?
Or is it gain to him, that thou makest thy ways perfect ?

4 Will he reprove thee for fear of thee ?
Will he enter with thee into judgment ?

5 Is not thy wickedness great ?
And thine iniquities infinite ?

6 For thou hast b taken a pledge from thy brother for nought,
And † stripped the naked of their clothing.

b Exod. 22. 26,
27.
Deut. 24. 10, &c.
ch. 24. 3, 9.
Ezek. 18. 12.
† Heb. stripped
the clothes of the
naked.

7 Thou hast not given water to the weary to drink,
And thou c hast withholden bread from the hungry.

c See ch. 31. 17.
Deut. 15. 7, &c.
Isa. 58. 7.
Ezek. 18. 7, 16.
Matt. 25. 42.

8 But as for † the mighty man, he had the earth ;
And the † honourable man dwelt in it.

† Heb. the man
of arm.
† Heb. eminent,
or, accepted for
countenance.
d ch. 31. 21.
Isa. 10. 2.
Ezek. 22. 7.
e ch. 18. 8, 9, 10.
& 19. 6.

9 Thou hast sent widows away empty,
And the arms of d the fatherless have been broken.

10 Therefore e snares are round about thee,
And sudden fear troubleth thee ;

11 Or darkness, that thou canst not see ;
And abundance of f waters cover thee.

f Ps. 69. 1, 2. &
124. 4.
Lam. 3. 54.

12 Is not God in the height of heaven ?
And behold † the height of the stars, how high they are !

† Heb. the head
of the stars.

v. 26. Judg. xv. 5. In Exod. xxii. 6, it is translated *stack* of corn.

The wicked man is often honoured by the splendid pageantry of sumptuous obsequies, and is entombed in a magnificent mausoleum. He is buried in state, in the midst of his possessions; he is brought with pomp to his grave, and even there, in the lofty mound erected over him, he seems to live and reign in the eyes of the world; he seems to be keeping watch, like a prince in a royal tent surmounted by a flag floating in the air, and shining in the sun, and surrounded by his army, encamping around him. *As yet* he has not been brought to retribution: the *clods of the valley*, in which he is buried, are *sweet to him*; he feels as yet no pain; and he may comfort himself with the reflection, that many generations have gone before him to the grave, and many will follow him. Job has been referring to the reports, brought by travellers, of what they have seen in other lands (v. 29). Probably he had often heard from them of the magnificence of Egyptian funerals (see Gen. 1. 1—11; and *Sir G. Wilkinson*, as quoted by *Carey*, pp. 456—459), and of the grandeur of Egyptian sepulchres (cp. above, iii. 14).

34. *How then comfort ye me in vain*] How then do ye comfort me with vain words, which have no truth in them? Ye tell me, that if I were not very wicked, I should not feel any suffering; and that I am grievously afflicted, because I am a heinous sinner; and that if I repent of my sins, I shall be raised up from my afflictions, and restored to my former health and prosperity. I have now proved this to be false reasoning. Therefore your words are vain; and you may now hold your peace.

CH. XXII. 2. *Can a man be profitable unto God*] Can a man—even a great man (the Hebrew word here for *man* is VOL. IV. PART I.—49

not *adam*, or *enosh*, but *geber*, a *hero*. *Gesen.* 156)—be profitable to God? Thou seemest to think that God is thy debtor, on the ground of thy righteousness. But suppose that thou art righteous, wouldest thou thus be conferring a favour on God? (Cp. xxxv. 7.) No: by righteousness a *wise man is profitable to himself*; and if thou wert righteous, thou wouldest be reaping benefits from thy righteousness. But I affirm that thou art *not* righteous (see v. 5), and that thou art injuring thyself by unrighteousness.

4. *Will he reprove thee*] Will God condescend to argue with thee for fear of thee? Canst thou summon Him into court, as a defendant in a cause, as thou hast desired to do? (ix. 32; xiii. 3. 22.)

6—9.] Job vindicates himself hereafter from these cruel accusations of his friends. See xxxi. 16—22.

6. *thou hast taken a pledge*] Cp. xxiv. 9; and *Gesen.* 257. We must not suppose a reference to the Levitical Legislation here: Eliphaz is alluding to the common law of Eastern tribes.

7. *Thou hast not given water to the weary to drink*] This accusation was true, as far as regards the Idumeans, who are supposed by some to have been Job's countrymen: their princes refused to give water to their weary brethren of Israel. See on Num. xx. 14—21.

8. *the mighty man*] Literally, *the man of the arm*,—the man whose law was force (*δίκη δ' ἐν χειρὶ*: *Hesiod*, O. et D. 190), that is, in the mind of Eliphaz, Job himself, who is supposed by him to have gotten his possessions by violence.

— *the honourable man*] He who was flattered, because of his power and rank. This is an ironical description of Job.

12. *Is not God*] God's heavenly altitude is made by thee an occasion for denying His providence upon earth. Eliphaz

|| Or, *What*.
g Ps. 10. 11. &
59. 7. & 73. 11. &
94. 7.
h Ps. 137. 11, 12.

13 And thou sayest, || ^s How doth God know?

Can he judge through the dark cloud?

14 ^h Thick clouds *are* a covering to him, that he seeth not;
And he walketh in the circuit of heaven.

15 Hast thou marked the old way
Which wicked men have trodden?

16 Which ⁱ were cut down out of time,
† Whose foundation was overflown with a flood:

17 ^k Which said unto God, Depart from us:
And ^l what can the Almighty do || for them?

18 Yet he filled their houses with good *things*:
But ^m the counsel of the wicked is far from me.

19 ⁿ The righteous see *it*, and are glad:
And the innocent laugh them to scorn.

20 Whereas our || substance is not cut down,
But || the remnant of them the fire consumeth.

21 Acquaint now thyself || with him, and ^o be at peace:
Thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth,
And ^p lay up his words in thine heart.

23 ^q If thou return to the Almighty, thou shalt be built up,
Thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou ^r lay up gold || as dust,
And the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy || defence,
And thou shalt have † plenty of silver.

26 For then shalt thou have thy ^s delight in the Almighty,
And ^t shalt lift up thy face unto God.

27 ^u Thou shalt make thy prayer unto him, and he shall hear thee,
And thou shalt pay thy vows.

28 Thou shalt also decree a thing,

i ch. 15. 32.
Ps. 55. 23. &
102. 24.
Eccles. 7. 17.
† Heb. *a flood*
was poured upon
their foundation,
Gen. 7. 11.
2 Pet. 2. 5.
k ch. 21. 14.
l Ps. 4. 6.
|| Or, *to them?*
m ch. 21. 16.

n Ps. 58. 10. &
107. 42.

|| Or, *estate*.

|| Or, *their*
excellency.

|| That is, *with*
God.
o Isa. 27. 5.

p Ps. 119. 11.

q ch. 8. 5, 6. &
11. 13, 14.

r 2 Chron. 1. 15.
|| Or, *on the dust*.

|| Or, *gold*.

† Heb. *silver of*
strength.

s ch. 27. 10.
Isa. 58. 14.

t ch. 11. 15.

u Ps. 50. 14, 15.
Isa. 58. 9.

imputes to Job a scepticism like that described in Ps. x. 5; lxxiii. 11; xciv. 7. Isa. xxix. 15. Jer. xxiii. 23. Ezek. viii. 12; ix. 9: and which was afterwards professed by the Epicureans. See *Horat.* (1 Sat. v. 101), "*Deos didici securum agere ævum, Nec, si quid miri faciat natura, Deos id Tristes ex alto cæli demittere tecto.*"

16. *Which were cut down—flood*] Literally, which were seized, and bound fast (see xvi. 8); hence shrivelled up, and crushed (*Delitzsch*) before their time; and their foundation was like a flowing stream. That ancient race of mighty impious men did not remain; but its foundation, which looked so solid, became like a torrent. Cp. the note above, on Gen. iv. 22. Probably there is a reference to the Deluge (*Havernick*, Einleit. p. 340; *Delitzsch*). *Davidson* (ii. 229) thinks that the reference may rather be to Sodom and Gomorrah. "This scepticism of thine" (says Eliphaz) "is what brought the flood upon the world in the days of old." Compare our Lord's description of its indifference and worldliness (*Matt.* xxiv. 37. *Luke* xvii. 26; and see 1 Pet. iii. 20).

18. *the counsel of the wicked is far from me*] Or, be far from me! Eliphaz repeats Job's words (xxi. 16), and insinuates that they may be applied thus to Job himself, who had denied (he thinks) God's moral government of the world.

20. *Whereas our substance*] These are the words of the righteous, contemplating the ruin of the wicked, as Abraham might be supposed to say, when he saw the smoke of the burning cities mounting to heaven (*Gen.* xix. 28): *Verily, they are*

destroyed, and the fire hath consumed their abundance. The word rendered *our substance*, in our Authorized Version, is *kimanu*, which is from *kum*, to rise in hostile insurrection against (*Schultens*, *Hirzel*, *Delitzsch*, *Gesen.* 731). *Fuerst* (1235) thinks that the word would be better translated by the abstract noun *insurrection*. Eliphaz intimates that in some minds the ruin of Job himself, whose substance had been consumed by the fire of God (i. 16), had excited such feelings as these; and thence he takes occasion to exhort him to humble himself before God, and repent.

24. *Then shalt thou lay up gold as dust*] Rather, and deem (imperative of *shith*, to set: see xxx. 1) gold (Heb. *betser*, probably native ore, of gold or silver: *Gesen.* 134. Cp. xxxvi. 19) as dust, regard it as dust, and consider the gold of Ophir as of no more value than the stone of the torrents which roll it along. There is a play upon the words in the original between *betser* (gold) and *be-tsur* (as stone). Eliphaz insinuates that gold has been Job's god; and he says, "If thou dost this, which I bid thee, then God shall be thy gold." Perhaps Eliphaz egotistically refers to his own name, which means, "God is my gold." "Christianus aurum arenam deputat" (*Augustine*).

— Ophir] See above, on 1 Kings ix. 28; and cp. below, xxviii. 16. These two passages in this book, which mention Ophir, seem to confirm the opinion stated in the note on 1 Kings ix. 28, as to the site of Ophir.

25. *thy defence*] *Thy gold ore*, thy *betser*: see on v. 24.

— *plenty of silver*] Literally, silver of treasures (*Gesen.* 859), or silver of excellencies, or splendours (*Ewald*, *Delitzsch*).

Job, confident of acquittal, JOB XXII. 29, 30. XXIII. 1—10. longs to come before God.

And it shall be established unto thee :
And the light shall shine upon thy ways.

²⁹ When *men* are cast down,
Then thou shalt say, *There is lifting up* ;
And * he shall save † the humble person ;
³⁰ || He shall deliver the island of the innocent :
And it is delivered by the pureness of thine hands.

x Prov. 29. 23.
James 4. 6.
1 Pet. 5. 5.
† Heb. *him that*
hath low eyes.
|| Or, *The*
innocent shall
deliver the
island,
Gen. 18. 26, &c.

XXIII. ¹ Then Job answered and said,

² Even to day is my complaint bitter :
† My stroke is heavier than my groaning.

† Heb. *my hand.*

³ ^a Oh that I knew where I might find him !
That I might come *even* to his seat !

a ch. 13. 3. &
16. 21.

⁴ I would order *my* cause before him,
And fill my mouth with arguments.

⁵ I would know the words *which* he would answer me,
And understand what he would say unto me.

⁶ ^b Will he plead against me with *his* great power ?
No ; but he would put *strength* in me.

b Isa. 27. 4, 8. &
57. 16.

⁷ There the righteous might dispute with him ;
So should I be delivered for ever from my judge.

⁸ ^c Behold, I go forward, but he is not *there* ;
And backward, but I cannot perceive him :

c ch. 9. 11.

⁹ On the left hand, where he doth work, but I cannot behold *him* :
He hideth himself on the right hand, that I cannot see *him* :

¹⁰ But he ^d knoweth † the way that I take :
When ^e he hath tried me, I shall come forth as gold.

d Ps. 139. 1, 2, 3.
† Heb. *the way*
that is with me.
e Ps. 17. 3. &
66. 10. James 1. 12.

³⁰. *He shall deliver the island of the innocent*] The Hebrew word, rendered *island* in our Version, is *î*, which does indeed sometimes mean *island*, but here has a *negative* sense, as in *I-chabod*. See 1 Sam. iv. 21. *Gesen.* 36.

The meaning is, God shall *deliver* even him who is not *guiltless*, by reason of the *pureness of thy hands*, and through the power of thy intercession. Eliphaz, while he is applying indirectly all these observations to Job, is unconsciously uttering a prophecy of what will be eventually fulfilled in himself. Eliphaz supposes himself to be innocent, and Job to be a sinner. But Job will hereafter be desired by God to mediate for Eliphaz, and to reconcile Eliphaz to Himself by his prayers. See below, xlii. 7—10. How much more may this be applied to the Divine Antitype, Jesus Christ, Who, being without spot of sin, was “numbered with the transgressors,” and crucified as a malefactor, and Who has reconciled a sinful world to God, and is ever reconciling sinners to Him by His continual intercession at the throne of grace !

CH. XXIII. 2. *Even to day is my complaint bitter*] Or, *bitterness*. So *Targum*, *Syriac*, *Vulg.*, and many expositors: compare *Gesen.* 509. But the ordinary meaning of the word rendered *bitter* (*meri*) is *rebellion*, *revolt*, *obstinacy*, *contumacy*; and the sense probably is, in your eyes *my complaint* is like *rebellion* against God, yet *my stroke* (literally, *my hand*, the hand of God on me: cp. xix. 21) is *heavier* than *my complaint*. Cp. *Schultens*, *Hirzel*, *Delitzsch*. See above, on vi. 2. After all that Job had said, yet his friends did not relent; rather they had become more exasperated against him, and therefore he says, “*Even to-day is my complaint rebellion* in your eyes.”

³. *Oh that I knew where I might find him!*] He appeals from the verdict of his friends to the judgment of God.

— *his seat*] His tribunal; Heb. *tecunah*, a throne pre-

pared: cp. Ps. ix. 7, “He hath prepared his seat for judgment:” see *Gesen.* 387. 863.

⁶. *No; but he would put strength in me*] The sense rather is, Do I presume to wish that He would contend against me as an enemy, with His omnipotence? No; all that I desire is that, as a Judge, He would *attend to me*, and give me a fair hearing. See *Gesen.* under the verb *sum*, or *sim*, to *place*, p. 786; and *Hirzel* here. What Job desires is, to be delivered from the misery in which he now is, when his friends are become his enemies, and to be allowed to come into court before God, and to obtain an impartial audience from Him. He appeals from their rash censure to the justice and omniscience of the Most High.

⁷. *So should I be delivered for ever*] I should not need a second trial; I should be acquitted by God at once. There is too much self-confidence in these assertions of Job; as he himself afterwards owns (xl. 4; xlii. 6).

— *my judge*] Much more from my enemy.

⁸. *forward*] To the East. See Gen. ii. 8; iii. 24; above, i. 3, where the same word *kedem* is used. The Orientals, in designating the cardinal points, stood with their faces to the sunrising, — an appropriate and happy arrangement, which may suggest to us a reflection that in all our thoughts, words, and works, with regard to the points of our spiritual compass, we should have the eye of our hearts turned toward Christ, the “Dayspring from on high,” “the Sun of Righteousness,” and should regulate the course of our lives accordingly.

— *backward*] To the West.

⁹. *On the left hand*] Northward.

— *He hideth himself on the right hand*] On the South. So *Gesen.* 621, under the word *ataph*. Cp. Ps. lxxv. 13; lxxiii. 6.

¹⁰. *as gold*] I shall come forth pure, as gold from the refining of the fire. Cp. Ps. xii. 6. Prov. xxvii. 21.

f Ps. 41. 18.

¹¹ *My foot hath held his steps,
His way have I kept, and not declined.*

¹² *Neither have I gone back from the commandment of his lips ;*

† Heb. *I have hid, or, laid up.*

g John 4. 32, 34.

h Or, *my appointed portion.*

h ch. 9. 12, 13. & 12. 14.

Rom. 9. 19.

i Ps. 115. 3.

k 1 Thess. 3. 3.

† ¹³ *I have esteemed the words of his mouth more than || my necessary food.*

¹³ *But he is in one mind, and ^h who can turn him ?*

And what ⁱ his soul desireth, even that he doeth.

¹⁴ *For he performeth the thing that is ^k appointed for me :*

And many such things are with him.

¹⁵ *Therefore am I troubled at his presence :*

When I consider, I am afraid of him.

l Ps. 22. 14.

¹⁶ *For God ^l maketh my heart soft,*

And the Almighty troubleth me :

¹⁷ *Because I was not cut off before the darkness,*

Neither hath he covered the darkness from my face.

a Acts 1. 7.

XXIV. ¹ *Why, seeing ^a times are not hidden from the Almighty,
Do they, that know him, not see his days ?*

b Deut. 19. 14. & 27. 17.

Prov. 22. 28. & 23. 10.

Hos. 5. 10.

j Or, *feed them.*

c Deut. 24. 6, 10,

12, 17.

ch. 22. 6.

d Prov. 28. 28.

² *Some remove the ^b landmarks ;*

They violently take away flocks, and || feed thereof.

³ *They drive away the ass of the fatherless,*

They ^c take the widow's ox for a pledge.

⁴ *They turn the needy out of the way :*

^d The poor of the earth hide themselves together.

⁵ *Behold, as wild asses in the desert, go they forth to their work ;*

11. *hath held*] Hath grasped. The feet of Easterns, not being covered with shoes in early childhood, are very tenacious of their hold (*Carey*).

12. *I have esteemed the words of his mouth more than my necessary food*] Literally, *more than that which is decreed, or appointed to me* (Heb. *chók* : see *Gesen.* 300). The same word occurs in v. 14. This is supposed by some recent interpreters (as *Hirzel*, *Delitzsch*) to mean Job's own natural desires, as contrasted with God's law ; and he is supposed to say that he preferred the law of God to the law of the flesh working in his members (Rom. vii. 23). But the lusts of the flesh can hardly be called a *chók*, a *statute*, or *decree* ; and the older interpretation (which is approved by *Cocceius*, *Mercer*, *Schultens*, and others) is confirmed by the use of the word in Gen. xlvii. 22, and Prov. xxx. 8. Cp. Prov. xxxi. 15. *Ezek.* xvi. 27.

These assertions of Job, declaring his own perfect devotion to God's law, could only be rightly made by his Divine Antitype, Whose "*meat* it was to do His Father's will, and to finish His work" (John iv. 34). Cp. *Augustine*, *De Perfectione Justitiæ*, c. 23—27, whence it appears that these words and others of Job were used as arguments by Pelagians against the Orthodox.

13. *But he is in one mind*] Unchangeable, and absolute : or it may mean, that God stands aloof, supreme by Himself, and will not admit me or any one else to debate with Him : see vv. 3—6.

14. *For he performeth—for me*] He executes His sentence on me, without allowing me to plead any thing in arrest of judgment.

16. *maketh my heart soft*] Unnerves me. Cp. Deut. xx. 3. Isa. vii. 4. Jer. li. 46 (*Lee*).

17. *Neither hath he covered the darkness*] Rather, *and because he hath holden the darkness* (i.e. *death*) *from my face*. See above, iii. 11—21. So *Schultens*, and others.

Or the sense may rather be (as is suggested by *Vulg.*, *Syriac*, *Arabic*, *Targum*, and as is supposed by some modern expositors, *Ewald*, *Hirzel*, *Vaihinger*, *Schlottmann*, *Delitzsch*), *For I am not reduced to silence*, or extinguished (as you suppose, xxii. 11) *by darkness itself*,—the darkness of my affliction,—

or by my own countenance, which darkness covereth, but it is God, Who is my Adversary, and confounds me.

CH. XXIV. 1. *Why, seeing times—Almighty*] Rather, *Why are not stated seasons reserved by the Almighty* for the punishment of the wicked in this world? Why has He not tribunals, set up here, like a human Judge? Why has He not His days of assize fixed? On this use of the word rendered *times*, see *Ezek.* xxi. 25 ; xxii. 3 ; xxx. 3. *Eccles.* ix. 11, 12. *Why do not they, who know and fear Him, see His days* of administering judgment, and consequently adore His justice? Job complains that the wicked escape, and the righteous suffer God's wrath ; and he proceeds to describe the violence and prosperity of the ungodly : "*They remove the landmarks*," &c. ; and God is silent. Cp. Ps. lxxiii. 1—14. *Hab.* i. 2—4. The word *tsaphan*, to hide, signifies also to *lay up*, to *reserve*. See Ps. xxxi. 19. Prov. ii. 7 ; xiii. 22. Above, xxi. 19. *Gesen.* 716.

2. *Some*] Many men presuming on their impunity, do acts of violence, as if there were no judgment to come.

—*feed thereof*] Rather, *feed them* ; in peace.

3. *They take the widow's ox for a pledge*] Cp. v. 9 ; and Deut. xxiv. 6. 17. *Amos* ii. 8. *Gesen.* 257. They distraint the ox of the widow for debt. It is supposed by others (*Lee* and *Carey*), that the word here used, *chabal*, is to be taken here, and in v. 9, in its literal sense, to *bind*, and to carry away captive ; and this interpretation deserves consideration.

4. *The poor—hide themselves together*] They are obliged to huddle themselves together, like cattle in a storm, in some secret caves, for fear of the violence of the oppressor. This description of the herding together of the poor suggests the comparison of them to *wild asses* in the next verse.

5. *Behold, as wild asses*] The word "*as*" would be better omitted. The houseless vagabond poor, driven from their homes to take refuge in the wilderness, and herding together there, are here personified ; they are wild asses of the desert. See Gen. xvi. 12, where Ishmael is called a wild ass. Cp. Ps. civ. 11 ; above, xi. 12 ; and on the habits of the wild ass of the desert, *Ker Porter*, in *Kitto*, *Bibl. Illust.*, on Job, pp. 148—152 ; *Winer*, *R. W. B.* ii. 674.

Some expositors have supposed that the *oppressors* are

Rising betimes for a prey :

The wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his † corn in the field :

And † they gather the vintage of the wicked.

7 They ^e cause the naked to lodge without clothing,

That *they have* no covering in the cold.

8 They are wet with the showers of the mountains,

And ^f embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast,

And take a pledge of the poor.

10 They cause *him* to go naked without clothing,

And they take away the sheaf *from* the hungry ;

11 Which make oil within their walls,

And tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city,

And the soul of the wounded crieth out :

Yet God layeth not folly *to them*.

13 They are of those that rebel against the light ;

They know not the ways thereof,

Nor abide in the paths thereof.

14 ^g The murderer rising with the light

Killeth the poor and needy ;

And in the night is as a thief.

15 ^h The eye also of the adulterer waiteth for the twilight,

ⁱ Saying, No eye shall see me :

And † disguiseth *his* face.

16 In the dark they dig through houses,

Which they had marked for themselves in the daytime :

^k They know not the light.

17 For the morning *is* to them even as the shadow of death :

† Heb. *mingled corn*, or, *dredge*.

† Heb. *the wicked gather the vintage*.

^e Exod. 22. 26, 27.
Deut. 24. 12, 13.
ch. 22. 6.

^f Lam. 4. 5.

^g Ps. 10. 8.

^h Prov. 7. 9.

ⁱ Ps. 10. 11.

† Heb. *setteth his face in secret*.

^k John 3. 20.

here compared to wild asses ; but see *Schultens*, who compares *Ecclus. xiii. 19*, which is derived from this passage : “ As the wild ass is the lion’s prey, so the rich eat up the poor ; ” and see below, xxx. 7, where the destitute poor are compared to wild asses braying for food. Cp. *Ewald, Hirzel, Delitzsch*.

— *The wilderness*] The wilderness is the lonely home of these wretched outcasts, as it is of the wild asses, to whom they are compared.

6. *They reap every one his corn*] They (the poor) pluck each for themselves, as he can, *his fodder*, mixed fodder, such as is eaten by cattle, and not fit for men. See *Gesen.* on the word *belil*, *meslin*, 122. Cp. vi. 5 ; and Isa. xxx. 24.

— *they gather the vintage*] They go and glean the straggling grapes and late remnants of the vintage of the wicked (*Gesen.* 442). They are not allowed to partake in the vintage, or harvest, properly so called, but only to glean its refuse. Compare the word *lekesh*, the *aftermowth*, in Amos vii. 1. *Gesen.* 442.

7. *They cause the naked to lodge*] Rather, *they* (the poor) lodge naked, i. e. without an upper garment (Exod. xxxii. 25. 1 Sam. xix. 24. Mark xiv. 51. John xxi. 7). As to the sense, compare also Lam. iv. 5, “ They embrace dunghills.”

9. *They pluck the fatherless*] Job here returns to the description of the violence of the rich oppressors, in v. 4. — *take a pledge of*] See v. 3.

10. *they take away the sheaf from the hungry*] Rather, *and hungry* (that is, the poor labourers, not being allowed to feed on what they reap, and being treated more cruelly than the unmuzzled ox on the threshing-floor, Deut. xxv. 4) ; *they bear the burden of the sheaf* of their employers to the floor. This

is enlarged upon in the next sentence. Cp. Lev. xix. 9, 10. 13. Deut. xxiv. 14. Jer. xxii. 13. James v. 4.

11. *make oil—and suffer thirst*] The poor starve even in the harvest-field, and they suffer thirst even in the wine-press, and in the oil-press. Such is their misery, and such the hard-heartedness of their rich employers.

The *walls* are the enclosures of the vineyards and olive-yards of their masters.

12. *Men groan from out of the city*] Not only do they groan (as before described) out of the gardens and orchards of the rich in the country, but even out of the *city* (where it might be expected that public opinion would prevail in their favour, and that they would find legal redress) does the cry of the poor, who are oppressed, rise to heaven. Injustice triumphs even there. According to the Masoretic reading of the text, the proper rendering is, *They groan out of the city of men*, out of the populous city. But some MSS. and the *Syriac* confirm the rendering of the Authorized Version.

— *God layeth not folly to them*] Or rather, *God heeds not the impiety* (*tiphlah*, i. 22. Jer. xxiii. 13. *Gesen.* 871).

15. *disguiseth his face*] Muffles it up.

16. *they dig through houses*] Houses built of soft bricks, cp. Ezek. xii. 5 ; or clay, see iv. 19. Cp. *Kilto*, Bibl. Illust. p. 196 ; *Thomson*, Land and Book, 544.

The *τοιχωρῦχοι*, housebreakers (literally, *diggers through walls* of houses), are well known also from Greek writers, as *Aristoph.*, Nub. 1309 ; Ran. 772 ; Plut. 204. 869.

— *Which they had marked for themselves in the daytime*] Rather, *they seal themselves up in the daytime* ; they hide themselves. Compare ix. 7 ; xiv. 17 ; xxxvii. 7, for the sense of the verb here used.

If one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters ;
Their portion is cursed in the earth :
He beholdeth not the way of the vineyards.

† Heb. violently take. 19 Drought and heat † consume the snow waters :
So doth the grave those which have sinned.

20 The womb shall forget him ;
The worm shall feed sweetly on him ;
1 He shall be no more remembered ;
And Wickedness shall be broken as a tree.

1 Prov. 10. 7.

21 He evil entreateth the barren that beareth not :
And doeth not good to the widow.

|| Or, he trusteth not his own life.

22 He draweth also the mighty with his power :
He riseth up, || and no man is sure of life.

m Ps. 11. 4.
Prov. 15. 3.

23 Though it be given him to be in safety, whereon he resteth,
Yet ^m his eyes are upon their ways.

† Heb. are not.

24 They are exalted for a little while, but † are gone and brought low ;
They are † taken out of the way as all other,
And cut off as the tops of the ears of corn.

† Heb. closed up.

25 And if it be not so now, who will make me a liar,
And make my speech nothing worth ?

XXV. 1 Then answered Bildad the Shuhite, and said,

2 Dominion and fear are with him,
He maketh peace in his high places.

17. If one know them] Rather, *he is familiar with the terrors of the shadow of death*. There is the same transition from the plural to the singular, as in *vv.* 16. 18. 24 (*Mercer, Hirzel, Delitzsch*).

18. *He is swift as the waters*] Or, *he is swift*, flows away swiftly, *as upon the face of the waters*. Cp. ix. 26; xx. 28. Eccles. xi. 1. Hos. x. 7. These words are supposed by some to be spoken by Job ironically, or as an exaggerated parody of the sentiments of his friends, only to be ridiculed, or to be spoken in the person of an objector, particularly of Job's own friends. But these suppositions do not seem to be well grounded. Job allows that the life of the sinner may be short; and that even though it be long, yet he disappears from the earth, and is forsaken. God may not have broken asunder the tenour of his life: it may have glided on smoothly and easily as a pleasant stream even to the end, without any check, but at last it disappears. See above, on xxi. 13; and compare above, the note on Gen. iv. 22, with regard to the flow of prosperity of the race before the flood, to which perhaps Job refers here.

This paragraph serves an important purpose. As the dialogue proceeds, Job rises higher and higher above his adversaries, till at last he silences them. They had charged him with being a great sinner, and had denounced God's judgments upon him. His sufferings were, in their view, so many proofs of his wickedness. He here turns the tables upon them. Their life, he tells them, may flow on smoothly as a stream, but God may be angry with them nevertheless. He may even spare them in His long-suffering, and deliver them when ready to die (*v.* 22); but still (he suggests) they may be, and are sinners. If they injure and oppress the afflicted (their own friend, in distress, Job himself), then they will soon vanish, like the wicked race swept away by the flood, and after death their memory will have perished, and they will be judged by God.

— *He beholdeth not the way of the vineyards*] The rich man no longer contemplates his own estate; he has passed away, and his place knows him no more.

19. *Drought and heat consume the snow waters*] The snow waters are rapidly dried up by the scorching sun; so the sinner is swallowed up by the grave.

20. *The womb shall forget him*] Even his mother and his mother's family will forget him; suddenly and completely is his name blotted out.

— *as a tree*] Shattered by the fierceness of the storm, or swept away by the violence of the torrent.

22. *He draweth also*] He (the oppressor) seizeth the strong, and takes them away (*Gesen.* 516. Cp. Ps. xxviii. 3. Ezek. xxxii. 20).

Others (as *Delitzsch*) render the words thus: Sometimes God, in His compassion, beareth long with sinners, and extends their lives (cp. Ps. xxxvi. 10. Isa. xlii. 22); and not only so, but He even sometimes delivers them when they seem ready to perish. The sinner is sometimes raised by God from sickness and calamity, even when he *trusteth not his own life*; i. e. when he despairs of it, and thinks himself on the brink of the grave.

But, upon the whole, the rendering of the Authorized Version seems preferable, and it is confirmed by what follows; *he riseth up* is repeated in *v.* 24, *they are exalted*.

23. *his eyes*] God's eyes. God marks him all the while.

24. *taken out of the way*] They are gathered up and carried off, tied together, like a sheaf, and carried away.

— *cut off as the tops of the ears*] After being carried away, they who are compared, on account of their pre-eminence, to the tops of the stalks of corn, are cut off.

THE LAST SPEECH OF JOB'S FRIENDS.

CH. XXV.] This short chapter contains the last utterance of Job's friends. Bildad, the second of the three, speaks here a few words; and when the turn of the third, Zophar, comes to speak, he says nothing. The Sacred Writer states the reason. These three men ceased to answer Job, *because he was righteous in his own eyes* (see xxxii. 1). But the fault of this was theirs, as well as his. They had disqualified themselves for the task of correcting him, by their erroneous and uncharitable assertions that afflictions are signs of sin, and that Job was a great sinner,

- ³ Is there any number of his armies?
And upon whom doth not ^a his light arise?
⁴ ^b How then can man be justified with God?
Or how can he be clean *that is* born of a woman?
⁵ Behold even to the moon, and it shineth not;
Yea, the stars are not pure in his sight.
⁶ How much less man, *that is* ^c a worm?
And the son of man, *which is* a worm?

a James 1. 17.

b ch. 4. 17, &c. &
15. 14, &c.
Ps. 130. 3. &
143. 2.

c Ps. 22. 6.

XXVI. ¹ But Job answered and said,

- ² How hast thou helped *him that is* without power?
How savest thou the arm *that hath* no strength?
³ How hast thou counselled *him that hath* no wisdom?
And *how* hast thou plentifully declared the thing as it is?
⁴ To whom hast thou uttered words?
And whose spirit came from thee?
⁵ Dead *things* are formed from under the waters
|| And the inhabitants thereof.
⁶ ^a Hell is naked before him,
And Destruction hath no covering.
⁷ ^b He stretcheth out the north over the empty place,
And hangeth the earth upon nothing.

|| Or, with the
inhabitants.
a Ps. 139. 8, 11.
Prov. 15. 11.
Heb. 4. 13.

b ch. 9. 8.
Ps. 24. 2. &
104. 2, &c.

because he was grievously afflicted. Job has triumphantly refuted those assertions; but his oratory was attended with spiritual danger to himself. Bildad's short speech in this chapter is as true as it is beautiful, but it was without its due effect upon Job, because Bildad and the other two friends had disabled themselves, by their fundamentally mistaken and unjust assumptions, for the work of bringing Job to a right sense of his relation to God. Therefore they desist from the attempt. But a new speaker was about to arise in ELIHU, who, by avoiding their errors, was enabled to establish the truth. See xxxii. 1.

3. *his armies*] The heavenly host; Angels, Sun, Moon, and Stars.

— *upon whom doth not his light arise?*] God maketh His Sun to rise upon all (Matt. v. 45), there is no limit to His glory.

4. *How then can man be justified with God?*] A very true assertion, but without its due effect on Job, because Bildad was erroneously dealing with Job as a heinous sinner.

5. *Behold even to the moon, and it shineth not*] Its light pales in His presence, it is not pure in His sight; see *Gesen.* p. 16, on the word *ahal*, which has been supposed by some, as *Schultens*, to mean here as elsewhere, *to pitch a tent*; and then the sense would be, the Moon does not dare to erect its tent in God's presence. The Sun is described in Ps. xix. 4, as having a tent.

6. *man, that is a worm*] Heb. *rimmah*, a collective subs., worms, bred by putrefaction, from *ramam*, to become putrid (*Gesen.* 771. See Exod. xvi. 24; above, vii. 5; xxi. 26).

— *the son of man, which is a worm*] Heb. *toleah*; so called from its long line (*Gesen.* 859. 865). By this double similitude, Man is likened to a reptile crawling forth from putrefaction. In these last words of Job's friends, they abstain from personal reflections on him, and confine themselves to the statement of two great truths, viz., God's Omnipotence, and the vanity of the brightest creatures in His sight; and, specially, the corruption of Man, and his utter inability to justify himself. Thus the question in debate is brought into a narrow compass, and approaches the solution which is prepared for it by Elihu (xxxii.—xxxvii.), and is consummated by God Himself (xxxviii.—xli.).

CH. XXVI. 2, 3. *How hast thou helped him that is without power?*] Literally, *How hast thou succoured the no-power, i. e. weakness! How hast thou holpen the arm of the no-strength, i. e. feebleness! How hast thou counselled the no-wisdom, i. e. folly, namely, me, whom thou supposest to be foolish, and*

knowest to be feeble! This is said ironically. Thou hast not duly represented God's power and glory. Job proceeds to show this.

3. *the thing as it is*] The essence of the matter (see v. 12). Job assures his friends that he will not yield to them in assertions of God's power and majesty. No; rather he will go far beyond them in the glorification of God. They had inadequately made the *present world* the sphere of God's working. He extends his view to the *future* and the *unseen*.

4. *whose spirit came from thee?*] Didst thou speak by God's inspiration? No, surely.

5. *Dead things are formed from under the waters*] Rather, *the powers of hell tremble beneath; the waters* (tremble) *and they who dwell therein*. Bildad had spoken of God's great power in the *heaven* (see xxv. 3); but Job adds, that this is but a narrow view of the divine might and glory. We ought to extend the range of our contemplation to the things in the *deep*, as well as in the *height*; to the things *below* the earth, as well as to those *above* it. Job anticipates the language of the Psalmist (Ps. cxxxv. 6), "God doeth what He pleases in heaven and in earth, in the *sea*, and in *all deep places*;" and of St. Paul (Phil. ii. 10, 11), and of the Apocalypse (Rev. v. 13); and his language may be compared with that of St. James, "The devils believe and tremble" (James ii. 19).

The word rendered *dead things*, is *rephaim*; on which see Ps. lxxxviii. 10. Prov. ii. 18; xxi. 6. Isa. xiv. 9; xxvi. 14, 19. *Gesen.* 776. The verb rendered *are formed*, is the *pilē of chul*, *to twist one's self, to writhe, to be in travail, to tremble*. Cp. xv. 20. Deut. ii. 25. Ps. xxix. 9. Isa. xxvi. 18. Jer. v. 22. Hab. iii. 10.

6. *Hell is naked before him*] God's presence and power are felt even there. See Ps. cxxxix. 8, 11. Heb. iv. 13. Although the ungodly may prosper in this life, they cannot, and will not, escape God's righteous retribution in another life.

On the characteristics of the place here rendered *hell*, in Hebrew *sheöl*, see xi. 8. Ps. xvi. 10; xlix. 14; lv. 15; lxxxviii. 4—7; cxxxix. 8. Prov. vii. 27; xv. 11; xxiii. 14; xxvii. 20. Isa. v. 14; xxxviii. 10. Ezek. xxxi. 15—17. Amos ix. 2.

— *Destruction*] Heb. *Abaddon*; whence the personification in the Apocalypse, ix. 11.

7. *He stretcheth out the north over the empty place, and hangeth the earth upon nothing*] It is supposed by some that the north here signifies the highest part of the *earth*, or the part where the highest mountains are (*Ewald, Hitzel*); others suppose that Job is referring to the northern part of the

c Prov. 30. 4.

⁸ c He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.

⁹ He holdeth back the face of his throne,
And spreadeth his cloud upon it.

d ch. 38. 8.

Ps. 33. 7. &

104. 9.

Prov. 8. 29.

Jer. 5. 22.

† Heb. *until the end of light with darkness.*

¹⁰ d He hath compassed the waters with bounds,
† Until the day and night come to an end.

¹¹ The pillars of heaven tremble,
And are astonished at his reproof.

e Exod. 14. 21.

Ps. 74. 13.

Isa. 51. 15.

Jer. 31. 35.

† Heb. *pride.*

f Ps. 33. 6.

g Isa. 27. 1.

¹² e He divideth the sea with his power,
And by his understanding he smiteth through † the proud.

¹³ f By his spirit he hath garnished the heavens;
His hand hath formed ^g the crooked serpent.

heavens, where Arcturus is; see ix. 9 (*Rosenmüller, Gesen., Delitzsch*).

In this variety of opinion, it may, perhaps, be allowable to remind the reader of the considerations which are here suggested by the father of modern science, *Lord Bacon*, referring to this passage, and others in this Book (*Advancement of Learning*, ed. Lond. 1828, p. 50): "In that excellent Book of Job, if it be revolved with diligence, it will be found pregnant and swelling with natural philosophy; as, for example, cosmography, and the roundness of the world: 'Qui extendit aquilonem super vacuum, et appendit terram super nihilum;' wherein the pensiliness of the earth, the pole of the north, and the finiteness or convexity of heaven are manifestly touched. And in another place (xxxviii. 31), 'Nunquid conjungere valebis micantes stellas Pleiadas, aut gyrum Arcturi poteris dissipare?' where the fixing of the stars, ever standing at equal distance, is with great elegance noted. And in another place (ix. 9), 'Qui facit Arcturum, et Oriona, et Hyadas, et interiora Austri;' where again he takes knowledge of the depression of the southern pole, calling it the secrets of the south, because the southern stars were in that climate unseen. Matter of generation (x. 10), 'Annon sicut lac mulisti me, et sicut caseum coagulasti me,' &c. Matter of minerals (xxviii. 1), 'Habet argentum venarum suarum principia, et auro locus est in quo conflatur, ferrum de terrâ tollitur, et lapis solutus calore in æs vertitur;' and so forwards in that chapter." Another great philosopher also, *Kepler*, thus reverently speaks of these utterances of the Book of Job, as containing secrets of physical science: "These and other things of a like kind in this Book are hidden in the pandects of coming ages, and will not be fully understood, until it shall have pleased God, the Arbitrator of all times, to unfold this book to men." See *Delitzsch*, p. 306, and cp. *Pfeiffer*, Dub. p. 272, who refers to Ps. xxiv. 2; civ. 6; cxxxvi. 6.

Though we do not affirm that Holy Scripture was given to teach us physical science concerning the phenomena of heaven, but rather to show us the way to heaven, and even to the heaven of heavens, yet we may reasonably suppose that the researches of physical Science will throw new light upon Scripture, and enable us to see foreshadowings there of what Science unfolds, and that thus new evidence will be afforded of the Divine origin of Scripture to the reverent reader of it. This has been already shown in Genesis (see on i. 1, 2); and we may more readily believe it when we read, even in heathen writers, such passages as these, probably derived from primitive tradition (*Ovid*, *Fasti* vi. 269):

"Terra pilae similis nullo fulmine nixa,
Aëre subiecto tam grave pendet onus;"

and *Metamorphoses*, i. 12:

"Circumfuso pendeat in aëre tellus,
Ponderibus librata suis."

Cp. *Met.* i. 35, and *Lucan*, v. 9:

"Aëre libratum vacuo quæ sustinet orbem,
Totius pars magna Jovis."

A reference to the rotatory motion of the Earth round its axis, is supposed by some to be made in chap. xxxviii. 14.

⁸. *bindeth up the waters in his thick clouds*] As in bottles, i. e. skins (see xxxviii. 37. Cp. Prov. xxx. 4), which are filled with rain-water, but are not rent, do not burst.

⁹. *He holdeth back the face of his throne*] Like a mighty Monarch, God withdraws His throne into a deep recess; and a curtain of mysterious darkness hangs before it.

¹⁰. *He hath compassed the waters with bounds*] Literally, *He hath rounded off a bound to the face of the waters.*

— *Until the day and night come to an end*] Literally, *to the confines of light and darkness* (see *Gesen.* 864), which some explain from the ancient notion (see on *Virg.*, *Georg.* i. 240), that the Earth was surrounded with water, and that all beyond that circumambient ocean was dark (cp. xxviii. 3. *Neh.* iii. 21, for the meaning of the word *tacelith*, here rendered *end*). There seems to be a reference in these words of Job to the act of Creation, as described in Gen. i. 1—10; which affords the best commentary upon them.

¹¹. *pillars of heaven*] The mountains, according to some Expositors (cp. *Nahum* i. 5. *Hab.* iii. 10); but the expression seems rather to be figurative; the Earth is compared to a magnificent palace.

— *at his reproof*] His stern and awful voice. See Ps. civ. 7; cvi. 9. *Isa.* i. 2. *Nahum* i. 4. (*Gesen.* 177, under the word *ge'urah*.)

¹². *He divideth the sea*] *He troubles, stirs up*, lifts up, with storms; cp. *Isa.* li. 15 (*Schultens, Hirzel, Delitzsch*); *he terrifies*, or rebukes; cp. *Jer.* xxxi. 35 (*Gesen.* 757). He controls the sea as well as rules the clouds.

— *by his understanding he smiteth through the proud*] *God bruises the proud*, Heb. *rahab*. See above, on ix. 13, in which passage, as here, there seems to be an allusion to the Exodus, and to the wonders wrought by God, crushing the pride of Egypt at the Red Sea.

And we may surely suppose that Job, the servant and saint of God, His Priest and Prophet, and the type of Christ, was inspired to prophesy of the great and universal victory achieved by Christ, of which the Exodus was a figure. See above, on Exod. xiv., *Prelim. Note*, and what now follows. Job's utterances here are described as "*a parable*," a divinely-inspired utterance, see xxvii. 1.

On the word *machats*, to smite, see Ps. lxxviii. 21; ex. 6. *Gesen.* 865.

¹³. *he hath garnished the heavens*] Rather, *the heavens are clearness, serene, bright* (*Schultens, Simonis, Ewald, Gesen.* 846). The beauty and glory of creation are here ascribed to the Spirit of God. Cp. Gen. i. 2.

— *His hand hath formed the crooked serpent*] Rather, *His hand pierced through the flying serpent*; so *Syriac and Arabic*. The Sept. has "he destroyed the apostate serpent." See Ps. cix. 22; and *Isa.* xxvii. 1; li. 9. *Gesen.* 281; *Lee*, 390, "*His hand hath wounded the fugitive serpent*;" and so *Ewald, Schlottmann, Hirzel*, and others.

Some have imagined that there is a reference here to the Eastern mythological legend mentioned above, in the note on iii. 8.

But it is more reasonable to suppose, that in this magnificent description, there is an allusion to God's might in overthrowing the pride of all hostile powers, represented by the word *Rahab* (v. 12), and by the words *flying serpent*, or *dragon*, such proud and ungodly powers as those of Egypt and Babylon, designated by these names in *Isa.* xxvii. 1, and which were typical of the Antichristian power of Satan himself: "In that day the Lord with His sore and great and strong sword shall punish *leviathan*, the *piercing serpent*" (the same words as used here; Heb. *nachash bariach*), "*even leviathan, that crooked serpent*;" and He shall slay the *dragon* that is in the sea;" and *Isa.* li. 9, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut *Rahab*, and wounded

¹⁴ Lo, these are parts of his ways : but how little a portion is heard of him ?
But the thunder of his power who can understand ?

XXVII. ¹ Moreover Job † continued his parable, and said,

² As God liveth, ^a who hath taken away my judgment ;
And the Almighty, who hath † vexed my soul ;

³ All the while my breath is in me,
And || the spirit of God is in my nostrils ;

† Heb. added to take up.

a ch. 34. 5.

† Heb. made my soul bitter, Ruth 1. 20. 2 Kings 4. 27.

|| That is, the breath which God gave him, Gen. 2. 7.

the dragon? Art Thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?" Cp. Ps. lxxiv. 13—15: "God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by Thy strength; Thou brakest the heads of the dragons in the waters; Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness; Thou didst cleave the fountains and the flood, Thou driedst up mighty rivers." Cp. Ezek. xxix. 3; xxxii. 2, where Pharaoh, King of Egypt, is compared to a great sea monster,—a comparison more appropriate, on account of his cruel destruction of the male children of Israel in the waters of the Nile, and of his attempt to destroy them in the depths of the Red Sea, and by reason of the destruction of his own power in that element, and also because the Power of Egypt, the Enemy of God's People, is throughout the Scriptures a type of the Power of Satan, the old Serpent, the Dragon, the Leviathan, the Adversary of God's Church; and the victory of God, delivering His People, and punishing Pharaoh, in and by the element of water, in which he gloried, is justly regarded as a figure of the work of God rescuing His Church, and triumphing over her Enemy in the Red Sea of Christ's Blood, and in the waters of Baptism, which derive their virtue from that Blood. The same may be said of God's victory over Babylon by means of her own Euphrates, and the deliverance of His captive People from her power.

These events have a prophetic interest and significance for universal Christendom. See above, on ix. 13; and below, on xli. 1—34.

The sense of the ancient Hebrew Church is expressed in the *Septuagint* here by the remarkable words already noticed, —ἐθανάτωσε δράκοντα ἀποστάτην,—he destroyed the apostate dragon.

This sense is strongly confirmed by other passages in this Book, which refer to *Leviathan*, viz. iii. 8; and below, xli. 1. 10. See the notes there, and on Isa. xxvii. 1; and *Olympiodorus*, in *Catena* here, p. 415. This sense is authorized by Christian antiquity. See *Corderius* here.

We may here adopt the words of *Professor Lee*, p. 390: "This place of Job seems to allude to Gen. iii. 14, 15, and is paraphrased in Isa. xxvii. 1, where we have a manifest prediction of the *Coming and Victories of Christ*, and where this very *fugitive serpent* is said to be pierced with a sword. . . . As the Scriptures, previously revealed, afforded matter for these expressions, nothing could be more natural than for Job to pass from the great works of Creation to those of Redemption."

Job here first speaks of God as Creator: "By His Spirit He hath garnished the heavens;" and we know that this was wrought by Christ: "All things were made by Him; and without Him was not any thing made that was made" (John i. 3. Heb. i. 2). Job next speaks of the wounding of the serpent. The connexion of these two things is clear, when we consider that the beauty and glory of Creation were marred by the Serpent: see on Gen. i. 1. But Satan was not therefore the conqueror. No: though Satan tempted Man, and wrought his fall by means of Woman, yet these acts recoiled upon Satan, to his greater confusion. The same power of Christ, which had garnished the heavens in the work of Creation, wounded the flying Serpent in the work of Redemption. Christ did both. The Son of God took Man's nature; and He, Who is the promised Seed of the Woman, wounded the Serpent, and bruised his head, and has enabled us to trample him under our feet. See Luke x. 19. Rev. xii. 29. Cp. *Lee*, p. 59.

It is a remarkable circumstance that ancient Astronomy seems to have adopted a tradition of the history of the Fall, and the prophecy concerning the Serpent. The constellation *Draco* was regarded by it as the Serpent which had watched

the apples in the garden of the Hesperides on the tree planted by Heré, and which were plucked by the daughters of Atlas. The constellation *Herakles*, with his club, is the heavenly power which battles with the dragon, and overcomes him.

14. Lo, these are parts of his ways] These are mere extremities, borders, and fringes of God's ways.

— but how little a portion] Literally, and how only a whisper of a word do we hear of Him! We feel, as it were, a zephyr of God's Presence walking in the garden of this world in the cool of the day (Gen. iii. 8). Cp. above, iv. 12, for the word *shemets*; and *Gesen.* 837.

CR. XXVII. 1. Moreover Job continued his parable] Probably Job had waited a little while, to see whether the third of his friends, Zophar, the Naamathite, whose turn it was now to speak, would avail himself of the opportunity. But Zophar did not venture to open his lips; and neither of the two other friends offered to take his place, and make any rejoinder to Job.

Job, therefore, continued his parable, says the Sacred Writer,—a mode of expression which is specially applicable to a divinely-inspired utterance, as Balaam's, in Num. xxiii. 7. 18; xxiv. 15. 20. Cp. Isa. xiv. 4. Micah ii. 4. Hab. ii. 6.

It has been supposed by some (*Kennicott*, *Eichhorn*, *Bertholdt*, *Stuhlmann*) that parts of this chapter (vv. 7—23, to xxviii. 28), ought to be assigned to Zophar, or to Bildad, on the ground that they are not consistent with Job's assertion, that the wicked often prosper in this world (xii. 6; xxi. 7; xxiv. 2). Others have alleged that these portions are later interpolations. But this is a groundless hypothesis. Job has reduced his friends to silence, and is now master of the field. But he will use his victory with moderation and wisdom. He will not be untrue to God, and affirm that He always afflicts His servants (for thus he would imply that he himself had not been God's servant while he was in prosperity, and would contradict himself: see chap. xxxi.), or that God forces them by suffering, to abandon their integrity (v. 7). Job has exposed the error of their inference, that every afflicted man is wicked; but he is prepared to allow,—indeed he spontaneously declares,—that wicked men often fall into misery; and that even in this world the condition of the righteous is on the whole preferable to that of the sinner, who is sometimes swept away suddenly, and leaves an heritage of misery and shame to his posterity. Cp. above, xxi. 16; and *Hävernick*, *Einleit.* iii. 364. He thence takes occasion to vindicate himself from the accusations of his friends, and proves that their assertions are uncharitable and untrue. The wicked (he allows) has no hope in his death: *this* (he says) is not my case: see on v. 8. I hold firm my trust in God, and look with confidence to Him. I know that the fear of God is the highest Wisdom (chap. xxviii.); and I have acted (he says) in that persuasion (xxx.). Therefore the character of the wicked, which his friends had drawn, and which Job himself delineates in this chapter (vv. 8—23), does not fit him.

These chapters are Job's "APOLOGIA PRO SEIPSO," and (what is much more) "PRO DEO."

2. As God liveth] An adjuration. As true as it is that God liveth, so true it is, &c. The formula of the Hebrews was, "As the LORD liveth." See Judg. viii. 19. 1 Sam. xiv. 39. 45; xix. 6. 1 Kings i. 29. 2 Kings ii. 4. 6.

— who hath taken away my judgment] Who has put aside my right, without hearing me plead before Him.

3. All the while my breath is in me] Rather, Yet still all my breath is in me. Notwithstanding all my sufferings, yet I retain all my faculties; do not, therefore, impute folly to me. On the collocation of the Hebrew *col* (all), cp. Hos. xiv. 2. *Ewald*, § 289. *Gesen.* § 114. *Hirzel*, and *Delitzsch*.

— the spirit of God is in my nostrils] A reference to the history of the creation of man, as described in Genesis ii. 7.

4 My lips shall not speak wickedness,
Nor my tongue utter deceit.

5 God forbid that I should justify you :
Till I die ^b I will not remove mine integrity from me.

6 My righteousness I ^c hold fast, and will not let it go :
^d My heart shall not reproach *me* † so long as I live.

7 Let mine enemy be as the wicked,
And he that riseth up against me as the unrighteous !

8 ^e For what *is* the hope of the hypocrite, though he hath gained,
When God taketh away his soul ?

9 ^f Will God hear his cry,
When trouble cometh upon him ?

10 ^g Will he delight himself in the Almighty ?
Will he always call upon God ?

11 I will teach you || by the hand of God :
That which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it* ;
Why then are ye thus altogether vain ?

13 ^h *This is* the portion of a wicked man with God,
And the heritage of oppressors,
Which they shall receive of the Almighty.

14 ⁱ If his children be multiplied, *it is* for the sword :
And his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death :
And ^k his widows shall not weep.

16 Though he heap up silver as the dust,
And prepare raiment as the clay ;

17 He may prepare *it*, but ^l the just shall put *it* on,
And the innocent shall divide the silver.

18 He buildeth his house as a moth,
And ^m as a booth *that* the keeper maketh.

^b ch. 2. 9. &
13. 15.
^c ch. 2. 3.

^d Acts 24. 16.
† Heb. *from my*
days.

^e Matt. 16. 26.
Luke 12. 20.

^f ch. 35. 12.
Ps. 18. 41. &
109. 7.
Prov. 1. 28. &
28. 9.
Isa. 1. 15.
Jer. 14. 12.
Ezek. 8. 18.
Micah 3. 4.
John 9. 31.
James 4. 3.

^g See ch. 22. 26,
27.
^h Or, *being in the*
hand, &c.

^h ch. 20. 29.

ⁱ Deut. 28. 41.
Esth. 9. 10.
Hos. 9. 13.

^k Ps. 78. 64.

^l Prov. 28. 8.
Eccles. 2. 26.

^m Isa. 1. 8.
Lam. 2. 6.

5. *God forbid that I should justify you*] In your impeachment of my righteousness.

— *I will not remove*] I will maintain my righteousness, in spite of all your accusations.

6. *My righteousness I hold fast*] These statements of Job were provoked by the uncharitable censures of his friends. Job did not assert his own integrity till he had been falsely impeached by them. Doubtless, such statements as these are characterized by too much self-confidence ; and they are, therefore, reproved by Elihu (xxxiii. 8, 9) ; and, eventually, they are recanted by Job himself (xl. 4), “ I am vile, what shall I answer thee ? ” (xlii. 6) “ I repent, and abhor myself in dust and ashes.” Cp. above, xxiii. 10.

How much more, therefore, are all assertions of self-righteousness to be eschewed by those, to whom the sufferings of Christ have revealed the exceeding sinfulness of sin, and to whom Divine Grace has imparted a clearer consciousness of it. *They* will not repine at any sufferings as too severe.

7. *Let mine enemy be as the wicked*] Do not imagine that, because I have said that the wicked often prosper, I envy the lot of the wicked. No ; this would be impiety against God. I abhor and detest it. Cp. above, xxi. 16.

8. *though he hath gained, when God taketh away his soul.*] Rather, *when He* (God) *cuts asunder, and when He taketh away his soul.* The metaphor is derived from cutting the cords of a tent (cp. iv. 20 ; vi. 9. Isa. xxxviii. 12) and removing it. Where is the *sinner's hope* then ? But *I* have hope—not, indeed, in this life—but in my Redeemer, after death, and in future

restoration by Him (see xix. 25, 26). I should not be able to entertain this hope if I were wicked, as you allege that I am.

11. *I will teach you by the hand of God*] Rather, *I will teach you in the hand of God.* I will instruct you in His working.

12. *all ye yourselves have seen it*] He does not deny the truth of much that his friends have said concerning the misery of the wicked, and hence he deduces the conclusion that they have been unjust to himself in charging him with sin. “ The wicked are without hope, but this is not so with me ; ” and he proceeds to declare that, in his own opinion, the fear of God is the highest wisdom (xxviii. 28).

14. *for the sword*] On the Hebrew *lemo*, used four times in this Book for *le*, see *Gesen.* 439.

15. *in death*] Death shall be their Burial ; their death shall be so miserable and desolate, that they shall have none to follow them to the grave.

— *his widows shall not weep*] Words adopted in the Psalter (Ps. lxxviii. 64. Jer. xxii. 18).

16. *prepare raiment as the clay*] A metaphor, describing its abundance and worthlessness (cp. Zech. ix. 3). On the immense treasures of the Orientals in vestments, see Isa. xxiii. 18. Bochart, Hieroz. ii. 617 ; and Rosenmüller, a. u. n. Morgenl. iii. 346. Cp. Matt. vi. 19. James v. 2.

18. *the keeper*] Of a vineyard, who makes a temporary booth, merely for the vintage, in his master's vineyard, and which is soon deserted and removed (Isa. i. 8).

¹⁹ The rich man shall lie down, but he shall not be gathered :

He openeth his eyes, and he is not.

²⁰ ^a Terrors take hold on him as waters,

A tempest stealeth him away in the night.

²¹ The east wind carrieth him away, and he departeth :

And as a storm hurleth him out of his place.

²² For God shall cast upon him, and not spare :

† He would fain flee out of his hand.

²³ Men shall clap their hands at him,

And shall hiss him out of his place.

n ch. 18. 11.

† Heb. in
fleeing he would
flee.

XXVIII. ¹ Surely there is || a vein for the silver,

And a place for gold where they fine it.

|| Or, a mine.

² Iron is taken out of the || earth,

And brass is molten out of the stone.

|| Or, dust.

³ He setteth an end to darkness,

19. *he shall not be gathered*] So *Targum*, the verb being supposed to be in the future *niphal*; and the sense then would be, he shall not be gathered in peace to his fathers. Cp. Gen. xxv. 8, 9; xxxv. 29; xlix. 29. Judg. ii. 10. 2 Kings xxii. 20, and particularly Num. xx. 26, where the phrase is used absolutely, as it is supposed by some to be used here.

But the other Versions (*Sept.*, *Vulg.*, *Syriac*, and *Arabic*) and some MSS. represent it in *kal*, or *hiphil*, *he shall not gather* (from *asaph*, *Gesen.* 67); or, *he shall not add to* (from *yasaph*, *Gesen.* 354); and this latter rendering is preferred by *Schultens*, *Ewald*, *Hirzel*, *Delitzsch*, and others.

TRUE WISDOM.

CH. XXVIII.] In this magnificent oration Job proceeds with his apology for himself, and for God. He had confuted the uncharitable allegations of his friends, who argued from his grievous afflictions, that he was a heinous sinner. He had shown that the wicked often prosper in this life; and his friends had not been able to make any reply to his assertions.

They were now reduced to silence; but, lest his assertions should produce the impression, that, in his opinion, the condition of the wicked in this world is to be envied, and that it is preferable to his own; and lest it might be alleged, that he had impugned God's Providence, and arraigned His Moral Government of the World, Job completes his statement, by displaying the miserable condition of the wicked, in the sudden evanescence of their joys, and in the utter hopelessness and inexpressible misery of their condition with regard to the future. Thus he draws a strong contrast between their state and his own. And he now goes on to enforce his argument by declaring, that, however men may prosper in this life, yet, unless *they fear God*, and *depart from evil*, they cannot be said to possess *true riches*, or to have *true wisdom*, but are, in fact, ignorant and poor. And why? *Because* (see below, on v. 1) they may, indeed, excavate mines, and extract gold and silver from the deep recesses of the earth; but they cannot attain true wisdom and true riches without obeying God. *That* is true Wisdom, and transcends all earthly wealth, and cannot be purchased by it (vv. 15, 16), nor can it be procured by any skill or art of man. Men may explore the depths of the earth, and rifle it of its mineral treasures; they may smelt the ore of its scoria, they may make it gleam with brilliant lustre; they may collect the most precious jewels, pearls and coral, rubies, topaz, and amethyst, but the secret place of Wisdom is known only to God. He alone can explore that mine, and can discover that jewel. They cannot find out any thing which represents its value, or which they can barter for it. It is inestimable. Wisdom is the gift of God alone, and it consists in the *fear of the Lord*, and in *departing from evil*. Therefore the wicked, however wealthy and prosperous, are fools and idiots; and Job himself, a man "that feareth God, and escheweth evil" (as God Himself had declared him to be, i. 1. 8), he is truly wise, and possesses a treasure which no human intelligence can discover, and which no human labour can procure, and which no earthly riches can parallel.

This is a truth which God revealed to Mankind at the beginning, and which all men need to learn; and which is very

necessary to be inculcated in the present age. Cp. below, on v. 28.

1. *Surely there is a vein for the silver*] Rather, *Because* (so *Sept.*) *there is a vein, or fountain* (Heb. *motsa*; literally, a place of issuing forth: see *Gesen.* 458) *for silver*.

The connexion is as follows:—*Wicked* men may seem to be wealthy in this world, and wealthy they often are, with regard to *earthly* riches. But the truth is, they are poor and miserable. *Because*, although, by their intelligence and labour, they may explore and rifle the mines of silver and gold, they cannot attain to the true wealth, which is the fear of God. Men by their industry and skill may discover the *fountain of silver*, and explore the *hiding-place of gold*; but no art of man can explore the origin of *Wisdom*, and work that *mine*, which contains inestimable wealth, far transcending all earthly treasure. It lies concealed in the mysteries of God; and He only can reveal it.

The only fountain and well-spring of Wisdom is God. Job says that man may dig mines, and invent arts and sciences, but he cannot find out Wisdom. In vain he explores the secrets of the earth, and dives to the abysses of the sea in search of Wisdom. It is the gift of God (*S. Dionys. Alexandrin.* and *Greg. Nazian.* in Cat. p. 431).

— *And a place for gold where they fine it*] Or, *for gold which they fine*, and smelt from its scoria. The gold and silver mines to which Job refers may have been in Egypt (*Diod. Sic.* iii. 12. Cp. *Joseph.*, B. J. vi. 9). The Ancient Egyptian gold-mines have lately been discovered in the *Bishari* desert by *Linant* and *Bonomi*. Or the mines mentioned by Job may have been in the Sinaitic Peninsula, at *Wady Nash*, or in the Idumæan mountains of *Gebal-es-sera*; or in Arabia *Petræa* (*S. Jerome*), or, perhaps, in Gilead; or in Æthiopia and Nubia, which means the *gold-land* (see *Delitzsch*, pp. 326, 327). The vast quantities of gold and silver, mentioned in the history of the Exodus and the erection of the Tabernacle, show that gold and silver mines were already worked then. See above, on Exod. xxxviii. 24. Cp. *Carey*, p. 464.

The sentiment here expressed is somewhat similar to that of *Cicero* (de Nat. Deorum, ii. 61), where he speaks of the triumphs of the human intellect, and of art: "nos æris, argenti, auri, venas penitus abditas invenimus, et ad usum aptas, et ad ornatum decoras;" and of the noble Chorus of *Sophocles*, Antigone, 331, *πολλὰ τὰ δεινὰ*, and *Horat.* i. Od. iii. 37, "Nil mortalibus arduum est."

2. *Iron is taken out of the earth* (or out of the dust), and *brass* (copper) *is molten out of the stone*] Or, *stone is molten* (into) *brass* (*Gesen.* 361; "lapides in æs solvuntur." *Plin.*, N. H. xxiv. 1; xxxvi. 27). There appear to have been copper mines in *Wady Mucattab*, in the Sinaitic Peninsula; and in Phanon, between Petra and Zoar; and iron was found in Lebanon, and in the "Iron Mountain," east of Jordan (*Josephus*, B. J. iv. 8. 2. *Delitzsch*, 328. Cp. above, on Deut. viii. 9). On the iron and copper mines of Egypt, see *Wilkinson*, quoted by *Carey*, 465.

3. *He setteth an end to darkness*] Man dispels darkness by his lamp in the mines.

And searcheth out all perfection :

The stones of darkness, and the shadow of death.

⁴ The flood breaketh out from the inhabitant ;

Even the waters forgotten of the foot :

They are dried up, they are gone away from men.

⁵ *As for the earth, out of it cometh bread :*

And under it is turned up as it were fire.

⁶ The stones of it *are* the place of sapphires :

And it hath || dust of gold.

|| Or, gold ore.

⁷ *There is a path which no fowl knoweth,*

And which the vulture's eye hath not seen :

⁸ The lion's whelps have not trodden it,

Nor the fierce lion passed by it.

|| Or, *flint*.

⁹ He putteth forth his hand upon the || rock ;

He overturneth the mountains by the roots.

¹⁰ He cutteth out rivers among the rocks ;

And his eye seeth every precious thing.

† Heb. *from weeping*.

¹¹ He bindeth the floods † from overflowing ;

And *the thing that is hid* bringeth he forth to light.

a ver. 20.
Eccles. 7. 24.

¹² ^a But where shall Wisdom be found ?

And where *is* the place of Understanding ?

b Prov. 3. 15

¹³ Man knoweth not the ^b price thereof ;

Neither is it found in the land of the living.

c ver. 22.
Rom. 11. 33, 34.

¹⁴ ^c The Depth saith, It *is* not in me :

— *searcheth out all perfection*] Rather, *searcheth out perfectly* (literally, *diggeth out, to every end, or extremity*) the stones of darkness (i. e. minerals), and the shadow of death.

⁴ *The flood breaketh out from the inhabitant*] Or rather, *Man cutteth a channel* (an adit, or shaft) away from the sojourner above ; or, he pierceth a mine-road far away from the dwellings of men (see *Gesen.* 543. *Ewald, Hirzel, Olshausen, Delitzsch*).

— *Even the waters forgotten of the foot, &c.*] Rather, *There, being forgotten of the foot, they* (the miners) *hang far from men, they swing*. He is describing the condition of the miners, who are forgotten by those who travel above them ; or who are forgotten even of their own feet, which they no longer use (cp. *Ps.* cxxxvii. 5), because they travel, as it were, in the air, where they hang suspended at their work in the mines. See *Vulgate* and *Targum*, which give some support to this interpretation, and especially *Schultens*, who quotes *Plin.*, N. H. xxxiii. 4 : “*Rupes inviae cæduntur . . . is qui cædit, funibus pendet ; pendent majore ex parte librant ; itur quæ insistentis vestigii hominis locus non est*” (cp. *Ewald, Carey, Hirzel, and Delitzsch*).

⁵ *As for the earth*] Men are not content with the bread that cometh out of the earth, they must needs rifle its entrails, and ransack them as fire does ; cp. *Plin.*, N. H. xxxiii. proem. ; “*Persequimur omnes telluris fibras ; imus in viscera ejus, et in sede manium opes quarimus, tanquam parum benigna fertilique quæqua calcatur.*”

⁶ *dust of gold*] Some apply this to the sapphires, or lapis lazuli, which is often streaked and veined with gold (*Plin.* xxxvii. 9. 38. *Theophrast.* p. 692, ed. *Schneider*) ; but it is more probable that it refers to the gold-fields themselves in which the ore is found in rude masses.

⁷ *There is a path which no fowl knoweth, and which the vulture's eye hath not seen*] That is, such is the boldness of Man's enterprise, and the triumph of his labour and art, that he is able to explore a path to which the wing of the eagle cannot soar, and to which the keen eye of the vulture, or hawk, has not pierced. But he is not able to attain, by any efforts of his own, to Divine Wisdom. On the birds here mentioned, *ait* (whence *Gr. ærds*) and *ayyah*, see *Gesen.* 622 and 36.

⁸ *The lion's whelps*] Literally, *sons of pride* (*Gesen.* 815).

⁹ *He putteth forth his hand upon the rock*] Man layeth his hand upon the rock, in order to split it asunder, and expose its contents, and he overturneth the mountains by the roots, in order to ransack their treasures.

Pliny describes the use of iron hammers and wedges in splitting and breaking through the rocks in the search of gold (xxxiii. 4. 21).

¹⁰ *He cutteth out rivers among the rocks*] What the use of these rivers or channels was (*Heb. yeorim, Gesen.* 326) has been questioned ; they may mean simply *ducts* in the mines ; or, literally, *water-courses*, such as are described by Pliny, for washing the ore. The former rendering is more probable. Man pierces the rocks with subterranean paths (like those in the catacombs), and there he descends and extracts every precious thing.

¹¹ *He bindeth the floods from overflowing*] Literally, *from weeping* ; he binds up the eyes of the weeping waters (the word *ayin* means *fountain, and eye*) in the mines, from discharging their floods on his subterranean paths, and marring his works.

¹² *But where shall Wisdom be found ?*] Man may achieve all these marvellous triumphs over the material world by mechanical skill and labour ; but he cannot by any effort of his own discover and attain true Wisdom, which is infinitely more precious than all the treasures that can be acquired by rifling the recesses of the earth for gold, silver, and jewels.

¹³ *Man knoweth not the price thereof*] Is not cognizant of any thing which represents the value of wisdom, or which he can offer in exchange for it.

¹⁴ *It is not in me*] The depths of the earth and the sea are personified ; they reply to man's inquiries, and make an honest confession, and say, “Ye may enrich yourselves with what is costly in us ; ye may find gold and jewels in us, but not wisdom.”

True Wisdom consists in the fear of God (v. 28), and is only to be found in CHRIST, and in His Gospel (see on v. 28) ; and therefore these words of Job are to be completed by the words of God, speaking by the Hebrew Lawgiver (see *Deut.* xxx. 11—14) : “The commandment which I command thee is not hidden from thee, neither is it afar off. It is not in

And the Sea saith, *It is not with me.*

15 † It ^d cannot be gotten for gold,
Neither shall silver be weighed *for* the price thereof.

† Heb. *Fine gold shall not be given for it.*
d Prov. 3. 13, 14,
15. & 8. 10, 11,
19. & 16. 16.

16 It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it :
And the exchange of it *shall not be for* || jewels of fine gold.

|| Or, *vessels of fine gold.*
|| Or, *Ramoth.*

18 No mention shall be made of || coral, or of pearls :
For the price of Wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

20 * Whence then cometh Wisdom ?
And where *is* the place of Understanding ?

e ver. 12.

21 Seeing it is hid from the eyes of all living,
And kept close from the fowls of the || air.

|| Or, *heaven.*

22 † Destruction and Death say,
We have heard the fame thereof with our ears.

f ver. 14.

23 God understandeth the way thereof,
And he knoweth the place thereof.

24 For he looketh to the ends of the earth,
And ^e seeth under the whole heaven ;

g Prov. 15. 3.

25 ^h To make the weight for the winds ;
And he weigheth the waters by measure.

h Ps. 135. 7

26 When he ⁱ made a decree for the rain,
And a way for the lightning of the thunder,

i ch. 38. 25.

27 Then did he see it, and || declare it ;
He prepared it, yea, and searched it out ;

|| Or, *number it*

28 And unto man he said,

heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us ? . . . Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may *hear it, and do it* ? But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest *do it* ;” and by the Evangelical declaration of the Apostle, “The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven, . . . or, Who shall descend into the deep ? . . . But what saith it ? The Word is nigh thee, even in thy mouth, and in thy heart : that is, the Word of faith, which we preach” (Rom. x. 6—8). *To hear and do the Word, that is Wisdom.* Cp. v. 28.

15. *gold*] Heb. *segor*; literally, *shut up*. See 1 Kings vi. 20; vii. 49; x. 21. 2 Chron. iv. 20; ix. 20.

16. *gold*] Heb. *celhem*, what is *hidden* : see xxxi. 24.
— *onyx*] Heb. *shoham*. See Gen. ii. 12; and on Exod. xxviii. 20.

17. *crystal*] Heb. *zecucith*; probably *glass*, from *zacac*, *to be pure* (Gesen. 244). The ancient Egyptians excelled in the manufacture of glass, by which they successfully imitated the most precious jewels. “They had the secret of introducing gold between layers of glass; and in their bottles a gold band alternates in a series of blue, green, and other colours.” See *Wilkinson*, quoted by *Carey*, 467.

18. *coral*] Heb. *ramoth* (literally, *high things*). Cp. Ezek. xxvii. 16. *Gesen.* 751.

— *pearls*] Heb. *gabish*; literally, *ice*, which seems to point to *crystal* (Gesen. 154). It may be *mother of pearl* (*Carey*).

— *rubies*] Heb. *peninim*. See Prov. iii. 15; viii. 11; xx. 15. *Gesen.* 682, who inclines to render it *coral*; and so *Delitzsch*, p. 338, who supposes *ramoth* to signify *pearls*. The

passage in Lam. iv. 7, may refer to pearls of a ruddy tinge (*Carey*. Cp. *Plin.* ix. 5: “*Mirror margaritas quasdam sole rubescere . . . ut corpus humanum*”).

19. *topaz*] Heb. *pitedah*. See above, Exod. xxviii. 17. Cp. *Plin.* xxvii. 32.

21. *Seeing it is hid*] Like a fair virgin (*almah*) veiled from human eye : see *Schultens*.

25. *To make the weight*] *In making the balance.* Job is looking back to the time of creation; and he declares that though the winds, and clouds, and waters may seem to be agitated, and to move capriciously, and at random, yet every movement of theirs is balanced in the scales of God’s omnipotence. Cp. below, xxxvii. 16, “The balancings of the clouds.”

28. *unto man he said*] Literally, *unto the man*; Heb. *ha-Adam, the Adam*. May not God have even said this to Adam himself? Cp. xxxi. 33; and *Carey*, p. 339, who says, “This divine precept was probably delivered before the Fall; and it is the object of the Gospel to establish its sanction;” and so *Professor Lee*, “This alludes to the intercourse which God had with our first parents” (Gen. i. 28), “and contains a summary of the religious knowledge imparted to them. The wisdom realized by the *fear of God* is contrasted with that vain *knowledge*, which was the source of human misery in the fall of man.” See Gen. i. 29; ii. 16; iii. 9. 17.

The description therefore of Wisdom which follows, concerns *man*, and his duties and destiny. The wisdom of which Job speaks is *moral wisdom*, which is an emanation from that highest wisdom, which dwells in God Himself, and is grounded on His Divine attributes and perfections; and all other knowledge, however successful it may be in its conquests over the material world, is not true wisdom; but if it

k Deut. 4. 6.
Ps. 111. 10.
Prov. 1. 7. &
9. 10.
Eccles. 12. 13.

Behold, ^k the fear of the Lord, that is Wisdom;
And to depart from evil is Understanding.

† Heb. added to
take up.

XXIX. ¹ Moreover Job † continued his parable, and said,

a See ch. 7. 3.

² Oh that I were ^a as in months past!

As in the days when God preserved me;

b ch. 18. 6.
|| Or, lamp.
Ps. 18. 28.

³ ^b When his || candle shined upon my head,
And when by his light I walked through darkness;

c Ps. 25. 14.

⁴ As I was in the days of my youth,
When ^c the secret of God was upon my tabernacle;

⁵ When the Almighty was yet with me,
When my children were about me;

d Gen. 49. 11.
Deut. 32. 13. &
33. 24.
ch. 20. 17.
e Ps. 81. 16.
† Heb. with me.

⁶ When ^d I washed my steps with butter,
And ^e the rock poured † me out rivers of oil!

⁷ When I went out to the gate through the city,
When I prepared my seat in the street:

⁸ The young men saw me, and hid themselves:
And the aged arose, and stood up.

f ch. 21. 5.

⁹ The princes refrained talking,
And ^f laid their hand on their mouth.

be separated from the fear of God, is no other than a part of that unsanctified knowledge, the desire of which led to the Fall of Man, and brought woe and death into the world.

— *the fear of the Lord, that is Wisdom*] The fear of the Lord, *Adonai*, the Maker and Governor of the whole Creation (see Ps. viii.), that is wisdom: not the glorification of secondary causes, which is not wisdom, but folly. This is the glorious climax of this magnificent description of true Wisdom,—a description which is fraught with salutary instruction at all times, especially in an age like the present, which is too prone to idolize knowledge as if it were wisdom, and to extol instruction as if it were education. We have been enabled by the great Creator to achieve triumphs of unprecedented magnificence over the material world, and therefore we are under strong temptations to exult in the results of physical science, and mechanical enterprise and skill, and to forget the claims of that higher Wisdom, which is the gift of God, and which consists in “the fear of God, and in departing from evil,” and which leads to the achievement of far nobler conquests, and to the attainment of far higher glory, and to the fruition of far greater felicity, than any thing that the “eye hath seen, or the ear heard, or than hath entered into the heart of man” to conceive (1 Cor. ii. 9). This highest wisdom is to be had only in CHRIST: “In Him are all treasures of wisdom” (Col. ii. 3). He is “the wisdom of God” (1 Cor. i. 30). God hides the mysteries of wisdom from the proud, who think themselves “wise and prudent” (Luke x. 21); and gives “the riches of the wisdom and knowledge of God” (Rom. xi. 33) to those who seek it humbly, as little children, in Christ (Matt. xi. 25. James i. 5). Cp. Ps. xxv. 8. 13. *S. Ambrose*, de Interpell. Job i. 9, says, “No one can know wisdom without God; for no one knoweth the Son but the Father, and no one knoweth the Father but the Son, and he to whomsoever the Son will reveal Him (Matt. xi. 27).” *S. Augustine*, Enchirid. de Fide, c. 1; and de Spiritu et Litera, c. 18.

JOB'S PAST LIFE.

CH. XXIX. 1. *Moreover Job continued his parable*] Probably Job had paused for a while to give his friends an opportunity of reply; but as they made no answer, he continued his speech. The same formula is introduced below, in the speeches of Elihu to Job himself, for a similar reason. See xxxiv. 1, “Furthermore Elihu answered;” xxxv. 1, “Elihu spake moreover;” xxxvi. 1, “Elihu also proceeded.”

The word *parable* here is an intimation, that Job was speaking of deep mysteries (*S. Gregory*).

3. *When his candle (or lamp) shined upon my head*] The

Easterns, when they sleep, have lamps hanging near their beds, and often over their heads (*Kitto*, p. 199. Cp. above, xviii. 5). Job speaks of his own prosperity as a time when God's lamp shed its genial lustre over his head.

4. *my youth*] Rather, *my ripeness*, or maturity, the harvest-time of my life, the season of fruit-gathering. See *Gesen.* 307; and so *Schultens* and *Delitzsch*. Cp. *Ecclus.* xxxiii. 16. Job is thence led by a natural transition to speak of abundance of oil (v. 6).

— *the secret of God*] Literally, *the cushion*, in an Eastern divan; hence also the society, conference, and deliberation (*Gesen.* 580; *Kitto*, 201. Cp. Ps. lv. 15. Prov. iii. 32). The meaning is, when it seemed that God Himself vouchsafed in His love to be my guest, and to sit as a visitor in my tent. Does he not refer to the history of the Patriarch Abraham, “the friend of God,” entertaining the LORD in his tent? See above, on Gen. xviii. 1, 2. Cp. Ps. xxv. 14: “The secret of the Lord is with them that fear Him;” and see John xiv. 23. Rev. iii. 20.

5. *my children*] Literally, *my young men*.

6. *When I washed my steps with butter—oil*] When my path was easy and pleasant, without any roughness, and when all things, even the hard rocks about me, flowed with abundance. Cp. *Deut.* xxxii. 13. Ps. lxxxi. 16; *civ.* 15. Olives flourish in stony soils (*Virgil*, *Georg.* ii. 179—181). It might well be said that the rock flowed with oil.

May not there be a reference here to the miracle of the smitten rock in the wilderness, when the water gushed forth from it, and flowed in dry places? (*Exod.* xvii. 5. Ps. lxxviii. 15. 20.)

7. *When I went out to the gate*] Job, having described the comforts and joys of his home, in the bosom of his family (vv. 2—6), now proceeds to speak of the veneration with which he was regarded when he went forth from his doors into the city.

— *to the gate*] The place of assembly (*Gen.* xxiii. 18. *Ruth* iv. 1. *Neh.* viii. 1. 3. 16).

— *through the city*] Rather, *up to the city*. Job's city, as usual in the East, was on a hill.

It has been supposed by some (e.g. *Lee* and *Carey*), that the Hebrew word here rendered city (*kareth*) does not mean city, but bench (cp. *Exod.* xxvi. 15; xxxvi. 20. *Ezek.* xxvii. 6), i.e. the seat of the elders; but the received translation seems to be best, and is confirmed by such names of cities as *Carthago*, *Cirta*, &c., Heb. *Kartan* (*Josh.* xxi. 32. Cp. *Gesen.* 746).

— *the street*] The broad place, or square: cp. v. 4.

9. *laid their hand on their mouth*] Cp. xxi. 5. *Prov.* xxx. 32.

- ¹⁰ † The nobles held their peace,
And their ⁵ tongue cleaved to the roof of their mouth.
- ¹¹ When the ear heard *me*, then it blessed me;
And when the eye saw *me*, it gave witness to me;
- ¹² Because ^h I delivered the poor that cried,
And the fatherless, and *him that had none* to help him.
- ¹³ The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
- ¹⁴ ⁱ I put on righteousness, and it clothed me:
My judgment *was* as a robe and a diadem.
- ¹⁵ I was ^k eyes to the blind,
And feet *was* I to the lame.
- ¹⁶ I *was* a father to the poor:
And ^l the cause *which* I knew not I searched out.
- ¹⁷ And I brake ^m † the jaws of the wicked,
And † plucked the spoil out of his teeth.
- ¹⁸ Then I said, ⁿ I shall die in my nest,
And I shall multiply *my* days as the sand.
- ¹⁹ ^o My root *was* † spread out ^p by the waters,
And the dew lay all night upon my branch.
- ²⁰ My glory *was* † fresh in me,
And ^q my bow *was* † renewed in my hand.
- ²¹ Unto me *men* gave ear, and waited,
And kept silence at my counsel.
- ²² After my words they spake not again;
And my speech dropped upon them.
- ²³ And they waited for me as for the rain;
And they opened their mouth wide *as for* ^r the latter rain.
- ²⁴ If I laughed on them, they believed *it* not;
And the light of my countenance they cast not down.

† Heb. *the voice of the nobles was hid.*
g Ps. 137. 6.

h Ps. 72. 12.
Prov. 21. 13. &
24. 11.

i Deut. 24. 13.
Ps. 132. 9.
Isa. 59. 17. &
61. 10.
Eph. 6. 14, &c.
1 Thess. 5. 8.
k Num. 10. 31.

l Prov. 29. 7.

m Ps. 58. 6.
Prov. 30. 14.
† Heb. *the jaw-teeth, or, the grinders.*
† Heb. *cast.*
n Ps. 30. 6.

o ch. 18. 16.
† Heb. *opened.*
p Ps. 1. 3.
Jer. 17. 8.

† Heb. *new.*

q Gen. 49. 24.
† Heb. *changed*

r Zech. 10. 1.

14. *I put on righteousness, and it clothed me*] Rather, and it clothed itself with me. Righteousness was as a robe to me, and I was as a robe to it. I put it on, and it put me on; it identified itself with me. See above, note on Judg. vi. 34. *Gesen.*, under the word *labash*, p. 430, and *Delitzsch* here.

— *diadem*] Or *turban* (Heb. *tsaniph*, from *tsanaph*, to bind round: *Gesen.* 713).

On this verse, see the Sermon of *Bp. Sanderson*, ad Magistratum, preached at the Sessions at Grantham, 11th June, 1623, vol. ii. pp. 171—209, which is an excellent commentary upon it, and on the life of Job, as exemplary to persons in high station, especially to Magistrates, and other secular Rulers.

How different was Job's language concerning himself, when he was brought to repentance, and was penitent and self-abased! He no longer gloried in *his own righteousness*, but repented and abhorred himself in dust and ashes. See below, xlii. 3—6.

16. *the cause which I knew not*] Rather, *the cause* of one whom *I knew not*; even of those who were entire strangers to me, and were obscure and unknown persons; even *their cause* I searched out, and maintained it, if it were right.

18. *And I shall multiply my days as the sand*] This is the interpretation of *Targum, Syriac, and Arabic*, and is approved by *Gesen.* 265, under the word *chól*, and is not disapproved by *Fuerst*, p. 426; and so *Montanus, Pagnini, Munster, Junius, Tremellius, Schultens, Umbreit, Vaihinger, Hahn, Lee, Carey, Berkholtz.* Cp. Gen. xxii. 17. Ps. cxxxix. 18.

The *Sept.* has *phœnix*, meaning the palm-tree (as in *Fulg.* Cp. Ps. xcii. 13; and above, on xiv. 9); thence some Hebrew Interpreters (*Talmud, Sanhedr.* p. 108. *S. Jarchi, Buxtorf, Lex Talmud.* p. 720) have broached the notion that the bird called the *phœnix* is here meant (on which see *Herod.* ii. 73. *Plin.*, N. H. x. 2. *Tacit.*, Annal. vi. 28. *Ovid*, Metam. xv. 391;

and among Christian Writers, *Clem. Rom.* c. 25; *Tertullian*, de Resur. § 13; *Apol.* v. 7. *S. Cyril*, Cat. xviii. *Epiphanius*, in Ancorat. § 84. *Wilkinson*, Egypt, Plate 30. *A. Lepsius*, Chronol. Egypt. p. 170).

This notion has been adopted by many modern Interpreters, *Rosenmüller, Hävernick* (Einleit. 335), *Ewald, Hürzel, Delitzsch*, and so *Davidson* (Intr. ii. 187. 232), who supposes that Job refers to the legend of the Phœnix, and who argues that this is a proof against the plenary inspiration of the Book in which Job's *speech* is recorded. But whatever may be thought of the opinion (which is very questionable) that Job refers to an Egyptian legend in this passage, the authority of the Book, in which his words are reported, is not affected thereby, any more than it is by the report of the speeches of the Tempter; or than the inspiration of St. Paul's Epistles is affected by his quotations from heathen Poets, Menander and Epimenides. See below, on 1 Cor. xv. 33. Titus i. 12; and on Acts xvii. 28. Jude 14.

On the whole, the translation of this passage in the Authorized Version appears to be the most satisfactory.

19. *was spread—lay*] Rather, in the future tense, *will spread, and will lodge*, and so the other verbs in v. 20.

— *by the waters*] Job probably refers to the palm-tree. Cp. xiv. 9.

23. *latter rain*] Which falls in March and April, just before the harvest. See Deut. xi. 14. James v. 7.

24. *If I laughed on them, they believed it not*] It was too good to be true (cp. ix. 16. So *Sept., Vulg., Arabic, Syriac*). Others render these words, *I smiled upon them* (when) *they had no confidence* (see iv. 18; xv. 15. 31; xxiv. 22; xxxix. 12), and *the light of my countenance they were not able to let fall*; I preserved a serene countenance in public debates and difficul-

²⁵ I chose out their way, and sat chief,
And dwelt as a king in the army,
As one *that* comforteth the mourners.

† Heb. of fewer days than I.

XXX. ¹ But now *they that are* † younger than I have me in derision,
Whose fathers I would have disdained to have set with the dogs of my flock.

² Yea, whereto *might* the strength of their hands *profit* me,
In whom old age was perished?

‖ Or, dark as the night.

† Heb. yster-night.

³ For want and famine *they were* ‖ solitary;
Fleeing into the wilderness † in former time desolate and waste.

⁴ Who cut up mallows by the bushes,
And juniper roots *for* their meat.

⁵ They were driven forth from among *men*,
(They cried after them as *after* a thief;)

⁶ To dwell in the cliffs of the valleys,
In † caves of the earth, and in the rocks.

† Heb. holes.

⁷ Among the bushes they brayed;
Under the nettles they were gathered together.

⁸ *They were* children of fools,
Yea, children of † base men:
They were viler than the earth.

† Heb. men of no name.

a ch. 17. 6.
Ps. 35. 15. &
69. 12.
Lam. 3. 14, 63.

⁹ ^a And now am I their song,
Yea, I am their byword.

¹⁰ They abhor me, they flee far from me,
† And spare not ^b to spit in my face.

† Heb. and withhold not spittle from my face.
b Num. 12. 14.
Deut. 25. 9.
Isa. 50. 6.
Matt. 26. 67. &
27. 30.

¹¹ Because he ^c hath loosed my cord, and afflicted me,
They have also let loose the bridle before me.

c See ch. 12. 18.

ties, and thus I inspired hope in other men, when they were disposed to abandon all hope, and to sink into despair, and to make others despond also.

Perhaps the first member of the sentence may be understood interrogatively, *If I smiled upon them, were they not confident?* Did I not inspire them with confidence, even by a smile? And this confidence was permanent; *for they were not able to make the light of my countenance fall.* I retained my serenity unsullied and unruffled.

²⁵ *And dwelt as a king*] *I spread my tent* like a royal pavilion, overtopping other tents grouped around me, like an Oriental Chieftain, surrounded by the troops of his tribe (*Schultens*).

JOB'S PRESENT CONDITION.

CH. XXX. 1. *the dogs*] Who were regarded as unclean. Cp. Deut. xxiii. 18. 1 Sam. xvii. 43; xxiv. 14.

² *whereto might the strength of their hands profit me*] These worthless persons, not so profitable as sheep-dogs, what service could they render me,—they, *in whom ripe age* (Heb. *celach*, see *Gesen.* 399) *has perished*, being exhausted by their vices, even while they were young?

³ *solitary*] Lean, emaciated (*Gesen.* 173, under the word *galmud*).

— *Fleeing into the wilderness*] Rather, *gnawing the wilderness*, in their misery and starvation. Cp. v. 17, and *Gesen.* 656; and above, xxiv. 5; and *Schultens* and *Delitzsch* here.

— *in former time desolate and waste*] Rather, *darkness* (Heb. *emesh*. *Gesen.* 62) *of the wilderness and waste*.

⁴ *mallows*] *Purslain*. The Hebrew *malluach*, from *malah*, *salt*, the Greek and Latin *halimus*, so called from its saline taste (*Gesen.* 476). This herb is still used as a pot-herb in the East (*Dr. Thomson*, L. and B., pp. 341 and 610).

— *juniper*] *Broom*: see above, on 1 Kings xix. 14, and *Dr. Thomson* (L. and B., p. 610), who supposes that the roots of the *retem*, which are too bitter for food, were used to kindle the fire in which the mallows were boiled, “as relish for their dry

bread.” But it is more probable that they, of whom Job speaks, were reduced to feed upon it (so *Sept.*, *Vulg.*, *Targum*, *Delitzsch*).

⁶ *in the cliffs of the valleys*] *Lit. in the horror of the glens* (*Gesen.* 654).

⁷ *they brayed*] Like wild asses when hungry. Cp. vi. 5, where the same word, *nahak* (*neigh*), is used; and see the description of the destitute poor compared to wild asses in xxiv. 5; and the words here, *they were gathered together*, confirms this interpretation. See on xxiv. 5.

⁸ *viler than the earth*] Rather, *driven forth with scourging from the land*] (*Schultens*, *Gesen.* 549, under the word *nacah*.) Cp. the strong phrase in Lev. xviii. 25; and see Ps. xxxv. 15.

⁹ *am I their song—byword*] Cp. xvii. 6. Ps. lxi. 12.

¹⁰ *to spit*] Here is another point of resemblance between Job and the suffering Messiah (Isa. l. 6. Matt. xxvi. 67; xxvii. 30. Mark xiv. 65; xv. 19. Luke xviii. 32).

¹¹ *Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me*] Or, *for he* (the scoffer) *hath loosed my cord* (Heb. *yether*, something hanging over, rendered excellency in iv. 21, remnant in xxii. 20, string or cord in Judg. xvi. 7, 8, 9, and bowstring in Ps. xi. 2). The phrase is supposed by some to mean, *he hath loosed the bridle of respect* which I imposed upon him (see *Gesen.* 387), or *my girdle* (*Fuerst*, 626), or that which binds soul and body together (*Delitzsch*); or, he hath loosed his bowstring upon me (*Ewald*, *Hahn*, and others), and humbled me.

The next words have been rendered by some, *he hath hung a bridle over my face*. The word rendered *bridle*, is *resen* (see xli. 13. Ps. xxxii. 9. Isa. xxx. 28), and the phrase is rendered by *Gesen.* 772, and others, *he hath cast off the bridle before my face*; he uses unbridled licence before me, and so *Fuerst*, 1304, and so *Hirzel*, *Olshausen*, and others.

Perhaps, however, the sense may rather be as follows: *Because He* (God), “Who poureth contempt upon princes” (see above, xii. 18. 21), *hath loosed my cord* (probably, in the same sense as the words by which the humiliation of Kings is described in xii. 18); therefore they (the scoffers) have *loosed their*

- 12 Upon my right hand rise the youth ;
They push away my feet,
And ^d they raise up against me the ways of their destruction.
- 13 They mar my path,
They set forward my calamity,
They have no helper.
- 14 They came upon me as a wide breaking in of waters
In the desolation they rolled themselves upon me.
- 15 Terrors are turned upon me :
They pursue † my soul as the wind :
And my welfare passeth away as a cloud.
- 16 * And now my soul is poured out upon me ;
The days of affliction have taken hold upon me.
- 17 My bones are pierced in me in the night season :
And my sinews take no rest.
- 18 By the great force of my disease is my garment changed
It bindeth me about as the collar of my coat.
- 19 He hath cast me into the mire,
And I am become like dust and ashes.
- 20 I cry unto thee, and thou dost not hear me
I stand up, and thou regardest me not.
- 21 Thou art † become cruel to me :
With † thy strong hand thou opposest thyself against me.
- 22 Thou liftest me up to the wind ;
Thou causest me to ride upon it, and dissolvest my || substance.
- 23 For I know that thou wilt bring me to death,
And to the house † appointed for all living.
- 24 Howbeit he will not stretch out his hand to the † grave,
Though they cry in his destruction.

d ch. 19. 12.

† Heb. my principal one.

e Ps. 42. 4.

† Heb. turned to be cruel.
† Heb. the strength of thy hand.

|| Or, wisdom.

f Heb. 9. 27.

† Heb. heap.

bridle of respect for me, and speak contumelious words with an unbridled mouth against me.

12. the youth] Heb. *pirchach*, a contemptuous term ; literally, the offspring of cattle (*Gesen*. 689), "the brats."
— they raise up against me the ways] As if they would besiege me. See xix. 12.

13. They mar my path] They not only raise up ways, by which to attack me, and to break through my walls, as if I were a besieged city, but they destroy my roads, by which I have egress and regress. Cp. xvi. 14, "breach upon breach." The metaphor is a military one.

— They set forward my calamity] They build up for my ruin.

— They have no helper] An Arabic proverb for the vilest persons (*Schultens*). Even the helpless are able to oppress me ; such is my helplessness.

14. of waters] These words, not in the original, would be better omitted. Job continues his comparison of himself to a battered fortress. See v. 12 ; and xvi. 14.

— In the desolation] Rather, with a crash, or a crushing storm : see *Gesen*. 707.

15. my soul] My honour, my former noble condition (*Gesen*. 535). Cp. Ps. vii. 5, "Lay mine honour in the dust."

16. my soul] The receptacle of my affections is poured out, like a vessel, in tears. Cp. Lam. ii. 11. 19, and on Ps. xxii. 20.

17. My bones are pierced] Or it may be rendered the night (which never sleeps, but which is the season of sleep to others) pierces my bones. Cp. iii. 3. *Delitzsch*. The season of repose is to me a source of anguish. This rendering seems to be confirmed by what follows.

— my sinews] Rather, the pains that gnaw me (*Schultens*, *Hirzel*, *Delitzsch*, *Gesen*. 656).

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18. is my garment changed] Not only is my body marred and disfigured, but the very dress, which enfolded me, has altered its form, and is disfigured. The mantle, which once flowed gracefully in large folds about me, with the free motion of my limbs, now hangs over me, and binds close my palsied frame, as if I were a living skeleton. As to the verb here used, *chaphas* in *hith-pael*, to disguise oneself, see 1 Sam. xxviii. 8. 1 Kings xx. 38 ; xxii. 30. *Gesen*. 297.

— the collar] Literally, the mouth of the vest, which fitted close to the neck. My whole robe collars me around. Cp. Ps. cxxxiii. 2.

20. thou regardest me not] Or, thou scowlest at me in rage. Cp. xvi. 9 (*Hirzel*, *Delitzsch*). The word "not" is not in the original. The verb here used is the *hith-polel* of bin, to consider. Perhaps it may rather mean, Thou lookest with unconcern on my pains ; they are only a spectacle to gaze at, not an object of pity, to help. Cp. xxxi. 1 ; and Ps. xxxv. 17, "How long wilt Thou look upon this ?"

21. Thou art become cruel to me] Such language as this in the mouth of Job provoked the just censure of Elihu (xxxiii. 10).

22. Thou liftest me up to the wind] As a "ludibrium ventis" (*Horat.*), an ἀθέριον κινύματα. See *Blomfield*, on *Æschyl.* *Prom. Vinet*. 163.

— and dissolvest my substance] Or rather (according to the *celhib*), thou destroyest me with a storm, with the furious roar of the tempest (Heb. *teshuah*). Compare the use of the word in the plural (*teshuoth*), below, xxxvi. 29 ; xxxix. 7 ; and Isa. xxii. 2 ; and see *Ewald*, *Hirzel*, *Delitzsch*.

24. Howbeit he will not stretch out his hand to the grave, though they cry in his destruction] On this difficult verse (of which there are no less than eighteen different interpretations

F

g Ps. 35. 13, 14.
Rom. 12. 15.
† Heb. *for him*
that was hard of
day?
h Jer. 8. 15.

25 ^g Did not I weep † for him that was in trouble?
Was *not* my soul grieved for the poor?
26 ^h When I looked for good, then evil came *unto me*:
And when I waited for light, there came darkness.

27 My bowels boiled, and rested not:
The days of affliction prevented me.

i Ps. 38. 6. &
42. 9. & 43. 2.

28 ⁱ I went mourning without the sun:
I stood up, *and* I cried in the congregation.

k Ps. 102. 6.
Micah 1. 8.
|| Or, *ostriches*.

29 ^k I am a brother to dragons,
And a companion to || owls.

l Ps. 119. 83.
Lam. 4. 8. &
5. 10.
m Ps. 102. 3.

30 ^l My skin is black upon me,
And ^m my bones are burned with heat.

31 My harp also is *turned* to mourning,
And my organ into the voice of them that weep.

a Matt. 5. 28.

XXXI. ¹ I made a covenant with mine ^a eyes;
Why then should I think upon a maid?

recounted by *Schultens*) it may be best to refer for a commentary to the saddest of all the Psalms, the eighty-eighth, which seems to be grounded on the words of Job in this and other places. See Ps. lxxxviii. 10—13: "Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave, or Thy faithfulness in destruction? Shall Thy wonders be known in the dark, and Thy righteousness in the land of forgetfulness? But unto Thee have I cried, O Lord." The sense seems to be, *But only will He* (God) *not stretch out His hand* (to help: see Prov. xxxi. 20. Hab. iii. 10) *upon me, who am like a desolation, or a ruin?* Will he not have pity on such as I am, and am about to be? (literally, *a heap*: see the words in Ps. lxxix. 1. Jer. xxvi. 18. Micah i. 6; iii. 12; and *Fuerst*, 1039.) *And will not crying* (see Isa. xxii. 5. *Gesen*. 811) *therefore* (reach Him) *in His destruction of me?* See the word *pid*, here used, in xxxi. 29; and Prov. xxiv. 22. Cp. the *Arabic* and *Syriac* Version here. As to the use of the words *la-hen*, here rendered *therefore*, see Ruth i. 13. Dan. ii. 6; iv. 24.

This interpretation seems to be confirmed by what follows: "Did not I weep for him that was in trouble?" Will not, therefore, somewhat of the same compassion be showed to me by the Almighty now, when I am reduced to desolation?

27. *boiled*] Or rather, *boil*: he is describing his present anguish.

28. *I went mourning*] *I go in blackness* (cp. viii. 11; xvi. 15); rather, *in mourning*, or in consequence of my disease.

29. *dragons*] Probably *jackals*, Heb. *tannim*, the plural of *tan*. See *Gesen*. 868. See Ps. xlv. 19. Isa. xiii. 22; xxxiv. 13; xliii. 20. Jer. ix. 11; x. 22; xlix. 33. Lam. iv. 3, all which places relate to the desolate waste which the *tannim* frequent. In Micah i. 8, is a reference to their wailing.

The singular *tannim* (plural *tanninim*) is not to be confounded with this word. That word is rendered *serpent* in our Version, in Exod. vii. 9, a *dragon*, in Deut. xxxii. 33. Neh. ii. 13, and in other places a *whale*, in Gen. i. 21; above, in vii. 12: see *Gesen*. 869.

Shakspeare, who owes so much of his imagery to the Bible, has adopted this comparison (according to our Version) in *Coriolanus* (Act iv. Sc. i.):—

"My mother, you wot well,

My hazards still have been your solace; and
Believe't not lightly (*though I go alone*
Like to a lonely dragon, that his fen
Makes fear'd, and talk'd of more than seen) your son
Will, or exceed the common, or be caught
With cautelous baits and practice."

— *owls*] Literally, *to the daughters of the she-ostrich*, Heb. *yaanah*, which occurs in Lev. xi. 16. Deut. xiv. 15. Isa. xiii. 21; xxxiv. 13; xliii. 20. Jer. l. 39. Micah i. 8, where the lamentable wail of the bird is described. In all these places it is rendered *owl* in our Version; but it ought to be translated *ostrich*: see *Gesen*. 356. The doleful cries

of the ostrich moaning, as if "in the greatest agonies," are described by *Shaw* (ii. 384), and other travellers: cp. *Carey*, 343. The other name of the ostriches, *renanim* (below, xxxix. 13), from *ranan*, and *ranah*, to *wail*, to screech, points to the same thing. See *Fuerst*, 585. *Gesen*. 771. Cp. *Bochart*, Hieron. ii. 227; B. D. ii. 649.

30. *upon me*] Or, *from me*: it peels off from me in black flakes.

— *heat*] *Drought*.

31. *my organ*] My pipe is changed to a dirge. See xxi. 12.

JOB'S PROTESTATION OF HIS INTEGRITY IN THE DISCHARGE OF DUTIES TO GOD AND MAN.

Ch. XXXI.] It is to be remembered, that Job's protestation of his integrity was not a spontaneous act, but was extorted from him by the aspersions of his friends. It may be compared with St. Paul's vindication of himself from the calumnies of his enemies. See 2 Cor. xi. xii.

In this interesting view of moral duties, as practised in patriarchal times, by this holy servant of God, even the *thoughts* and *desires* of the heart are not unnoticed. See v. 1.

But in examining Job's invoice of his own virtues, we may note the *absence* of that grace, which a contemplation of a man's own virtues may sometimes check, and which, as yet, was deficient in Job, and which God graciously supplied to him, by means of his afflictions—namely, the *grace of humility*, and the *grace of ascribing* all good works to *God's grace*.

Here is the difference between Job and St. Paul. The Apostle says, "I laboured more abundantly than they all, *yet not I*, but the *grace of God which was with me*" (1 Cor. xv. 10. Cp. 2 Cor. iii. 5. Phil. ii. 13). St. Paul ascribes all his virtues to God. "He that glorieth, let him glory *in the Lord*" (2 Cor. x. 17, 18; xii. 11).

Job had not as yet been brought to this point. "In rectè factis" (says *Augustine*) "cavenda est superbia." Job needed this caution; and it was God's merciful purpose to wean him from all spiritual pride and egotistical vain-glory and self-reliance, and to give him the grace of humility, and trust in God alone, by means of his afflictions. Observe the very pertinent remark of Elihu to Job (below, xxxiii. 17. 19), "God chastens man with pain, in order that he may hide *pride* from him."

This was done effectually for Job. He was brought by the salutary discipline of affliction, and by the expostulations of Elihu and of the Almighty Himself, to renounce all self-complacency, and to say, "I abhor myself, and repent in dust and ashes" (xlii. 6).

1. *I made a covenant with mine eyes*] A covenant which they should not transgress by roving concupiscence.

— *Why then should I think upon*] Why should I look upon? (Matt. v. 28.) Job was not an Israelite, but a Gentile, and yet he knew that fornication was a sin, and shunned and detested it, as contrary to God's primeval legislation; and his words here are a protest against the licentiousness of heathen nations in this

- ² For what ^b portion of God *is there* from above?
And *what* inheritance of the Almighty from on high?
- ³ *Is* not destruction to the wicked?
And a strange *punishment* to the workers of iniquity?
- ⁴ ^c Doth not he see my ways,
And count all my steps?
- ⁵ If I have walked with vanity,
Or if my foot hath hasted to deceit;
- ⁶ † Let me be weighed in an even balance,
That God may know mine integrity.
- ⁷ If my step hath turned out of the way,
And ^d mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands;
- ⁸ *Then* ^e let me sow, and let another eat;
Yea, let my offspring be rooted out.
- ⁹ If mine heart have been deceived by a woman,
Or *if* I have laid wait at my neighbour's door;
- ¹⁰ *Then* let my wife grind unto ^f another,
And let others bow down upon her.
- ¹¹ For this *is* an heinous crime;
Yea, ^g it *is* an iniquity *to be punished by* the judges.
- ¹² For it *is* a fire *that* consumeth to destruction,
And would root out all mine increase.
- ¹³ If I did despise the cause of my manservant or of my maidservant,
When they contended with me;
- ¹⁴ What then shall I do when ^h God riseth up?
And when he visiteth, what shall I answer him?
- ¹⁵ ⁱ Did not he that made me in the womb make him?
And || did not one fashion us in the womb?
- ¹⁶ If I have withheld the poor from *their* desire,
Or have caused the eyes of the widow to fail;
- ¹⁷ Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;

b ch. 20. 29. &
27. 13.

c 2 Chron. 16. 9.
ch. 34. 21.
Prov. 5. 21. &
15. 3.
Jer. 32. 19.

† Heb. *Let him
weigh me in
balances of
justice.*

d See Num. 15.
39.
Eccles. 11. 9.
Ezek. 6. 9.
Matt. 5. 29.
e Lev. 26. 16.
Deut. 28. 30, 38,
&c.

f 2 Sam. 12. 11.
Jer. 8. 10.

g Gen. 38. 24.
Lev. 20. 10.
Deut. 22. 22.
See ver. 28.

h Ps. 44. 21.

i ch. 34. 19.
Prov. 14. 31. &
22. 2.
Mal. 2. 10.
|| Or, *did he not
fashion us in one
womb?*

particular (see below, on Acts xv. 20), and still more against the lax notions and practices of some who live under the Gospel.

2. *what portion*] To the sinner (v. 3).

3. *a strange punishment*] See *Gesen.* 551, under the word *neceer*.

5. *If I have walked with vanity*] Observe the very frequent repetition of the personal pronoun *I*, and the possessive pronoun *my*, in this chapter. There is too much egotism in it, and we desiderate an ascription of glory to God for His grace.

6. *Let me be weighed*] Let him weigh me.

— *That God may know*] Rather, *and God would know*; the “*that*” ought to be omitted.

7. *any blot*] Or blemish. Heb. *meïum*, or *mum*. Cp. Dan. i. 4 (*Gesen.* 444). Gr. *μᾶνος*. Here again is too much self-reliance. Who can say, “I am clean without transgression?” Therefore Elihu rightly excepts against this self-complacent assumption (xxxiii. 9).

— *to mine hands*] *To my palms*.

8. *my offspring*] The produce of my land. Isa. xxxiv. 1; xlii. 5.

9. *a woman*] Particularly a married woman. Heb. *ish-shah*. “Fornicationis immunem se dixerat esse, nunc adulterii crimen a se amovet.”

10. *let my wife grind*] As a bonds slave (Exod. xi. 5. Isa. xlvii. 2. Matt. xxiv. 41).

11. *this*] i. e. adultery.

— *the judges*] Heb. *pelilim*, from *palal*, to roll, to make level (*Gesen.* 676). See Exod. xxi. 22. Deut. xxxii. 31, the only other places where the word occurs.

12. *a fire*] An internal fire (cp. Rom. i. 27), and punished with fire (Gen. xxxviii. 24, and cp. on Rev. xvii. 16).

13. *If I did despise the cause of my manservant*] This recognition of the rights of servants, and of their common origin from the same Father as their masters (v. 15), is an evidence that Slavery is a contravention of that primitive jurisprudence which regulated human society in the age and country of Job, and was a part of the deposit of Divine tradition to man. The Levitical Law endeavoured to repair the breaches that had been made by the heathen world in that primitive code (see above, on Exod. xxi.), and Christianity did more than restore it to its original purity. See below, *Introduction* to St. Paul's Epistle to Philemon.

14. *when God riseth up*] To judgment.

15. *did not one fashion us*] Cp. Mal. ii. 10, and Eph. vi. 9. Col. iv. 1. 9, where Onesimus the slave is called “a faithful and beloved brother, who is one of you,” and Philemon 16.

The “one” refers here to God, the sole and universal Creator.

17. *my morsel*] Even though it were small (Heb. *path*, a bit. *Gesen.* 695), yet I divided it.

- 13 (For from my youth he was brought up with me, as *with* a father,
And I have guided || her from my mother's womb ;)
- 19 If I have seen any perish for want of clothing,
Or any poor without covering ;
- 20 If his loins have not ^k blessed me,
And *if* he were *not* warmed with the fleece of my sheep ;
- 21 If I have lifted up my hand ^l against the fatherless,
When I saw my help in the gate :
- 22 Then let mine arm fall from my shoulder blade,
And mine arm be broken from || the bone.
- 23 For ^m destruction from God *was* a terror to me,
And by reason of his highness I could not endure.
- 24 ⁿ If I have made gold my hope,
Or have said to the fine gold, *Thou art* my confidence ;
- 25 ^o If I rejoiced because my wealth *was* great,
And because mine hand had † gotten much ;
- 26 ^p If I beheld † the sun when it shined,
Or the moon walking † *in* brightness ;
- 27 And my heart hath been secretly enticed,
Or † my mouth hath kissed my hand :
- 28 This also *were* ^q an iniquity *to be punished by* the judge :
For I should have denied the God *that is* above.
- 29 ^r If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him :
- 30 ^s Neither have I suffered † my mouth to sin
By wishing a curse to his soul.
- 31 If the men of my tabernacle said not,
Oh that we had of his flesh ! we cannot be satisfied.
- 32 ^t The stranger did not lodge in the street :
But I opened my doors || to the traveller.
- 33 If I covered my transgressions || ^u as Adam,

¶ That is, *the*
widow.

k See Deut. 24.
13.

l ch. 22. 9.

|| Or, *the chancel-*
bone.

m Isa. 13. 6.
Joel 1. 15.

n Mark 10. 24.
1 Tim. 6. 17.

o Ps. 62. 10.
Prov. 11. 28.
† Heb. *found*
much.

p Deut. 4. 19. &
11. 16. & 17. 3.
Ezek. 8. 16.
† Heb. *the light.*
† Heb. *bright.*

† Heb. *my hand*
hath kissed my
mouth.
q ver. 11.

r Prov. 17. 5.

s Matt. 5. 44.
Rom. 12. 14.
† Heb. *my*
palate.

t Gen. 19. 2, 3.
Judg. 19. 20, 21.
Rom. 12. 13.
Heb. 13. 2.
1 Pet. 4. 9.
|| Or, *to the way.*
|| Or, *after the*
manner of men.

u Gen. 3. 8, 12. Prov. 28. 13 Hos. 6. 7.

18. For] Nay, rather.

21. When I saw my help] When I saw that by my power I could oppress him in his cause *in the gate*, the seat of justice (xxix. 7).

22. mine arm] Let my shoulder-bone fall from the blade, and let my arm be fractured from the bone (lit. from the *reed*), i. e. so as to be no longer a bone (*Schultens*), or from the higher bone of the arm, the canna (*Gesen.* 735). If I have *lifted up my hand* in acts of oppression and violence, let that sinning member of my body utterly perish !

23. For destruction from God] I was deterred from such sins by fear of God, not of human judges (v. 11).

24. fine gold] Properly *hidden*, laid up as a treasure (xxviii. 16, 19. Ps. xlv. 9. Prov. xxv. 12. Cant. v. 11. Isa. xiii. 12. Lam. iv. 1. Dan. x. 5. *Gesen.* 420). Job here replies to the charge made against him by Eliphaz (xxii. 24).

25. much] Heb. *cabir*; from *cabar*, to bind together (*Gesen.* 383).

26. the sun] Literally, *the light*. Cp. xxxvii. 21. Hab. iii. 4. Here is an evidence of the antiquity of this book. Job does not speak of idolatry, properly so called, but of the worship of the Sun and Moon, the Zaban form of adoration, the earliest defection from true worship. Cp. Deut. iv. 19. *F. C. Cook*, B. D. 1098; and *Delitzsch* here.

27. my mouth hath kissed my hand] In adoration. See the margin here; and cp. above, on 1 Kings xix. 18; and *Plin.* xxviii. 2. 5, "Inter adorandum dexteram ad osculum referimus" and *Tacit.*, Hist. iii. 24, "Orientem solem (ita in Syria mos est) salutavere." Cp. *Lucian*, de Saltatione, 17.

28. an iniquity to be punished by the judge] In Job's age and country false worship was restrained by the civil magistrate.

— I should have denied the God] In Job's estimate, the worshipping of any creature was a denial of the Creator. May not some Christians see a warning here to themselves ?

30. Neither have I suffered] Nay, rather I have not suffered.

31. If the men of my tabernacle] If the men of my tent did not say, "Who can show any one who has not been filled with his flesh?" i. e. with the meat of his table. Such was Job's liberality, there was no one who had not tasted of it.

How much more applicable is all this to Job's Divine Antitype, Jesus Christ, Who feeds all in His tabernacle, the Church Universal, with the bread of life, and with the spiritual food of His own flesh ! (*Chrysostom.*)

32. to the traveller] Literally, *to the road*: cp. vi. 18. So Christ opens the doors of His Church (the spiritual *πανδοχείον*: see on Luke x. 34) to all people, and invites all to come and lodge there.

33. as Adam] Job had therefore heard of the fall, and refers to it. See Gen. iii. 8. 12. So *Targum*, and so *Schultens*, *Rosenmüller*, *Wurtz*, *Hofmann*; and *Professor Lee* says, "These words contain a manifest allusion to Adam's endeavour to hide himself from the Almighty;" and so the words are understood by *Carey*, *Cook*, *Delitzsch*, *Pusey* on Hosea (vi. 7), where is a similar reference to Adam.

The other interpretation, *as man*, is strained and un-

By hiding mine iniquity in my bosom :

34 Did I fear a great * multitude,
Or did the contempt of families terrify me,
That I kept silence, and went not out of the door ?

x Exod. 23. 2.

35 . * Oh that one would hear me !

y ch. 53. 6.

|| Behold, my desire is, ^z that the Almighty would answer me,
And that mine adversary had written a book.

|| Or, behold my sign is that the Almighty will answer me,
* ch. 13. 22.

36 Surely I would take it upon my shoulder,
And bind it as a crown to me.

37 I would declare unto him the number of my steps ;
As a prince would I go near unto him.

38 If my land cry against me,
Or that the furrows likewise thereof † complain ;

† Heb. weep.

39 If ^a I have eaten † the fruits thereof without money,
Or ^b have † caused the owners thereof to lose their life :

a James 5. 4.
† Heb. the strength thereof.
b 1 Kings 21. 19.
† Heb. caused the soul of the owners thereof to expire, or, breathe out.
c Gen. 3. 18.

40 Let ^c thistles grow instead of wheat, and || cockle instead of barley.

|| Or, noisome weeds.

The words of Job are ended.

natural. Job would not have spoken of himself as a solitary exception from the whole family of mankind.

We have probably another reference to the history of Adam: above, xxviii. 28.

34. Did I fear] Or, because I feared (Rosenm., Ewald, Hirzel, Delitzsch). Job is giving the reason which might have induced him to cover his transgression like Adam. He had said first, that no one could convict him of open sin (vv. 7—32); and he adds, that he was not guilty of secret iniquity, and that he had not disguised his transgression, because he feared the censure of a great multitude, and the contempt of families, causing him to hide his evil doings in the darkness of his own secret chamber.

35. Behold, my desire is.] Rather, behold, here my signature ! Heb. *tau*, my mark, from *tavah*, to sign. See on 1 Sam. xxi. 14; and Ezek. ix. 4. Cp. below, on Rev. vii. 1; and Gesen. 857, who says that it signifies literally "a cruciform mark," the letter *tau* (Heb. *thav*) having that shape in the Phœnician alphabet (Hirzel, 195; Delitzsch, 391). Job refers to the procedure in ancient courts of justice, where the accused party appended his mark to the legal instruments in the cause, and he means that he would gladly affix his signature to articles of impeachment laid against him, in token of his desire to debate the question of his own integrity: cp. ix. 2.

— that the Almighty would answer me.] Or rather, let the Almighty answer me, and let my adversary write a book, i. e. a bill of indictment against me: cp. xiii. 22.

Job, with too much confidence (as he himself afterwards confessed, xl. 4, 5; xlii. 3, 6), challenges God to bring an impeachment against him, in full persuasion that he must be acquitted after a trial.

Such language as this is only befitting the Divine Sufferer, — the Antitype of Job, — Who says, "I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? let us stand together: who is mine Adversary? let him come near to Me." See Isa. l. 5—11, where it is added, they who "compass themselves with sparks" of their own righteousness, will "lie down in sorrow."

36. I would take it upon my shoulder] I would display it on my shoulder, as a visible badge of honour. Cp. Isa. ix. 6; xlii. 22. So far from shrinking, as Adam did, with consciousness of guilt, from the questioning of God, and hiding myself from His presence, as he did among the trees of the garden (Gen. iii. 8), I desire to come before Him, and to answer all charges against me.

— bind it] As an ornament. See Prov. iii. 3; vi. 21; vii. 3.

37. As a prince] Not as a culprit.

38, 39. If my land] If I have gained my estate by violence (as his friends had intimated, xx. 19), and have caused the souls of the owners thereof to burn with sorrow and anger against me. Cp. Judg. xvi. 16.

It has been alleged by some, that the verses 38—40 have either been transposed from their proper place, after v. 8, or after v. 25, or after v. 34. But the MSS. and Ancient Versions are all in favour of their present position; and it seems to be unreasonable to fetter the freedom of ancient oratory and poetry by the rigid rules of later criticism.

There is a somewhat similar retrogression in St. Paul's noble apology in 2 Cor. xi. 32. The Apostle seems to have come to a close in v. 31, but a new thought strikes him, and, on the spur of the moment, he mentions an additional incident which might, according to modern notions, have found its place in the course of his previous historical recital, rather than after his impassioned peroration.

So it is with Job here. It is not at all probable that a transcriber would have introduced such a recapitulation as this.

40. thistles] Heb. *choach*, 2 Kings xiv. 9; below, xli. 2, where it is rendered *thorn*; and so Prov. xxvi. 9. Cant. ii. 2. Hos. ix. 6. Gesen. 264. 271. Cp. 2 Chron. xxv. 18.

— cockle] Heb. *baeshah*, from *baash*, to be fatid (Gesen. 101); as to the sense, cp. *Virg.* (Ecl. v. 36),—

"Grandia sæpe quibus mandavimus hordea sulcis,
Infelix lolium et steriles nascuntur avenæ.
Pro molli viola, pro purpureo narcisso,
Carduus et spinis surgit paliurus acutis."

— The words of Job are ended] Compare Ps. lxxii. 20, "The prayers of David, the son of Jesse, are ended;" and Hab. iii. 19.

This quiet pensive conclusion, which is (so to speak) "*extra metrum*," appears to intimate, that however vehement Job's utterances may have been in some parts of his discourse to his friends, he is now calm; and that in a sedate and collected attitude, subsiding from impassionate poetry into tranquil prose, he awaits what may follow. It is his "*dixi*," at the close of the peroration of his cause.

The storm of passion is now hushed, for the friends of Job who stirred it up are forced to silence. A quiet sadness takes the place of defiance, and of excited murmurs against God. Job is now in the mood to accept the solution which may be offered to him, for in himself he cannot find it; nor can man attain to the essence of truth, unless it be given him from heaven. Every where there presses itself on our notice a presentiment that we are on the threshold of an explanation. We feel the soft breath of that grace which prepares the soul for the instruction to be communicated through Elihu. At the close of this chapter it is said, "*The words of Job have an end.*" The intimation is thus given that a new section commences. Job was able to act a dignified part towards the friends; and having silenced them, he now remains alone on the field of conflict; and these words are intended to mark the boundary line between him, on the one side, and Elihu, God's servant, and God Himself, on the

† Heb. from
answering.
a ch. 33. 9.

XXXII. ¹ So these three men ceased † to answer Job, because he was ^a righteous in his own eyes.

other. Job's time for speaking now ceases; the season for silence has begun. Henceforward he never opens his lips, except to express his readiness to keep silence, and to lay his hand upon his mouth (*Hengstenberg*).

THE SPEECH OF ELIHU.

[Ch. XXXII.] It has been alleged by some modern critics (*Eichhorn, Stuhlmann, Bernstein, De Wette, Knobel, Ewald, Meier, Bleek, Hupfeld, Hirzel, Davidson, Delitzsch*, and others) that the following discourse of Elihu is an interpolation. This assertion is urged on such grounds as the following, viz. :—

- (1) That this discourse breaks the connexion between Job's speech and the answer of Jehovah (xxxviii.).
- (2) That it renders that answer superfluous.
- (3) That Elihu is not mentioned in the prologue or epilogue of the book.
- (4) That the style is different from that of the other speeches. Dialectic peculiarities are visible in xxxii. 3. 6. 8; xxxiii. 6. 9. 10. 16. 18. 19. 25. 28. 30; xxxiv. 8. 12. 13. 19. 25. 35. 37; xxxvi. 2. 19. 22. 31: see *Hirzel*, p. 199.
- (5) That in this speech alone is Job addressed by name (xxxiii. 1. 31; xxxvii. 14).

To this it may be replied,—

That the speech of JEHOVAH to Job comes in with greater effect after that of Elihu (cp. below, on xxxviii. 1), and takes up the subject at the point where Elihu leaves it. The ALMIGHTY does not condescend to argue with Man in His own person; but in His goodness He commands other men, such as Prophets and Apostles, His Ministers and Ambassadors in the Church, to reason with their fellow-men. Cp. Micah vi. 2. Isa. xli. 21. Rom. vi. 19. 2 Cor. v. 15. Gal. iii. 15.

Such was the mission of Elihu. He was a man speaking with man (see xxxiii. 6, 7), and using arguments suggested by human reason and experience. Elihu was a type of Ministers and Ambassadors in God's Church, and he foreshadowed the work of Jesus Christ, the Son of God, the Great Prophet Who should come into the world, the great Apostle of our profession (Heb. iii. 1), Who vouchsafed to take our nature, and to converse as Man with men.

Elihu's speech did not supersede that of Jehovah. No; it imparted additional grandeur and sublimity to it by way of contrast. Man may argue with men, as Elihu did with Job. "But who art thou, O man, that repliest against God?" (Rom. ix. 20.) God gives to no man an account of His doings; He absorbs every thing in an appeal to His own Divine attributes of Wisdom and Power: and Elihu's speech derives authority from the discourse of Jehovah, which followed it and sanctioned it.

Elihu is not mentioned in the prologue to this book, because he comes in, as it were, accidentally, and not designedly. He had stood by, as a hearer of the dialogue between Job and his friends; and his wish had been to remain silent, and to see the controversy settled by means of their interlocution. But this desire was not granted. Job's friends were reduced to silence. But Job himself still remained to be answered; and Elihu stepped forward to answer him. Elihu's speech was a consequence of the failure of those who had put themselves forward to confute Job. Nor is Elihu mentioned in the epilogue. But the continuation of Elihu's discourse by Jehovah Himself, Who commands the three other friends (xlii. 7, 8), but not Elihu, to resort to Job as their intercessor, is tantamount to an approval of Elihu.

The style of Elihu's speech is different from that of the other speeches. It has a more Aramaic character. This is attributable to his Syrian origin (see xxxii. 2); and these dialectic differences have their value as evidences of the historic reality of the *dramatis personæ* in the book. He addresses Job by name, and thus his kindness is contrasted with the coldness of the three friends, who did not vouchsafe to salute their former friend with his own familiar appellation. And there is some reason for supposing that Elihu regarded Job with the filial reverence due to a father, and addressed him as such. See below, on xxxiv. 36. Jehovah uses twice the term "My servant Job" (xlii. 7, 8). Besides, Elihu must needs distinguish Job from his friends, and that appellation was reasonable on this account.

It is well said by *Schultens*, that Job, having silenced his friends, seemed to have gained his cause, and was in danger

of being elated by his victory. He appeared to be about to quit the field, having conquered his adversaries; and if he had been permitted to do this, he would have left an impression on the mind of the reader, that he was perfectly right in asserting his own unblemished righteousness, and even in calling God to account, and in regarding Him as his enemy, because He had afflicted him.

Elihu undertakes to reprove and correct Job in these two respects (see xxxiii. 8—12), and to show to Job the salutary uses of affliction (see xxxiii. 7—22), and even to lift up his eyes to Christ Himself, the Mediator between God and man, and the Ransom provided by God for all those who are brought by affliction to renounce all self-reliance and self-complacency, and to feel a deep consciousness of their sins, and to confess their sinfulness to God, with penitential self-abasement, and with earnest yearnings for pardon at God's hands, and who are thus delivered from darkness and death, and are restored to light and joy in God. See xxxiii. 23—30.

If Job had been permitted to retire without correction, in these respects, the readers of this Book would have been left in hopeless perplexity, and would have lost those priceless spiritual benefits which the Book of Job affords; and Job himself (who, though he had vanquished his friends, does not offer to make any rejoinder to Elihu) would have forfeited the great blessings consequent on his salutary confession of his utter unworthiness before God (xl. 4; xlii. 6), to which Elihu's speech, followed by Jehovah's interrogations, had disposed him. There was, therefore, a worthy crisis for the intervention of Elihu; and the Book would be incomplete without it. It forms an integral part of the Book, as it is found in all the ancient MSS. and Versions; and it was received by the Hebrew Church, to which were committed the oracles of God (Rom. iii. 2), and by Jesus Christ Himself, and by His Universal Church. In recent times, its genuineness has been defended by *Stäudlin, Bertheau, Jahn, Rosenmüller, Umbreit, Stickel, Vaihinger, Gleiss, Wette, Hahn, Schlottmann*, and particularly by *Hengstenberg* (Lecture on Job, pp. 329—337, English translation), and by *Hävernick* (Einleit. iii. 369—378), *Keil* (Einleit. 368), and the *Rev. Canon Cook* (B. D. 1089—1093). For another argument on the genuineness of Elihu's speech, see below, on xxxviii. 1, *Prelim. Note*.

Those recent Critics, who regard the speech of Elihu as an interpolation, are by no means agreed as to the date to be assigned to its composition. *Ewald* and others suppose it to have been composed a century or two after what they call the work of the older poet. *Delitzsch* affirms (pp. 420. 458) that it is contemporaneous, or nearly so, with the rest of the Book; and asserts that the Author of this section lived in the same place as the writer of the rest of the Book, and that this section stands in the same relation to it as one Ezrahite Psalm, the 89th, does to another Ezrahite Psalm, the 88th.

We hold, therefore, last to the conclusion, that the speech of Elihu is from the same Writer as the rest of the Book of Job, and formed an integral part of it from the first.

THE CHARACTER OF ELIHU.

Great diversity of opinion has prevailed in ancient and modern times concerning the character of Elihu. He was regarded by some of the Hebrew Rabbis as a Divinely-inspired person, a Prophet of the Gentile World, before the delivery of the Law (*Seden Olam*, quoted by *Schlottmann*, Einleit. p. 53). *Nachmanides* (in his Commentary on chap. xxxii.) recognizes in Elihu's genealogy, by which he is connected with the family of Abraham, an indication that he was schooled by the teaching of Abraham's God. *S. Chrysostom* says (in *Catenâ*, 487. 489. 492), "We may infer the wisdom of Elihu, both from his silence, and from his speech. Lest any one should say to him, Why did you not sooner plead for God? he answers by an appeal to his youth, and says, I was silent because I waited for an apology for God from you. Observe, then, that Elihu was altogether exempt from all feeling of vain-glory."

Elihu's argument is, that the friends were bad advocates for God, in allowing Job to say all that he did as to God's dealing, without giving him an answer (*Olympiodorus*). "Observe" (he says in *Catenâ*, pp. 484—536), "that Elihu is contrasted with the other three friends of Job, inasmuch as he does not charge Job with being a sinner, or ascribe his afflictions to his supposed sins, as they do, and that he is indignant against them for this rash and uncharitable judgment" (xxxii. 3); and *Olym-*

² Then was kindled the wrath of Elihu the son of Barachel ^b the Buzite, of ^b Gen. 22. 21. the kindred of Ram : against Job was his wrath kindled, because he justified

piodorus adds (pp. 483 and 489), "that it may be said, that he was also angry with Job's friends, because they 'had not found an answer' to Job, when he murmured against God (see xxxii. 3); and he praises the temper of Elihu, because, though he was fired with zeal for God, he had restrained himself, and patiently waited till the friends had been silenced, and till Job had emptied himself of his words" (p. 486). *S. Augustine* eulogizes Elihu for his modesty and wisdom; "ut primas partes modestiæ habuit ita et sapientiæ" (see *Delitzsch*, p. 419).

But the writer of the Commentary in the Appendix to the works of *S. Jerome*, speaks of Elihu with less respect; and he is followed by others.

This has been specially the case in the Latin Church, since the times of *S. Gregory*, Bp. of Rome (A.D. 590—604), whose work, entitled "Moralia in Expositionem Beati Job," in thirty-five books (pp. 1—1167 of Vol. i. of the Benedictine Edition, Paris, 1705), exercised a dominant influence on the expository literature of that Church. He regards Elihu as a specimen "quorundam doctorum fidelium, sed tamen arrogantium." This opinion has been accepted, indeed, *S. Gregory's* language has been transcribed *verbatim* by many subsequent Western Expositors, such as *Bede*, and by *Odo*, Abbas Cluniacensis (in *Bibl. Patr. Max. tom. xvii. p. 469*), and *Bruno* Astensis (in *Bibl. Patr. Max. tom. xx. p. 1664*), and by many others, such as *Pineda* and *Corderius*. In later times that unfavourable opinion was adopted by *Herder*, and by *Umbreit*, in his edition of this book (1832), but was afterwards abandoned by him. Even one of our own most eminent recent divines, *Dr. W. H. Mill*, in his Sermon "on Job Penitent" (Serm. xiv., Cambridge, 1845, p. 269), sides with those Latins who followed Gregory, and characterizes Elihu's discourse, "as an abortive attempt to strike out a milder course in the argument."

But, with due respect for such high authorities, it may be said, that this opinion appears to be grounded on two misconceptions,—

(1) *S. Gregory* says (on chap. xxxii. p. 731), that we cannot rightly understand the character of Elihu's speeches, unless we estimate them according to the judgment pronounced upon them by God Himself, who says, "Who is this that darkeneth counsel by words without knowledge?" (xxxviii. 2.)

This is an unfortunate allegation; for it is evident that those words of God did not refer to Elihu, but to Job himself (see the note there). A similar remark may be made with regard to *S. Jerome's* scholar, *Philippus*. In his exposition of this Book, he supposes that Elihu is answered by God; and he had been led to adopt this opinion, which was broached by some of the Rabbis (Bava Bathra, in *Spannheim*, 468), that Elihu the Buzite is no other than Balaam, the son of Beor. "Ipse est Balaam alio nomine, qui et spiritum prophetiæ habuit, sed non eo modo vel gratiâ quâ sancti prophetæ." He supposes that in Elihu's speeches we read utterances of Balaam, when he was a young man, some years before he was sent for by Balak to curse Israel. This is not without its interest, as showing the opinion entertained by that Expositor as to Job's age.

(2) The censure pronounced by some on Elihu is also grounded on what appears to be a misapprehension of Job's character, whom Elihu reproves. True it is, that Job is classed with Noah and Daniel by Ezekiel (xiv. 20; xxviii. 3), and he is pointed out as an example of patient endurance by St. James (v. 11); and he is called by the Sacred Writer of this Book, "a perfect and upright man, one that feared God, and eschewed evil" (i. 1; cp. ii. 3).

But it does not follow, that Job did not need the discipline of affliction to purify and elevate him. Similar terms are applied to Noah, with whom Job is classed (see Gen. vi. 9, and above, on i. 1); but Noah, we know, was not faultless (see Gen. ix. 20—23). The Saints of God are men, and are subject to human infirmities; and because God loves them, and desires that they may be made better and attain to higher glory, by casting away all reliance on themselves and their own righteousness, and by trusting entirely in Him, and by having their affections weaned from earthly things, and fixed upon God, and thus be perfected in faith and love, therefore He chastens them. As our Lord Himself said, "Every branch that beareth fruit, My Father purgeth it, that it may bring forth more fruit" (John xv. 2). There are many points of resemblance between Job and St. Paul. St. Paul, before his conversion, "had lived in all good conscience before God" (Acts xxiii. 1). He had exercised himself to have always a conscience void of offence toward God and toward man (Acts xxiv. 6). "Touching the

righteousness which was in the Law he was blameless" (Phil. iii. 6). But he was blamable in seeking for justification in himself, as he himself confessed, when he counted all things but dung that he might win Christ, and *be found in Him*, not having his own righteousness, which is of the Law, but that which is through faith in Christ, the righteousness which is of God by faith, that he might know Him, and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means he might attain unto the resurrection of the dead (Phil. iii. 6—10).

So it was with Job. There can be no doubt, that with all his holiness and piety, Job erred in relying too much on his own will, in a spirit which afterwards exaggerated itself into the Stoicism of the schools of Philosophy, and into Pelagianism in the Church of Christ. (See above, on xxxi., *Prelim. Note*.) He failed in not fully acknowledging God's perfect righteousness, and in not clearly discerning the sin inherent in himself, and his need of seeking for righteousness from God, as the only Source of justification. This defective view of God and himself prevented him from seeing the Divine purpose in the calamities inflicted on him, and led him to regard God's visitations as arbitrary and cruel. He was also provoked by his friends to utter hasty words; he therefore needed the salutary discipline of chastisement; and God, in His love, sent him not only a fatherly correction, but gave him an Elihu to interpret its meaning.

This is well stated by *S. Augustine*, in his note on xxxviii. 2, where he thus comments on that text, "Who is this that darkeneth counsel by words without knowledge?" (xxxviii. 2.) "These words" (he says) "are addressed by God to Job, who was not without fault. Let no one therefore suppose that he himself suffers affliction without deserving it. If men do not sin by deeds, yet they sin by words; and if not by words, yet they sin in the heart, by rash and presumptuous thoughts; and since these do not escape the eye of God, let no one that is afflicted say that he is afflicted undeservedly, as if there were no further degree of perfection to which he could attain. In the beginning of this book, Job is praised by God Himself (i. 8; ii. 3); but God knew how much Job still wanted for the attainment of that perfection, to which the fatherly chastisements of God bring good men, who already please Him; and therefore God would not remove His fatherly chastisement from St. Paul, but said, 'My grace is sufficient for thee; for My strength is perfected in thy weakness' (2 Cor. xii. 9). The servants of God are mercifully appointed to suffer tribulation in this life, in order that their affections may be weaned from earthly things, and that they may cleave more closely to God."

Thomas Aquinas also treats Elihu with greater reverence than is done by other Western Expositors, who were swayed by the authority of *S. Gregory*.

In his Commentary on Job (p. 128, ed. Venet. 1775), *Aquinas* thus speaks:—"Eliu acutioribus rationibus contra Job utitur quam priores, et magis ad veritatem accedit, unde Job ei non respondet. Commotus fuit Eliu silentio amicorum et quod Job sibi justus videbatur . . . considerabat se inspiratum a Deo, ideò loqui audebat." (P. 131) "Primò in verbis Job notaverat, quod se immunem dixerat a peccato; secundò quod Deo iniquitatem judicii imposuerat. . . . Non potes, inquit, te justum dicere, quia hoc ipsum ad injustitiam tuam pertinet, quod Deo injustitiam imponis."

Aquinas also says (p. 128), "Eliu in aliquo a veritate deviat et verba Job sinistrè interpretatur." And (p. 149) "Job ejus verbis non respondet, quia in principalibus dogmatibus cum eo concordabat;" and he adds, that the Lord Himself intervened to determine the controversy; "Quia Job circa divinam providentiam rectè sentiebat, in modo autem loquendi excesserat, et ipsum Job redarguit de inordinato modo loquendi." *Aquinas* is followed in his estimate of Elihu by the Franciscan expositor, *Bolducius* (ii. 445), and by many divines of the sixteenth, seventeenth, and eighteenth centuries, such as *Calvin* and *Lightfoot*.

Bp. Patrick (in his paraphrase on this book, chaps. xxxii.—xxxvi.) thus speaks:—"Elihu discovers his superior knowledge in the judicious censures which he passes not only upon the three friends, but on Job himself, whom he hath nothing to charge withal, relating to any crime before this affliction befell him (in which he differs from the three friends), but he thinks that Job had not managed the dispute with so much calmness and submission to God as became his piety, and had uttered

† Heb. *his soul*.

† himself rather than God. ³ Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

words, which sounded as if he accused God's justice and goodness, and had insisted so much upon his own integrity, which, though true, ought not to have been mentioned without due acknowledgment that the Sovereign of the world had done him no wrong in afflicting him, and that it was not for him to question God's wisdom and providence; and that afflictions ought to be regarded as one of the ways by which God doth man good. Job showed himself a far more humble and teachable person than his three friends; for though Elihu had invited him to make what exceptions he pleased to his discourse (see xxxiii. 31, 32), yet he would not open his mouth, because he plainly saw that Elihu had hit upon the thing wherein he was defective. And what Elihu had said concerning the Divine Majesty (especially in xxxvii. 22—24), God Himself declares to be true by a sensible demonstration, and by taking up the argument begun by Elihu."

Some good remarks to a similar effect may be seen in the notes of *Matthew Henry*, and *Schultens*, and in the interesting volume of *Dr. Walter Hodges*, Provost of Oriel (Lond., 1750), which seems to have been misunderstood, as if the learned author had imagined Elihu to be a personal manifestation of the Son of God before the Incarnation: whereas he only supposes Elihu to have been a type of Christ in His human nature.

Schultens, in his Commentary, rightly says that Elihu administered a salutary correction to Job's confidence in his own righteousness, and to his erroneous opinion concerning God's dealings with him (see xxxiii. 9; xxxiv. 5), and that he advanced far towards supplying the true solution of the problem of the book (cp. especially *Schlottmann*, Einleit. pp. 54—62, and 411; *Dr. Kitto*, Bib. Illustr. on Job xxxii.—xxxviii.; and *Hahn*, in his Commentary on Job, *Hengstenberg*, in his Lecture on Job, and the *Rev. Canon Cook*, B. D. i. 1092); and in the heading of chap. xxxiii., in our Authorized Version, it is said, that "Elihu offereth himself instead of God, to reason with Job, with sincerity and meekness;" and this is admitted by some, who allege that the speech is an interpolation. Indeed, they suppose that it was interpolated, in order to be a solution. See *Davidson*, Intr. ii. pp. 210—213.

The completion of that solution is found in the answer of *ГЕОФАН*, resolving all into a consideration of man's nothingness, and His own infinite wisdom and power.

Elihu's intervention is justified and commended by the Sacred Writer himself. We read that "Elihu's wrath was kindled, because Job was righteous in his own eyes, and justified himself rather than God" (xxxii. 1, 2).

Job himself seems to concur in the sentiments uttered by Elihu. Elihu had desired Job to answer if he had any thing to say in reply to his arguments (xxxiii. 32, 33). Job had answered all the speeches of each of his three friends, but he has no answer to make to Elihu; he remains silent, and fulfils his own promise, that he would hold his peace, if it were shown "wherein he had erred" (vi. 24). God also signifies His approval of Elihu by censuring Job for the same faults as Elihu had done (see xl. 2, 8); and Job's penitential ejaculations of self-abasement are glorious manifestations of the blessed effects worked upon him by God's fatherly visitations, and are like triumphant songs of victory over Satan, who had been permitted to afflict him, and they are also a justification of the hortatory expostulations of "Elihu the Buzite, the son of Barachel."

It need only be added here, in reference to the strictures which have been made, in ancient and modern times, on some parts of Elihu's speeches as too harsh and severe towards Job (see xxxiv. 7, 35—37), that a qualified admission of this allegation is not at all inconsistent with the view here taken, that Elihu represents the ministerial office of Pastors and Teachers in the visible Church of God; indeed, it rather confirms that opinion. The holiest Pastors and Teachers of the Church are not free from human infirmities. To say nothing of the occasional vehemence and irascibility of such Christian saints as the Chrysostoms, the Cyrils, and the Jeromes, even Moses "spake unadvisedly with his lips" (Ps. cvi. 33). St. Paul and St. Barnabas strove sharply together, "so that they departed asunder one from the other." See Acts xv. 39; xxiii. 3. Elihu was a young man of warm passions, and strong emotions; he was consumed with zeal for God, and was absorbed with one desire,—that of vindicating God's righteousness,—without any regard to the persons of men: see xxxii. 19—22. This feeling,—long suppressed,—struggled for a vent, and at last burst forth (xxxii. 19). No wonder that it

broke out in vehement language. Even God Himself, Who chastened Job in fatherly love, rebukes him severely. Words of reproof must first precede, in order that deeds of love may follow. Elihu is the St. Stephen of the Patriarchal Church. Cp. below, on Acts vii. 60.

The speeches of Elihu serve also to bring out in a beautiful light the patience and meekness of Job. Job had just gained a victory over his three friends; he had reduced them to silence; but he quietly submitted to the rebuke of Elihu, a young man, because although it may have seemed severe in language, yet Job was conscious that it was dictated by love, and was substantially just, and was designed to vindicate the honour of God, and to bring him by a holy constraint to closer communion with Him.

What *S. Augustine* says concerning St. Paul boldly rebuking St. Peter, and of St. Peter patiently receiving his rebuke at Antioch (see on Gal. ii. 11—21; and note at the end of that chapter), may be said of Elihu and Job: "Est laus justæ libertatis in Paulo, et sanctæ humilitatis in Petro." Elihu is to be commended for his courage, and Job for his meekness.

The discourse of Jehovah Himself, in chaps. xxxviii.—xli., affords further evidence of the genuineness of Elihu's speeches, and supplies important illustrations of his character and office. But on this point we need not now dilate. It will be considered below, in the *Preliminary Note* to chap. xxxviii.

1. *because he was righteous in his own eyes*] And would not listen to any of the assertions that he was a sinner, but was rather provoked by them, because his friends erroneously affirmed that all who are afflicted are sinners, and that heinous sins were the cause of his grievous affliction. The Sacred Writer censures Job as *righteous in his own eyes* (cp. xxxiii. 9), and because he "*justified himself rather than God*" (xxxii. 2). But the silence of his friends is mentioned by him as tantamount to an acknowledgment that they also were in error. Thus the door was opened for Elihu to mediate between them.

Elihu's entrance is thus introduced:—"And these three men ceased to answer Job, because he was *righteous in his own eyes*. Then was kindled the wrath of Elihu: against Job was his wrath kindled, because he declared *his own soul* (see margin) *to be just rather than God*. And against his three friends was his wrath kindled, because they found no answer, and therefore condemned Job." The situation is thus set distinctly before us. Job's fault is represented to be, that he was *righteous in his own eyes*. This error leads those who are visited with severe afflictions, to the unhappy crisis of declaring themselves to be *more* righteous than God. Self-righteousness deems itself to have fulfilled all its obligations to God. And because, in the sufferings which are in reality inflicted because of sinfulness, and are capable of justification on that ground, it can see only unrighteous arbitrariness, it sets forth God as less righteous than man, and so inverts the natural relation of the Creator to the creature. Access to the source of consolation is thus cut off, and the way of salvation is barred (*Hengst.*).

2. *Elihu*] Which means, *My God is he (Gesen.)*.

— *Barachel*] Which means, Whom God hath blessed (*Gesen.*). Or, Bless, O God (*Olsh., Delitzsch*).

— *the Buzite*] One of the descendants of Buz, the son of Nahor, the brother of Abraham (see Gen. xxii. 21). They seem to have settled in the wilderness of Arabia (Jer. xxv. 23); and perhaps the names *Uz* and *Buz*, the sons of Nahor, may have given rise to the names, "land of Uz" (i. 1), and to the *Buzites*, respectively. It is probable, that the Buzites lived near the land of Uz, and this would explain the presence of Elihu: see on i. 1.

Let us observe here, how the isolated mention of single names, which may perhaps have seemed to us to be utterly useless and unmeaning—such as Uz and Buz—in one part of Holy Scripture (Gen. xxii. 21), reflects much light on another part of Scripture, viz., on the Book of Job. Here is a specimen of the wonderful interweaving of one part of Scripture with another, and of the harmonious symmetry of the whole; and it suggests the belief, that the time may come, when we may see those parts of Scripture, which some now regard as like dry sandy deserts, to be like fair meadows, fruitful orchards, and beautiful gardens.

— *Ram*] A family of the Buzites; probably, of *Aramaic* origin (cp. Gen. xxii. 21), where Aram is mentioned as a son of Kemuel, the son of Nahor (cp. *Ewald* here, and *Grove*, B. D. 99; and B. D. ii. 9).

— *he justified himself rather than God*] Job took more pains to clear himself from the charge of unrighteousness which

4 Now Elihu had † waited till Job had spoken, because they were † elder than he. 5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled. 6 And Elihu the son of Barachel the Buzite answered and said,

† Heb. *expected Job in words.*
† Heb. *elder for days.*

I am † young, ° and ye are very old ;
Wherefore I was afraid,

† Heb. *few of days.*
c ch. 15. 10.

And † durst not shew you mine opinion.

† Heb. *jeared.*

7 I said, Days should speak,
And multitude of years should teach wisdom.

8 But *there is* a spirit in man,
And ° the inspiration of the Almighty giveth them understanding.

d 1 Kings 3. 12.
& 4. 29.
ch. 35. 11. &
38. 36.
Prov. 2. 6.
Eccles. 2. 26.
Dan. 1. 17. &
2. 21.
Matt. 11. 25.
James 1. 5.
e 1 Cor. 1. 26.

9 ° Great men are not *always* wise,
Neither do the aged understand judgment.

10 Therefore I said, Harken to me ;
I also will shew mine opinion.

11 Behold, I waited for your words ;

I gave ear to your † reasons,
Whilst ye searched out † what to say.

† Heb. *understandings.*
† Heb. *words.*

12 Yea, I attended unto you,
And, behold, *there was* none of you that convinced Job,
Or that answered his words :

13 † Lest ye should say, We have found out wisdom,
God thrusteth him down, not man.

f Jer. 9. 23.
1 Cor. 1. 29.

14 Now he hath not || directed *his* words against me :
Neither will I answer him with your speeches.

|| Or, *ordered his words.*

15 They were amazed, they answered no more :
† They left off speaking.

† Heb. *they removed speeches from themselves.*

his friends had brought against him because he was afflicted, than to clear God from the imputation of unrighteousness which, indeed, he himself had seemed to bring against Him for afflicting him ; as if he were more concerned for his own honour than God's ; whereas he ought, in the first place, to have justified God, and then God would have justified him.

4. *Elihu had waited*] Elihu, in his modesty, had waited. Here is an answer to those modern critics who charge him with self-sufficiency and presumption (see *Prelim. Note*. Cp. v. 6).

6. *I am young*] Elihu was a young man ; but he was modest, and claimed nothing for himself, and ascribed all his wisdom to God's inspiration. In this respect he may be contrasted favourably with Job himself, who, in enumerating his own virtues, makes no such reference to God (see above, *Prelim. Note* to xxxi.). Therefore, Elihu's youth made him a more fit instrument in God's hands. "I am wiser than my teachers, and than the aged," says the Psalmist, "because I keep Thy commandments" (cxix. 99, 100).

8. *But there is a spirit in man*] Or, *But the spirit in man it is, the inspiration of the Almighty, that giveth him understanding.* Elihu modestly disclaims any wisdom of his own, and ascribes all understanding that men have, (he uses the plural number, intimating that he does not arrogate it to himself,) to God. Compare the beautiful examples of two other young men, Joseph (Gen. xl. 8, and xli. 16), and Daniel (Dan. ii. 20).

10. *I also will shew mine opinion*] Rather, more modestly, *I will declare my knowledge, even I.* Cp. v. 17.

13. *Lest ye should say, We have found out wisdom, God thrusteth him down, not man*] Some interpret this to mean, *Say not, We have found wisdom in him* (i.e. in Job) ; he is invincible, and God may put him to flight (see *Gesen.* 535, under the word *nadaph*), but Man cannot."

But this interpretation is hardly satisfactory. The sense seems rather to be, It was providentially ordered by God Himself, that ye, who rely on your own intelligence, should not be able to answer Job, *lest ye should say, We have found out wisdom.* Cp. 1 Cor. i. 29. 2 Cor. i. 9.

Elihu's remonstrance here to the three friends, is like that of Job himself ; "Doubtless ye are the people, and wisdom shall die with you" (xii. 2). But, adds Elihu, *God is now refuting him, not man.* I do not rely on my own wisdom. I do not pretend to be able to confute him by my own power. I do not utter words which my own reason dictates ; but I speak by inspiration of God. See on v. 8, and on v. 19, and xxxiii. 4, "The Spirit of the Almighty hath made me ; and the breath of the Almighty hath given me life." I do not presume to think that *I can put Job to flight.* No ; it is God in me, and not man, that will do it. Not I, but the *grace of God in me*, will convince him. Here is another sign of the modesty of Elihu, whose language is like that of St. Paul (1 Cor. xv. 10. 2 Cor. iii. 5. See above, *Prelim. Note* to xxxi.). Besides, here was a prophecy which was literally fulfilled by the appearance of God Himself, after the speech of Elihu (see xxxviii. 1), and of His victory over Job, by which Job himself, being vanquished by the Truth, was enabled to vanquish Satan.

14. *he hath not directed his words against me*] Job hath not aimed his reasoning against me, but against you. Elihu tells the three friends, who were silent, and could not answer Job, that, although they could not answer Job, they must not therefore infer that Job's arguments were unanswerable. Elihu himself will answer them, with the help of God.

15. *They were amazed*] Elihu now speaks of Job's friends in the third person, as if they were absent, having been routed in the contest, and having fled from the field ; and he falls into a soliloquy, as if he were in a prophetic ecstasy (vv. 15—22).

- 16 When I had waited, (for they spake not,
But stood still, *and* answered no more;)
17 *I said*, I will answer also my part,
I also will shew mine opinion.
18 For I am full of † matter,
† The spirit within me constraineth me.
19 Behold, my belly *is* as wine *which* † hath no vent;
It is ready to burst like new bottles.
20 I will speak, † that I may be refreshed:
I will open my lips and answer.
21 Let me not, I pray you, ^ε accept any man's person,
Neither let me give flattering titles unto man.
22 For I know not to give flattering titles;
In so doing my Maker would soon take me away.

† Heb. words.

† Heb. the spirit
of my belly.

† Heb. is not
opened.

† Heb. that I
may breathe.

g Lev. 19. 15.
Deut. 1. 17. &
16. 19.
Prov. 24. 23.
Matt. 22. 16.

XXXIII. 1 Wherefore, Job, I pray thee, hear my speeches,
And hearken to all my words.

- 2 Behold, now I have opened my mouth,
My tongue hath spoken † in my mouth.
3 My words *shall be* of the uprightness of my heart:
And my lips shall utter knowledge clearly.

† Heb. in my
palate.

a Gen. 2. 7.

- 4 ^a The Spirit of God hath made me,
And the breath of the Almighty hath given me life.
5 If thou canst answer me,
Set *thy words* in order before me, stand up.

b ch. 9. 34. 35. &
13. 20. 21. &
31. 35.

† Heb. according
to thy mouth.

† Heb. cut out of the clay.

- 6 ^b Behold, I *am* † according to thy wish in God's stead:
I also am † formed out of the clay.

17. *I also*] See on v. 10.

19. *belly*] Heb. *beten*, often used as the seat of counsel (xv. 35; xxxii. 18: see margin. Prov. xx. 27. 30; xxvi. 22).

— *as wine which hath no vent*] New wine that ferments, and literally, *is not opened*, and therefore bursts the leathern bottles in which it is. Cp. Matt. ix. 17; *Winer*, R. W. B. ii. 4. 15; and above, on Josh. ix. 4.

The metaphor in this verse is a modest one. Elihu intimates thereby, that what he is about to utter, is *not his own*, but has been *poured into him* by the Holy Spirit. See on vv. 8. 13.

The same metaphor was applied in derision to the Apostles on the day of Pentecost: "These men are" like skins "full of new wine." And it was quite true in a high and holy sense; for they were then filled with the new wine of the Holy Spirit poured into them from heaven. See on Acts ii. 13.

Elihu has been charged with diffuseness and vanity in this proemium. But it is to be remembered, that he had waited patiently before he had uttered a word, and he had listened to a long series of arguments on both sides, which, in his opinion, required refutation. It is not to be wondered at (if we may venture so to speak), that the steam, which had been pent up so long, should have at length burst forth with a violent effervescence, especially when it is remembered that he was impelled by the natural vehemence of youth, and that he was overpowered by religious zeal, burning within him, and exciting him to vindicate God. And he desired that it should be clearly understood, that what he uttered, was not of his own mind, but was given him by inspiration of God; and thus he is an example of youthful piety, fervour, and courage.

21. *any man's person—unto man*] The Hebrew word for *man* in the first place is *ish* (= vir), in the second *Adam* (= homo). I do not accept the person of the *great*, nor flatter *mortals*. Elihu has been charged with want of reverence and kindness for Job; but it must be remembered that he speaks as the ambassador of God; and God's honour and justice have

been outraged by Job's words. God must be first vindicated. Elihu forgets man in his zeal for God. He will not accept even Job's person, nor give him flattering titles. Job must first make amends to God. The rebukes of Elihu are prompted by a sense of duty to God, and even to Job himself; for, "faithful are the wounds of a friend, but the kisses of an enemy are deceitful" (Prov. xxvii. 6); and "he that rebuketh a man shall afterwards find more favour than he that flattereth with the tongue" (Prov. xxvii. 23). Compare St. Paul's declarations (Gal. i. 10. 1 Thess. ii. 4).

22. *would soon take me away*] Would sweep me away, as with a whirlwind (cp. xxviii. 21), as if I were mere chaff. The word rendered *soon* (*meut*), means rather of *no worth*.

CH. XXXIII. 1. *Wherefore, Job, I pray thee*] Rather, *Nevertheless, Job, I pray thee*. Elihu addresses Job in a respectful tone of supplication by his own name, which his friends had never done (see *Prelim. Note* to chap. xxxii.; and below, xxxiii. 31; and xxxiv. 36), and entreats him to listen to him, although he was younger than himself and his friends.

2. *in my mouth*] *In my palate*. He means that he has *tasted* what he is about to utter. Cp. the use of the Hebrew word *chech* (vi. 30; xii. 11; xxxi. 30. Prov. viii. 7. Hosea viii. 1. Below, xxxiv. 3; and *Gesen.* 276).

4. *The Spirit of God hath made me*] Here is another evidence of Elihu's piety and modesty. He claims nothing for himself; he is the ambassador of God. Cp. above, xxxii. 8. 13. 19. This passage is quoted by *Theodore* (de Sancta Trinitate, v. p. 1017) as an evidence of the Personality and Divinity of the Holy Spirit; and by *Severus* (in *Catenâ*, p. 493).

6. *I am according to thy wish in God's stead*] Rather, *I am like thy mouth Godward*, that is, I am a man like thyself, and not nearer to God than thou art. I am as thou art, formed out of the clay. Here is another proof of Elihu's modesty.

— *formed out of the clay*] Literally, *plucked out of the same mass of clay* by the fingers of the potter. Cp. Jer. xviii. 2—6.

⁷ ^c Behold, my terror shall not make thee afraid,
Neither shall my hand be heavy upon thee.

c ch. 9. 34. &
13. 21.

⁸ Surely thou hast spoken † in mine hearing,
And I have heard the voice of thy words, saying,

† Heb. in mine
ears.

⁹ ^d I am clean without transgression, I am innocent;
Neither is there iniquity in me.

d ch. 9. 17. &
10. 7. & 11. 4. &
16. 17. & 23. 10,
11. & 27. 5. &
29. 14. & 31. 1.

¹⁰ Behold, he findeth occasions against me,

^e He counteth me for his enemy,

e ch. 13. 24. &
16. 9. & 19. 11.

¹¹ ^f He putteth my feet in the stocks,
He marketh all my paths.

f ch. 13. 27. &
14. 16. & 31. 4.

¹² Behold, in this thou art not just:

I will answer thee, that God is greater than man.

¹³ Why dost thou ^g strive against him?

For † he giveth not account of any of his matters.

g Isa. 45. 9.

† Heb. he
answereth not.

¹⁴ ^h For God speaketh once, yea twice,

Yet man perceiveth it not;

h ch. 40. 5.
Ps. 62. 11.

¹⁵ ⁱ In a dream, in a vision of the night,

When deep sleep falleth upon men, in slumberings upon the bed;

i Num. 12. 6.
ch. 4. 13.

¹⁶ ^k Then † he openeth the ears of men,

And sealeth their instruction,

k ch. 36. 10, 15.
† Heb. he re-
vealeth, or,
uncovereth.

¹⁷ That he may withdraw man from his † purpose,

† Heb. work.

^{7.} *my terror*] Elihu refers to Job's complaint (ix. 34; xiii. 21).

— *my hand*] Rather, *my burden*. Literally, the load put upon the back of a beast of burden (*Gesen.* 44). I am a man like thyself, and will not scare thee by any terrors, nor oppress thee by any weight.

^{8—10.} *Surely thou hast spoken in mine hearing*] I do not venture to charge thee on *hearsay* evidence, or on suspicion (as Job's friends had done), but I appeal to thine own words, which I have heard with mine own ears, and which I have heard spoken by thee *publicly*, not in *private*, and therefore I rise to say to thee *publicly* that I have two things to urge against thee:—

(1) That thou layest claim to innocence. See ix. 17. 30; x. 7; xi. 4; xiii. 23; xvi. 17; xxiii. 10—13; xxvii. 6; xxix. 14; xxxi. 1—33.

(2) That thou chargest God with cruelty, and of malignantly "marking all thy paths," of "finding occasions against thee," and "counting thee for His enemy," and setting thee up as a mark for His arrows, and as putting thy feet into the stocks, and as taking pleasure in tormenting thee. See vii. 12. 20; xiii. 24. 27; xiv. 16, 17; xvi. 9; xix. 11; xxx. 21; xxxi. 4. 25, 26.

This, O Job, is thy accusation against God, that He does not regard the justice of thy cause. How dost thou know this? Because He is afflicting thee? But this is God's work, to better men by affliction. How, therefore, canst thou say, "I am righteous, and God does not hear me?" (*Olympiodorus*, in Catenâ, 495.)

— *occasions*] *Enmities, hostilities* (*Gesen.* 869).

^{12.} *in this thou art not just*] Elihu differs from Job's friends in acknowledging Job's general integrity and virtue, and in limiting his reproof of Job to two points,—Thou, who art just in other respects, art not just in this: see xv. 8—10.

^{13.} *Why dost thou—matters*] Rather, why dost thou strive against Him, because He does not give an account to thee of all His matters? Job had complained that God would not meet him as a litigant in a court of justice, and enter into a lawsuit with him. See xiii. 3; xvi. 21; xxiii. 3—7.

THE THREE METHODS OF GOD'S PLEADING WITH MEN. THE FIRST METHOD.

^{14.} *For*] Thy complaint of God's silence is groundless. He pleads with man, and with thee, by the voice of Conscience, and by nightly Visions. He is even now pleading with thee by His fatherly chastisement, and by my mouth; and by all these merciful visitations He is delivering thee from the peril of pride and self-righteousness, and saving thee from destruction.

How much more may the Christian reader apply this to himself, in the beautiful language of the holy poet of the English Church—

"Lord, with what care hast Thou begirt us round!

Parents first season us; then Schoolmasters

Deliver us to laws; they send us bound

To rules of reason, holy *Messengers*.

"Pulpits and Sundays, Sorrow dogging sin,

Afflictions sorted, Anguish of all sizes,

Fine nets and stratagems to catch us in,

Bibles laid open, millions of surprises.

"Blessings beforehand, ties of gratefulness,

The sound of Glory ringing in our ears:

Without, our Shame; within, our *Consciences*;

Angels and Grace, eternal Hopes and *Fears*."

(George Herbert.)

^{16.} *he openeth the ears*] See Ruth iv. 4. 1 Sam. ix. 15; xx. 2. 2 Sam. vii. 27.

— *sealeth*] He not only openeth the ear and giveth instruction like a letter from heaven to man, but He sealeth the Divine Message with His own Seal. He avouches it as His Word, and confirms it by His Spirit, and by sensible proof. See Isa. viii. 6. Dan. ix. 24. 2 Cor. i. 22. Rev. vii. 3; x. 4.

^{17.} *from his purpose*] From mischief. The word rendered purpose (*maaseh*) is here used in a bad sense, as "facinus" in Latin (cp. 1 Sam. xx. 19. Ps. xxviii. 4, and *Sept.* and *Fulg.* here). Elihu might have heard of God's preventive communications, by visions or dreams in the night, to Abimelech (Gen. xx. 3), and to Laban (Gen. xxxi. 24). Compare God's own words to Balaam (Num. xii. 6; and xxii. 8—12). In the first member of this sentence, the original word for *man* is *Adam* (homo); in the second *geber* (vir).

And hide pride from man.

¹⁸ He keepeth back his soul from the pit,
And his life † from perishing by the sword.

¹⁹ He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain :

²⁰ ¹ So that his life abhorreth bread,
And his soul † dainty meat.

²¹ His flesh is consumed away, that it cannot be seen ;
And his bones *that* were not seen stick out.

²² Yea, his soul draweth near unto the grave,
And his life to the destroyers.

²³ If there be a Messenger with him,
An Interpreter, one among a thousand,
To shew unto man his uprightness ;

²⁴ Then he is gracious unto him, and saith,

† Heb. *from passing by the sword*.

1 Ps. 107. 18.

† Heb. *meat of desire*.

18. *the pit*] To which pride hurries man (Prov. xvi. 18).
— *sword*] Literally, a missile weapon. Heb. *shelach. Gesen.*
827. Cp. xxxvi. 12.

THE SECOND METHOD OF GOD'S WORKING.

19. *He is chastened also with pain*] This is the second method in which God strives with man for his good. Pain is sent to him by God, as a merciful Father, in love, to wean man from pride and presumption, and to save him from destruction, and to draw him nearer to Himself. Cp. 1 Cor. xi. 32.

Elihu agrees with Job's friends, in recognizing that all suffering is a punishment, but diverges from them, in that he shows suffering to have another aspect, an aspect of *love*. There is a suffering which has its origin, not merely in the Divine Righteousness, but, at the same time also, in the Divine Goodness ; and which therefore may, nay more, must be inflicted on the righteous, in order that he may see, and be purified from, the sin still cleaving to him, and be fitted for the higher blessings of Redemption.

— *And the multitude of his bones with strong pain*] Or, *and with constant conflict his bones*, according to the reading of the *chetib*. See *Hirzel, Delitzsch*.

20. *dainty meat*] Literally, *meat of desire* ; he loathes even that.

21. *And his bones that were not seen stick out*] Or, according to the reading of the *keri*, and his bones are shattered and not seen ; they have lost their former shape, and moulder away.

THE THIRD METHOD OF GOD'S PLEADING WITH MAN.

THE ANGEL INTERPRETER and MEDIATOR who has found a RANSOM.

23. *If there be a Messenger with him*] This is the third and crowning work of all, in God's gracious dispensations to Man (see above, *vv.* 14. 19) ; and without this, all the other methods are imperfect : for how can man, who is corrupt by nature, and sinful in act and habit, be reconciled to an All-holy God, without a Mediator and Intercessor ? The sense is, If there be an Angel ; in a primary sense this may mean, a human Intercessor, a Minister of God, such as Melchizedek in the Patriarchal Church, and Aaron and his sons in the Hebrew Dispensation ; and therefore they are called by this name in the Old Testament (see Mal. ii. 7). But in the full depth of its meaning, it signifies "the ANGEL of JEHOVAH," the ANGEL REDEEMER, the Son of God Himself. See above, on Gen. xxii. 11. 15 ; xlviii. 15, 16. Exod. iii. 2. Josh. v. 14. Isa. lxiii. 9. Mal. iii. 1 ; and S. Gregory here ; and *Scultetus, Calovius, Noldius, Cocceius, Schultens, S. Wesley*, Dissert. lii. p. 397 ; *Prof. Lee*, p. 451 ; *Canon Cook*, B. D. i. 1090 ; *Delitzsch*, p. 410 ; and cp. *Pfeiffer*, *Dubia*, 273, where it is shown that even some of the Rabbis themselves applied these words to the MESSIAH.

It is to be remembered, that Elihu is speaking by Divine Inspiration as a Prophet (see xxxii. 8. 13. 19 ; xxxiii. 4), and therefore we are not to be surprised by this appeal to the Divine Nature, and Mediatorial Office, and Redeeming Acts of the ANGEL OF THE LORD, who was promised to mankind, in order

to teach wherein their righteousness is to be found (*viz.*, not in themselves, but in Him), and in order to provide a Ransom for them, and to deliver them from death. This passage is to be compared with the other great prophetic utterance of this *—* (xix. 23—27).

— *an Interpreter*] Heb. *melits*. See Gen. xlii. 23. 2 Chron. xxxii. 31 (margin). Isa. xliii. 27. Prov. i. 6. Compare *Gesen.* 435.

Christ is our *Melits*, our *Interpreter*, and only *Mediator* (1 Tim. ii. 5), by reason of His being both God and Man, and giving us thereby the comfortable assurance that He perfectly understands the thoughts and language both of earth and heaven, and is as able as He is willing to communicate our prayers to God, and to make them acceptable to Him, seeing that *He ever liveth to make intercession for us* (Heb. vii. 25), and to convey grace to us who are united as members in Him.

— *one among a thousand*] That is, excelling them all. (Cp. Cant. v. 10, "My beloved is chiefest among ten thousand ;" Eccles. vii. 28 ; and Ps. xlv. 2, "Thou art fairer than the children of men ; full of grace are Thy lips. God hath anointed Thee with the oil of gladness above Thy fellows." This is said of Christ.

— *To shew unto man his uprightness*] To show to man that his only true justification consists in acknowledging his own sinfulness, and in repentance for sin, and in faith in the righteousness of the Mediator Who is provided for him by God, that is, Christ, Who is "the LORD our RIGHTEOUSNESS" (Jer. xxiii. 6 ; xxxiii. 16. 1 Cor. i. 30).

24. *Then he is gracious unto him*] God is gracious to man, and says to the Mediator, "Deliver him from going down to the pit of destruction, for I have found a ransom." "God was in Christ," says St. Paul, "reconciling the World unto Himself" (2 Cor. v. 19). Cp. below, on Rom. iii. 25, "Whom God hath set forth to be a propitiation." These words appear to be adopted by God Himself, speaking of Christ, by the Prophet Zechariah : "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (see Zech. ix. 11), and they are applied to Christ in the Epistle to the Hebrews (ix. 12), which affords the best commentary on this passage : "Christ . . . by His own blood entered in once into the Holy Place, having obtained (literally, *having found*) eternal redemption (an eternal ransom) for us." The word here for *ransom* is *copher*, a covering, from *capbar*, to cover, to make satisfaction and atonement ; whence *capporeth*, the covering of the Ark, the Mercy Seat, or Propitiatory. See above, Exod. xxv. 17 ; xxx. 10. 12. Lev. iv. 20. Num. vi. 11, and below, xxxvi. 18, and *Gesen.* 411, 412, and *Delitzsch*, p. 412, who observes, that the mediatorial office of the Angel Interpreter here described, has brought those who before were subject to death through sin, into a state of justification and favour with God ; and that when the words of Elihu are read by the light of the Gospel, and when the Mediator Angel is regarded as the "ANGEL of the LORD," of the Patriarchal Dispensation, and as co-equal with JEHOVAH Himself, and as the Divine LOGOS, then we shall

- Deliver him from going down to the pit :
 I have found || a ransom.
- 25 His flesh shall be fresher † than a child's :
 He shall return to the days of his youth :
- 26 He shall pray unto God, and he will be favourable unto him :
 And he shall see his face with joy :
 For he will render unto man his righteousness.
- 27 || He looketh upon men, and if any ^m say,
 I have sinned, and perverted *that which was right*,
 And it ⁿ profited me not ;
- 28 || He will ^o deliver his soul from going into the pit,
 And his life shall see the light.
- 29 Lo, all these *things*
 Worketh God † oftentimes with man,
- 30 ^p To bring back his soul from the pit,
 To be enlightened with the light of the living.
- 31 Mark well, O Job, hearken unto me :
 Hold thy peace, and I will speak.
- 32 If thou hast any thing to say, answer me :
 Speak, for I desire to justify thee.

|| Or, an
 atonement.

† Heb. *than*
 childhood.

|| Or, *He shall*
look upon men,
and say, I have
sinned, &c.
 m 2 Sam. 12. 13.
 Prov. 28. 13.
 Luke 15. 21.

1 John 1. 9.
 n Rom. 6. 21.
 || Or, *He hath*
delivered my
soul, &c. and
my life.
 o Isa. 38. 17.

† Heb. *twice and*
thrice.

p ver. 28.
 Ps. 56. 13.

not be unwilling to recognize a presage of the Mystery revealed in the Gospel, "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19). We have already seen some other striking anticipations in this Book of this mystery of the Mediator. See xvi. 21; xvii. 3. Cp. ix. 33.

Elihu declares that man's deliverance can only be wrought by One who is more than Man; and this deliverance is accomplished by Him Who is both God and Man.

This exposition is confirmed by *Bp. Andrewes* (i. 184. 436; ii. 258; v. 93. 429. 431), who applies the words, "I have found a ransom," to God the Father *providing the ransom*, that is, giving His only Son for the sins of the world; and this interpretation is preferred by our Translators.

Others (*Scultetus*, *Schultens*, &c.) regard the words as spoken by Christ. The sense is virtually the same. God gave His own Son for us all (Rom. viii. 32); and "the Son of Man came to give His life a ransom for many" (Matt. xx. 28); Christ gave Himself "as a ransom for all" (1 Tim. ii. 6).

There is a remarkable passage in the exposition of *S. Gregory the Great, Bishop of Rome*, at the close of the sixth century, commenting on these words of Elihu, concerning the Angel Interpreter or Mediator (p. 762, ed. Benedict., Paris, 1705). "Who" (asks *S. Gregory*) "is this Angel? He is no other than the 'Word made flesh.' For all we were polluted from our very root by the contagion of guilt; and there was no one who was free from sin, inasmuch as common guilt involved all equally, all being derived from the same mass. Therefore the Only-Begotten of the Father came to us, and took our nature, without its sinfulness; and because there was no one by whose merits the Father could be made propitious to us, therefore the Only-Begotten of the Father, taking the form of our weakness, the *Only Righteous One*, appeared, in order that He might intercede for sinners."

There could hardly be a stronger protest against the modern Romish dogma of the Immaculate Conception, which was made an article of faith by a successor of *S. Gregory* in the See of Rome, Pope Pius IX., on Dec. 8, 1854, than these words of *S. Gregory*, one of the greatest of the Bishops who ever occupied that See. "How is the gold become dim! how is the most fine gold changed!" (Lam. iv. 1.) "Thy silver is become dross. How is the faithful city become an harlot!" (Isa. i. 21, 22.)

25. *His flesh shall be fresher*] Like Naaman's, when cleansed from leprosy, the type of sin. See on 2 Kings v. 10—14.

26. *He shall pray unto God*] The sense is, he will burn his incense to God, who will be well pleased thereby. See *Gesen.*

663, and *Schultens*; and compare above, on Gen. viii. 21, in the history of Noah.

— *he will render unto man his righteousness*] He will restore to man in Christ, the second Adam, that righteousness which man lost by the fall of the first Adam. Cp. Rom. v. 1. 20. The word for man here is *enosh*, i.e. man in his weakness and corruption, to which he was reduced by the Fall. See above, Gen. iv. 26. "This righteousness is called *our* righteousness here, not because it is ours from ourselves, but because it is ours by gift of God's mercy; as we say in the Lord's Prayer, 'Give us this day *our* daily bread' (Matt. vi. 11), where we call it *ours*, and yet pray that it may be *given* us. It is ours by reception; but it is God's, Who gives it. So in this place, God is said to *render* to man his righteousness; not a righteousness which man has from himself, but which he *received* from God at the Creation, and lost at the Fall. This is the righteousness which God has restored to man" (*S. Gregory*).

27. *He looketh upon men, and if any say*] Rather, *he* (the faithful penitent) *will sing before men, and say*. He will not hide his repentance; rather, he will utter it openly, as in a song, because he trusts in God's mercy. As to the word here used (*shir*, to sing), see Isa. v. 1. *Gesen.* 819.

— *it profited me not*] Rather, and *I was not punished according to my sins*. God in His mercy spared me; literally, "Non æquatum est mihi." Cp. *Sept. and Vulg.*

28. *He will deliver his soul*] Rather, *He hath delivered my soul*: see the margin. This is a continuation of the penitent's hymn of praise.

32. *I desire to justify thee*] Do not, therefore, misconstrue my words, as if they were harsh and uncharitable. Thou hast attempted to *justify thyself* before God, and thus thou failest of true righteousness, and expositest thyself to God's anger, and to destruction; but *I desire to justify thee*, by showing to thee that if thou art to be justified, it must be by seeking for righteousness, not in thyself, but in God. Thus I am endeavouring to show thee the true road to eternal joy.

These words of Elihu are full of prophetic significance, and receive an evangelical interpretation from the language of St. Paul (Rom. x. 3): "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Compare the same Apostle's honest declaration, condemnatory of his former self, "I count all things but loss, and do count them but dung, that I may win Christ, and be found in Him, not having my own righteousness, but the righteousness of God by faith" (Phil. iii. 7—9).

q Ps. 34. 11.

33 If not, ^a hearken unto me :

Hold thy peace, and I shall teach thee wisdom.

XXXIV. ¹ Furthermore Elihu answered and said,² Hear my words, O ye wise men ;

And give ear unto me, ye that have knowledge.

a ch. 6. 30. &
12. 11.³ ^a For the ear trieth words,† Heb. *palate*.

As the † mouth tasteth meat.

⁴ Let us choose to us judgment :

Let us know among ourselves what is good.

b ch. 33. 9.

⁵ For Job hath said, ^b I am righteous,

c ch. 27. 2.

And ^c God hath taken away my judgment.

d ch. 9. 17.

⁶ ^d Should I lie against my right ?† Heb. *mine*
arrow, ch. 6. 4.
& 16. 13.

† My wound is incurable without transgression

⁷ What man is like Job,

e ch. 15. 16.

^e Who drinketh up scorning like water ?⁸ Which goeth in company with the workers of iniquity,

And walketh with wicked men.

f ch. 9. 22, 23, 30.
& 35. 3.
Mal. 3. 14.⁹ For ^f he hath said, It profiteth a man nothing

That he should delight himself with God.

† Heb. *men of*
heart.¹⁰ Therefore hearken unto me, ye † men of understanding :g Gen. 18. 25.
Deut. 32. 4.
2 Chron. 19. 7.
ch. 8. 3. & 36. 23.
Ps. 92. 15.
Rom. 9. 14.
h Ps. 62. 12.
Prov. 24. 12.
Jer. 32. 19.
Ezek. 33. 20.
Matt. 16. 27.
Rom. 2. 6.
2 Cor. 5. 10.
1 Pet. 1. 17.
Rev. 22. 12.
i ch. 8. 3.
† Heb. *all of it*?^g Far be it from God, *that he should do wickedness ;*And *from the Almighty, that he should commit iniquity.*¹¹ ^h For the work of a man shall he render unto him,And cause every man to find according to *his* ways.¹² Yea, surely God will not do wickedly,Neither will the Almighty ⁱ pervert judgment.¹³ Who hath given him a charge over the earth ?

Or who hath disposed † the whole world ?

† Heb. *upon him*.¹⁴ If he set his heart † upon man,

CH. XXXIV. 1. *Furthermore Elihu answered*] Elihu had waited for a reply from Job (cp. xxxiii. 33), but having received none, he thus proceeds (see above, on xxix. 1). Some of the language of Elihu in this chapter has been censured as harsh and unfeeling toward Job (e.g. v. 7). But Elihu had a message from God to deliver, and he must speak it boldly and plainly. The words of Truth, though they might seem to be stern, were also words of love. Elihu may be compared to St. Stephen, who used strong language of censure in his speech before the Jewish Sanhedrim, but it was prompted by zeal for God, and by tender affection for those whom he addressed, and by earnest desire for their everlasting salvation. See on Acts vii. 60. The medicine administered by Elihu might be bitter to the taste, but it was healthful to the soul. Compare what has been said above, in the *Prelim. Note* to chap. xxxii. ; and note on xxxii. 22.

2. *Hear my words, O ye wise men*] In this chapter Elihu does not speak to Job, but he is pleading God's cause with Job in the presence of wise men.

3. *the mouth*] *Palate*. See xxxiii. 2.

4. *Let us choose*] Literally, Let us *prove* by means of a touchstone. Cp. Phil. i. 10. See *Gesen.* p. 111.

5, 6. *Job hath said*] The assertions here ascribed to Job by Elihu are—

(1) That he is righteous.

(2) That God was unjust, and had taken away, set aside, and perverted his right; and that, notwithstanding his right, (that is, his righteous cause), he is regarded as a liar by God, Who angrily afflicts him in wrath, as if he were a heinous sinner; and that his wound (or his *arrow*), with which he is pierced by God (see vv. 4. 6. 9 ; xvi. 9. 17, 18 ; xix. 11), is

incurable, without any fault on his own part. These allegations are deduced from Job's speeches, and may be collected from them. See xiii. 18 ; xix. 6 ; xxiii. 10 ; xxvii. 2. 7 ; xxxi., the whole chapter. Compare above, on xxxiii. 10—12.

That these statements were substantially true, is asserted by the Sacred Writer Himself, Who says, that Job was "*righteous in his own eyes*," and "*justified himself rather than God*;" and that on this account, and for no other reason, Elihu's anger was kindled against him (xxxii. 1, 2). See above, *Prelim. Note* to chap. xxxii.

7. *drinketh up scorning*] Thirsts after it, and finds pleasure in it. See xv. 16. Cp. Ps. i. 1.

9. *For he hath said, It profiteth a man nothing*] This allegation is deduced from Job's words in ix. 22. 30, and from xxi. 7 ; xxiv. 1, where Job says, that, as far as this world is concerned, the wicked fare as well as the righteous, whereas (as the Gospel has more fully revealed to us) the consciousness of God's favour and love, and the hope of future happiness vouchsafed to the righteous who suffer here, make all their sufferings to be sources of joy (2 Cor. vii. 4. 1 Pet. i. 6—8).

13. *Who hath given him a charge*] Here is a proof of God's love. He has created the world, and He alone preserves it.

14. *If he set his heart upon man*] Rather, If He (God) set His heart upon Himself alone. *All flesh would perish*, if God thought only of Himself, and if He gathered into Himself and recalled His breath; for "in Him we live, and move, and have our being" (Acts xvii. 28. Cp. Gen. ii. 7). In His hand is our breath. All the breath in the nostrils of every living thing is His. And "when Thou takest away their breath, they die, and are turned to their dust" (Ps. civ. 29. Eccles. xii. 7).

- If he ^k gather unto himself his spirit and his breath,
¹⁵ ¹ All flesh shall perish together,
 And man shall turn again unto dust.
- ¹⁶ If now *thou* hast understanding, hear this :
 Harken to the voice of my words.
- ¹⁷ ^m Shall even he that hateth right † govern ?
 And wilt thou condemn him that is most just ?
- ¹⁸ ⁿ *Is it fit to say to a king, Thou art wicked ?*
 And to princes, *Ye are ungodly ?*
- ¹⁹ *How much less to him that ° accepteth not the persons of princes,*
 Nor regardeth the rich more than the poor !
 For ^p they all *are* the work of his hands.
- ²⁰ In a moment shall they die,
 And the people shall be troubled ^q at midnight, and pass away :
 And † the mighty shall be taken away without hand.
- ²¹ ^r For his eyes *are* upon the ways of man,
 And he seeth all his goings.
- ²² ^s *There is no darkness, nor shadow of death,*
 Where the workers of iniquity may hide themselves.
- ²³ For he will not lay upon man more *than right* ;
 That he should † enter into judgment with God.
- ²⁴ ^t He shall break in pieces mighty men † without number,
 And set others in their stead.
- ²⁵ Therefore he knoweth their works,
 And he overturneth *them* in the night, so that they are † destroyed.
- ²⁶ He striketh them as wicked men,
 † In the open sight of others ;
- ²⁷ Because they ^u turned back † from him,
 And ^v would not consider any of his ways :
- ²⁸ So that they ^y cause the cry of the poor to come unto him,
 And he ^z heareth the cry of the afflicted.
- ²⁹ When he giveth quietness, who then can make trouble ?
 And when he hideth *his* face, who then can behold him ?
 Whether *it be done* against a nation, or against a man only :

k Ps. 104. 29.

l Gen. 3. 19.
 Eccles. 12. 7.

m Gen. 18. 25.
 2 Sam. 23. 3.
 † Heb. *bind*

n Exod. 22. 28.

o Deut. 10. 17.
 2 Chron. 19. 7.
 Acts 10. 34.
 Rom. 2. 11.
 Gal. 2. 6.
 Eph. 6. 9.
 Col. 3. 25.
 1 Pet. 1. 17.
 p ch. 31. 15.
 q Exod. 12. 29,
 30.

† Heb. *they shall take away the mighty.*

r 2 Chron. 16. 9.
 ch. 31. 4.
 Ps. 34. 15.
 Prov. 5. 21. &
 15. 3.

Jer. 16. 17. &
 32. 19.

s Ps. 139. 12.
 Amos 9. 2, 3.
 Heb. 4. 13.

† Heb. *go*.

t Dan. 2. 21.
 † Heb. *without searching out*.

† Heb. *crushed*.

† Heb. *in the place of beholders*.

u 1 Sam. 15. 11.
 † Heb. *from after him*.

x Ps. 28. 5.
 Isa. 5. 12.

y ch. 35. 9.
 James 5. 4.

z Exod. 22. 23.

17. *Shall even he that hateth right govern?* Could God govern the world if He were not just? Cp. Abraham's words (Gen. xviii. 25), "Shall not the Judge of all the earth do right?" On the word *chabash*, rendered *govern* (literally, to bind), see *Gesen*. 259, 260.

20. *The people shall be troubled at midnight* There seems to be a reference here, and in v. 25, to the sudden destruction of the Egyptians at midnight; "At midnight the Lord smote all the firstborn" . . . "And Pharaoh rose up in the night, he, and all his servants; and there was a great cry in Egypt" (Exod. xii. 29, 30). Cp. above, on ix. 7; below, v. 28.

— *without hand* By God's power alone; suddenly, and silently, without any act of man (Dan. ii. 34. Zech. iv. 6).

23. *For he will not lay upon man more* Rather, *For He needs not think more upon man*, that man may come before God in judgment. A single thought of God, without the uttering of a word, is enough to summon the whole World to judgment. Job had earnestly craved for leave to enter into judgment with God (see xiii. 8; xvi. 21; xxiii. 3; xxxi. 35). Elihu replies, that God, of His own accord, finds out men in a moment, without any effort, and summons them to judgment. Job ought, therefore, to change his tone and say, "Enter not into judgment with thy servant, O Lord, for in Thy sight shall no man living be justified" (Ps. cxliii. 2). See what follows.

24. *He shall break in pieces mighty men without number* Rather, *He crushes them* suddenly, *without searching out*. God needs not to go in quest of the wicked, and hunt them out, as an officer of justice tracks a thief. He can break the mighty ones in pieces in a moment. On the word rendered *number* (*cheker*), which ought to be translated *searching* (literally, digging the earth, to find out), see xiii. 9; xxxviii. 16. *Gesen*. 301.

26. *In the open sight* In the great theatre of the world.

28. *So that they cause* This is the cause of their punishment. Hereby God vindicates the poor.

— *he heareth the cry* Cp. Exod. ii. 24, "God heard their groaning;" and see Exod. vi. 5. Is there not here another reference to the history of Israel in Egypt? Cp. v. 20.

29. *who then can make trouble?* When God gives rest to the poor (cp. Ps. xciv. 13), who will dare to disturb them? (See v. 17. *Gesen*. 781.) The word occurs in this sense, ix. 20; x. 2; xv. 6; xxxii. 3.

In a Christian sense, these words may be paraphrased in the language of the Apostle, "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" (Rom. viii. 33.)

— *when he hideth his face* When God hideth His countenance, who then can enjoy grace? Cp. Ps. xi. 7; xiii. 1.

- ^a 1 Kings 12. 28,
30.
² Kings 21. 9.
- ^b Dan. 9. 7—14.
- [†] Heb. Should it be from with thee?
- [†] Heb. of heart.
- ^c ch. 35. 16.
- ^{||} Or, My father, let Job be tried.
- ³⁰ That the hypocrite reign not,
Lest ^a the people be ensnared.
- ³¹ Surely it is meet to be said unto God,
^b I have borne chastisement, I will not offend any more:
³² That which I see not, teach thou me:
If I have done iniquity, I will do no more.
- ³³ [†] Should it be according to thy mind? he will recompense it,
Whether thou refuse, or whether thou choose; and not I:
Therefore speak what thou knowest.
- ³⁴ Let men [†] of understanding tell me,
And let a wise man hearken unto me,
- ³⁵ ^c Job hath spoken without knowledge,
And his words were without wisdom.
- ³⁶ || My desire is that Job may be tried unto the end,
Because of his answers for wicked men.
- ³⁷ For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God.

30. *Lest the people be ensnared*] Or, *lest they* (the wicked) be snares to the people by their prosperity.

31. *Surely it is meet to be said unto God*] Or rather, *For hath he* (the proud sinner) confessed his sins? Hath he said to God, *I have borne punishment*; and being chastened and humbled thereby, *I will not offend any more*? Hath he made any such confession of sin? No; if he had done this, he would have been spared. But he hardened himself, and was therefore punished. This sentence is rightly taken interrogatively in the *Targum*; and so *Hirzel* and others.

— *I have borne chastisement*] This translation is approved by *Gesen.*, under the word *nasa*, p. 568. Others render it, “I have borne the yoke of affliction, and will not kick against it, and cast it off” (cp. Isa. x. 27). The sense is the same. It is translated by others (as *Delitzsch*), *I have exalted myself proudly*. Cp. Hos. xiii. 1. Ps. lxxxix. 10.

— *I will not offend*] Cp. Neh. i. 7. *Gesen.* 257, who accepts this translation.

32. That which I see not, teach thou me] Hath the sinner made such a prayer as this to God? No.

33. according to thy mind? he will recompense it] Or, *Shall God requite it according to thy mind*? Wilt thou dictate to God the terms on which He must judge the world?

— *Whether thou refuse*] Rather, *for thou hast cavilled at God's judicial dealings with men*: see above, vii. 16; xix. 18; xxx. 1, where the same verb, *maas*, is used, which has the sense of refusing with disdain and despite. Cp. *Gesen.* 445.

— *or whether thou choose; and not I*] Rather, *so then thou must choose* (how to govern the world), *not I*. Elihu rejects the irreverent notion that man can order the world better than God. Or the words may be spoken in God's own name:—“Thou, a mere man, despiest and condemnest My method of governing the world; thou, forsooth, must undertake to govern it in My place!”

— *speak what thou knowest*] Declare thy own method of governing the world in God's stead.

34. Let men of understanding] Rather, *men of understanding will say to me, and the wise man who hearkens to me, “Job hath spoken without knowledge.”* Elihu means, that it is not he himself who condemns Job; wise men, before whom he pleads God's cause (see on v. 2), will pronounce the verdict.

36. *My desire*] Heb. *abi, my father*; and so *Vulg.*, *Aben-ezra*, *Luther*, and our margin render it. Some refer this title to God, the universal Father, and regard these words as a prayer to Him. Cp. Deut. xxxii. 6. Isa. lxiii. 16; lxiv. 7. Ps. lxxxix. 27. Jer. iii. 19. Others connect it with *abab*, to desire, and render it in the *Authorized Version*. So *Targum*, *Kimchi*, *Umbreit*, *Eichhorn*, *De Wette*, *Gesen.* It is regarded as an interjection, like *aboi* (Prov. xxiii. 29. *Gesen.* 4), by *Ewald*, and others. Others connect it with *bi*, an expression

of prayer, “*Quæso, utinam.*” See *Gesen.* 113; and *Delitzsch* here; *Lee*, 46.

But it may, perhaps, be submitted for the reader's consideration, whether the rendering of the *Vulgate*, “my father” (which is certainly the natural one), may not be right, and whether this honourable appellation is not addressed by Elihu to Job himself. It is clear from what follows (xxxv. 2), “*Thinkest thou this to be right, for thou saidst,*” that Elihu is now turning from the others to address Job.

Elihu was a young man (xxxii. 6), and such an honourable title as *father* would be very suitable to be applied by him to Job, as it is applied to Saul by David (1 Sam. xxiv. 11), to Elijah by Elisha (2 Kings ii. 12), to Naaman by his servants (2 Kings v. 13), and to Elisha by Joash (2 Kings xiii. 14); and, being addressed to Job by Elihu, it would have the good effect of showing, that though Elihu, as God's messenger, reproved Job, yet he did it with dutiful, reverential, and filial affection; and the combination of this address, “*my father,*” with the words, “*Let Job be tried,*” would have also a happy propriety in removing all semblance of personal bitterness from Elihu's address, and there would have been a delicate refinement in this mode of speech. May it not be compared with St. Stephen's address to the Council, “*Men, brethren, and fathers, hearken*” (Acts vii. 2), and with St. Paul's, “*Men, brethren, and fathers*” (Acts xxii. 1)?

Elihu had been speaking to the *wise men*, before whom he was pleading; he now turns with an apostrophe to Job; and he speaks of Job in the *third* person, as if he were affectionately appealing to Job himself, and inviting him to contemplate himself, *ab extra*, and to pronounce judgment on himself.

— *Because of his answers*] Rather, *as to answers*. The pronoun (his) would be better omitted.

— *for wicked men*] Or, *like wicked men*, or such as are heard among them.

37. he addeth rebellion unto his sin] Rather, if he is not tried, he will add transgression to the sin (for which he suffers); he will add trespass to it by murmuring against God. The verbs here are *future*, and are so rendered by *Montanus*. The same word is rendered as *future* in v. 32; xxxviii. 11; xl. 5. Elihu's meaning is, that for Job's own sake he ought to be examined and tried, in order that he may be delivered from the sin and punishment of scorning God.

— *He clappeth his hands*] He will strike his hands in surprise and indignation (cp. Num. xxiv. 10; above, xxvii. 23), or it may be in scorn and triumph (see v. 26. *Gesen.* 593), if he is not tried, and such a victory will be his ruin.

— *against God*] Literally, to God. The *Septuagint*, *Arabic*, and *Syriac* favour the translation above suggested, and do not understand these words as applicable to what Job was already

XXXV. ¹ Elihu spake moreover, and said,

² Thinkest thou this to be right, *that* thou saidst,

My righteousness is more than God's ?

³ For ^a thou saidst, What advantage will it be unto thee ?

And, What profit shall I have, || *if I be cleansed* from my sin ?

⁴ † I will answer thee,

And ^b thy companions with thee ;

⁵ ^c Look unto the heavens, and see ;

And behold the clouds *which* are higher than thou.

⁶ If thou sinnest, what doest thou ^d against him ?

Or *if* thy transgressions be multiplied, what doest thou unto him ?

⁷ ^e If thou be righteous, what givest thou him ?

Or what receiveth he of thine hand ?

⁸ Thy wickedness *may hurt* a man as thou art ;

And thy righteousness *may profit* the son of man.

⁹ ^f By reason of the multitude of oppressions they make *the oppressed* to cry :

They cry out by reason of the arm of the mighty.

¹⁰ But none saith, ^g Where *is* God my Maker,

^h Who giveth songs in the night ;

¹¹ Who ⁱ teacheth us more than the beasts of the earth,

And maketh us wiser than the fowls of heaven ?

¹² ^k There they cry, but none giveth answer,

Because of the pride of evil men.

¹³ ^l Surely God will not hear vanity,

Neither will the Almighty regard it.

¹⁴ ^m Although thou sayest thou shalt not see him,

Yet judgment *is* before him ;

Therefore ⁿ trust thou in him.

¹⁵ But now, because *it is* not so, || he hath ^o visited in his anger ;

Yet || he knoweth *it* not in great extremity :

¹⁶ ^p Therefore doth Job open his mouth in vain ;

a ch. 21. 15. &
34. 9.

|| Or, by *it more*
than by my sin ?

† Heb. *I will*
return to thee
words.

b ch. 34. 8.

c ch. 22. 12.

d Prov. 8. 36.
Jer. 7. 19.

e ch. 22. 2, 3.
Ps. 16. 2.
Prov. 9. 12.
Rom. 11. 35

f Exod. 2. 23.
ch. 34. 28.

g Isa. 51. 13.

h Ps. 42. 8. &
77. 6. & 149. 5.
Acts 16. 25.
i Ps. 94. 12.

k Prov. 1. 28.

l ch. 27. 9.
Prov. 15. 29.
Isa. 1. 15.
Jer. 11. 11.
m ch. 9. 11.

n Ps. 37. 5, 6.

|| That is, *God*.
o Ps. 89. 32.
|| That is, *Job*.

p ch. 34. 35, 37.
& 38. 2.

doing, but to what would ensue if Job were not met, reproved, and corrected in these particular respects, to which Elihu refers.

CH. XXXV. 3. *What profit shall I have*] Rather, What good shall I derive from holiness more than from my sin ? Cp. Ps. xviii. 24. Hos. iv. 8 ; and see above, ix. 22 ; and the margin here.

6. *against him*] Against God. Cp. xxii. 2. Elihu, in this his third discourse, accosts Job from another point. Job had stood up as if he were in a position to lay claims, and plead merits, before God. He had behaved towards God like an impatient creditor. As little as man can injure God by his sin, so little can he profit Him by his virtue. Hence when God rewards the righteousness of man, He does it out of pure grace ; and if He withholds rewards from him, none can bring against Him the charge of injustice (*Hengstenberg*).

9. *they make—to cry*] Or, *they* (the oppressed) *cry out*. Cp. Judg. iv. 3. 2 Sam. xxii. 4. Zech. vi. 8. Elihu admits the truth of what Job had said (xxiv. 12), the oppressed “groan out of the city ;” but he denies the inference, that God is therefore indifferent to their sufferings ; and he says that the reason why they are not heard, is, that they do not pray in faith to Him. Cp. on Ps. xxxii. 3 ; and James i. 6 ; iv. 3.

10. *But none saith*] The oppressed cry out, but they do not VOL. IV. PART I.—81

cry out *in faith to God*. They only cry out *as the beasts of the earth, or as the fowls of the heaven* do (v. 11), by a physical instinct, without intelligent prayer to God.

— *Who giveth songs in the night*] God enables the faithful to sing praises and thanksgivings to Him, even in the darkest hour of affliction. Paul and Silas sang praises to God at midnight, when their feet were set fast in the stocks, in the prison of Philippi (Acts xvi. 25).

12. *Because of the pride*] Literally, *from the face of the pride of wicked men*. The sense is, *None giveth answer to deliver them from their oppressors*. And why ? Because they do not ask in faith.

14. *judgment is before him*] God does not forget thy cause, as thou supposest. See xix. 7 ; xxxiii. 8 ; xxiv. 12 ; xxx. 20.

15. *But now—extremity*] The sense is, *And now, because His (God's) wrath hath not visited* (the wicked), but sometimes leaves them unpunished in this world, and because He (God) does not clearly take cognizance of guilt. See *Gesen.* 694, on the word rendered *guilt*, Heb. *pash* ; so *Sept.* and *Vulg.* The Rabbis render it *abundance*, from the Chaldee *push*, to overflow, which in Heb. signifies *to be proud* (*Gesen.* 670). Perhaps there is a connexion between these ideas ; and the word may signify “overflowings of ungodliness,” which made the Psalmist afraid (Ps. xviii. 3. Cp. on 1 Pet. iv. 4).

16. *Therefore doth Job open his mouth*] Rather, *Therefore Job will open his mouth in vanity, and will multiply words*

He multiplieth words without knowledge.

XXXVI. ¹ Elihu also proceeded, and said,

² Suffer me a little, and I will shew thee

† That *I have* yet to speak on God's behalf.

³ I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.

⁴ For truly my words *shall* not be false :
He that is perfect in knowledge *is* with thee.

⁵ Behold, God *is* mighty, and despiseth not *any* :

^a *He is* mighty in strength and † wisdom.

⁶ He preserveth not the life of the wicked :

But giveth right to the || poor.

⁷ ^b He withdraweth not his eyes from the righteous :

But ^c with kings *are they* on the throne ;
Yea, he doth establish them for ever, and they are exalted ;

⁸ And ^d if *they be* bound in fetters,
And be holden in cords of affliction ;

⁹ Then he sheweth them their work,
And their transgressions that they have exceeded.

¹⁰ ^e He openeth also their ear to discipline,
And commandeth that they return from iniquity.

¹¹ If they obey and serve *him*,
They shall ^f spend their days in prosperity,
And their years in pleasures.

¹² But if they obey not, † they shall perish by the sword
And they shall die without knowledge.

¹³ But the hypocrites in heart ^g heap up wrath :
They cry not when he bindeth them ;

¹⁴ ^h † They die in youth,
And their life *is* among the || unclean.

† Heb. *that* there
are yet words for
God.

a ch. 9. 4. &
12. 13, 16. &
37. 23.
Ps. 99. 4.

† Heb. *heart*.
|| Or, *afflicted*.

b Ps. 33. 18. &
34. 15.

c Ps. 113. 8.

d Ps. 107. 10.

e ch. 33. 16, 23.

f ch. 21. 13.
Isa. 1. 19, 20.

† Heb. *they shall*
pass away by the
sword.

g Rom. 2. 5.

h ch. 15. 32. &
22. 16.

Ps. 55. 23.
† Heb. *Their*
soul dieth.

|| Or, *sodomites*, Deut. 23. 17.

without knowledge, that is, if he is not to be corrected. The words are best rendered in the future tense. Cp. xxxiv. 37.

CH. XXXVI. 1. *Elihu also proceeded*] Elihu had spoken three times, i.e., as many times as any of the other friends, but Job does not reply, and he proceeds. The silence of Job, who had *replied to every speech* of the three friends, is a proof that Job was conscious that Elihu had reason on his side, and is an answer to those who disparage Elihu. See *Prelim. Note* to chap. xxxii.

3. *from afar*] From all parts of the Universe, which is the work of an All-wise and All-bountiful God, and proves His might and His mercy.

4. *He that is perfect in knowledge*] God Himself, speaking by me.

5. *and despiseth not any*] Therefore He does not despise thee, as thou allegest (x. 3—7. 13—16. Cp. xiii. 23; xiv. 15).
— *wisdom*] Literally, *heart*, the seat of love, as well as of knowledge.

7. *But with kings are they*] Rather, *but with Kings on the throne, there doth he set them for ever*. Cp. v. 11. 1 Sam. ii. 8. Ps. xciii. 7.

How significant is this, in a Christian sense, now that God has made the humble and meek to “sit together with Christ Himself in heavenly places” (see Eph. ii. 6); and Christ, Who is King of kings, says, “To him that overcometh, will I give to sit with Me on My throne” (Rev. iii. 21).

9. *And if they be bound in fetters*] If they are chastened by

God, like captives taken in war and fettered, this is not done in wrath, that they may be tortured and executed as those unhappy captives are by their fellow-men, but with a wise and loving purpose, that they may be led by salutary discipline, and drawn by “the cords of a man” to self-examination, and “to repentance unto salvation, not to be repented of.”

12. *they shall perish by the sword*] *They shall pass away by the sword of God's wrath*. Cp. xxxiii. 18. *Gesen.* 827.

— *without knowledge*] Without being conscious of their own sins, and of God's attributes; they will die impenitent and faithless, and therefore miserable. Cp. iv. 21; xxxv. 16.

13. *the hypocrites*] Rather, *the profane and godless*. See viii. 13; xiii. 16; xv. 34; xvii. 8; xx. 5; xxvii. 8; xxxiv. 30, in all which places it is rendered *hypocrite*, but it means rather one who is unholy and polluted. Cp. Isa. xxiv. 5. Jer. iii. 1, 2; xxiii. 11. *Gesen.* 293.

— *heap up wrath*] Treasure up to themselves the wrath of God. St. Paul is supposed by some (e.g. *Professor Lee*) to refer to these words, in Rom. ii. 4, 5; or the words may be rendered, “*they lift up wrath* in themselves against God,” by pride and hardness of heart, as Pharaoh did. So *Schultens* and others, and this seems preferable.

— *They cry not*] They do not pray to God for pardon and deliverance, when He binds them as prisoners in the chains of affliction, in order to draw them nearer to Himself (v. 8).

14. *in youth*] By premature decrepitude brought on by sin.

— *the unclean*] Heb. *kedeshim*, “cinædos,” or “effeminate” (*Vulg.*). See above, on Deut. xxiii. 17. 1 Kings xiv. 24;

- ¹⁵ He delivereth the || poor in his affliction,
And openeth their ears in oppression.
- ¹⁶ Even so would he have removed thee out of the strait,
¹ Into a broad place where *there is* no straitness;
And †^k that which should be set on thy table *should be* full of ¹ fatness.
- ¹⁷ But thou hast fulfilled the judgment of the wicked:
|| Judgment and justice take hold *on thee*.
- ¹⁸ Because *there is* wrath, beware lest he take thee away with *his* stroke:
Then ^m a great ransom cannot † deliver thee;
- ¹⁹ ⁿ Will he esteem thy riches?
No, not gold, nor all the forces of strength.
- ²⁰ Desire not the night,
When people are cut off in their place.
- ²¹ Take heed, ° regard not iniquity:
For ^p this hast thou chosen rather than affliction.
- ²² Behold, God exalteth by his power:
^q Who teacheth like him?
- ²³ ^r Who hath enjoined him his way?
Or ^s who can say, Thou hast wrought iniquity?

|| Or, afflicted.

i Ps. 18. 19. &
31. 8. & 118. 5.

† Heb. *the rest of
thy table*.

k Ps. 23. 5.
l Ps. 36. 8.

|| Or, judgment
and justice
should uphold
thee.

m Ps. 49. 7.

† Heb. *turn thee*

aside.
n Prov. 11. 4.

o Ps. 66. 18.

p See Heb. 11. 25

q Isa. 40. 13, 14.
Rom. 11. 34.

l Cor. 2. 16.
r ch. 34. 13.

s ch. 34. 10.

xv. 12; xxii. 46. 2 Kings xxiii. 7. Here is an evidence of the prevalence in Job's age and country, of that sin which brought God's wrath on Sodom and Gomorrah, and was one of the reasons of the extermination of the nations of Canaan (Lev. xviii. 22, 27); and, as the etymology of this word shows (cp. above, on Gen. xxxviii. 21, and Deut. xxiii. 17—such is the corruption of man's heart), the vilest crimes were even consecrated as parts of religion.

16. *Even so would he have removed thee*] Or, *Even so He urgeth them on*. He is instigating and impelling thee by means of thy affliction, into a state of greater glory and happiness. He is impelling thee forward to thy good, from a narrow passage into a large room, if thou receivest aright His fatherly chastisement. Cp. Ps. xxxi. 9.

— *that which should be set on thy table*] Literally, the descent, or setting down of thy table. The tables of the Orientals in ancient times were probably like what they are now—easily movable; trays set on short feet, raising them a few inches from the ground (*Rich*).

17. *thou hast fulfilled the judgment of the wicked*] Thou judgest God, as the wicked do, and therefore judgment and justice join in punishing thee for thy rash judgment of God. Some render it (as the Authorized Version does) *take hold of thee*, but the other translation seems preferable.

18. *Because there is wrath*] *Because* thou hast *wrath* (against God), take heed that it do *not drive thee against His smiting* (see *Gesen*. 793, and cp. xxxiv. 26, and above, v. 13); i.e., that it do not expose thee to punishment from Him: and *let not the multitude of ransom* (that thou mayest think thyself able to offer) *tempt thee to sin*; see what follows. As *Professor Lee* remarks, there is a reference here to the practice of brigands and pirates (a custom still prevalent even in certain parts of Europe) seizing wealthy travellers, and demanding a large ransom from their friends for their liberation.

19. *Will he esteem thy riches?*] So *Gesenius* renders the words, p. 655, and *Lee*, p. 471. Cp. xxxiv. 19; and then the word *betsar*, here rendered *gold*, would be another form of *betsar*, viz., *precious ore* (see xxii. 24); and so *Gesen*. 135, and cp. *Hirzel*, p. 225.

Others suppose *betsar* to be equivalent to *be-tsar*; i.e., in affliction, and render the words, Shall thy munificence (or thy crying) stand as in the battle array on that side, so that thou mayest not be in affliction (so *Targum*, *Schultens*, *Delitzsch*).

20. *Desire not the night*] Do not long for death and judgment, as if thou wert sure of acquittal. See Job's words, iii. 3—14, vi:8, 9; vii. 1; x. 18; xiv. 13; xvi. 21; xxiii. 3; xxxi. 35.

21. *this hast thou chosen*] Thou hast not acquiesced in afflictions, which are means of spiritual health, but hast perverted them into occasions of sin.

ELIHU'S APPEAL TO GOD'S OMNIPOTENCE.

22. *Behold, God exalteth by his power*] Or, *Behold, God exalts Himself in power* (*Gesen*. 784); *Who is Master* (and *Teacher*) *like Him*?

Elihu's fourth and last discourse is divided into two parts. In the first part (from xxxvi. 2, to xxxvi. 21), he declares that the infliction of suffering is not inconsistent with the Divine justice; he shows how God afflicts the righteous in order to chastise, purify, and lead them to greater glory, if they allow tribulations to do their proper work.

In the second portion he affirms that God is great, and therefore must also be just. *Behold, God is great in power*, and therefore must He be of great justice, and full of righteousness. He dealeth equitably, therefore the people must fear Him. He regardeth not those who are wise in their own eyes, nor such as in their self-righteousness would tax Him with wrong. Elihu shows that Job's allegation that he has been unjustly handled, and his impeachment of God's righteousness, are contraventions of His Nature, as manifested in Creation. The Omnipotence and Wisdom of God, which are every where apparent in the Universe, furnish a testimony to God's righteousness. All attributes of the Divine Nature are rays proceeding from one centre; where one is, there also of necessity must the others be. How can the Being Who every where shows Himself in Creation to be most perfect, be defective in this one point? Every witness therefore in *Nature* to God's greatness as a *Creator*, rises against an arraignment of God's *righteousness*. Whoso will bring a charge against God's justice, must measure himself with the Divine Omnipotence.

At first sight it may seem surprising that the mind of the righteous sufferer is directed by Elihu, and by Jehovah Himself, to the wondrous formation of the Clouds, to Thunder, Lightning, and Snow, and to the War-horse, the Hawk, and the Eagle. But when we examine the matter more carefully, we see that such a course of reasoning is excellently fitted to its purpose. An Almighty and All-wise God, Who is not at the same time righteous, is in truth an inconceivable impossibility. For this reason, they who impeach God's Righteousness, are always on the high road to doubt His existence. Pelagianism leads not merely to the destruction of the true idea of God, but to blank Atheism (*Hengstenberg*).

It must also be borne in mind that God rises from an appeal to the signs of His power and goodness in the visible world, and refers Job to His working in the *invisible* world, in the domain of spirits, and challenges Job to a comparison of human power with that of God in the defence and deliverance of Mankind, even of Job himself, from his spiritual enemies. See below, on xl. 6—15.

t Ps. 92. 5.
Rev. 15. 3.

24 Remember that thou 'magnify his work,
Which men behold.

25 Every man may see it ;
Man may behold *it* afar off.

u 1 Cor. 13. 12.

26 Behold, God *is* great, and we "know *him* not,
* Neither can the number of his years be searched out.

x Ps. 90. 2. &
102. 24, 27.
Heb. 1. 12.
y Ps. 147. 8.

27 For he 'maketh small the drops of water ;
They pour down rain according to the vapour thereof,

z Prov. 3. 20.

28 " Which the clouds do drop
And distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds,
Or the noise of his tabernacle ?

a ch. 37. 3.

30 Behold, he " spreadeth his light upon it,
And covereth † the bottom of the sea.

† Heb. *the roots*.

b ch. 37. 13. &
38. 23.

31 For ^b by them judgeth he the people ;
He ^c giveth meat in abundance ;

c Ps. 136. 25.
Acts 14. 17.
d Ps. 147. 8.

32 ^d With clouds he covereth the light ;
And commandeth it *not to shine by the cloud* that cometh betwixt ;

e 1 Kings 18. 41,
45.

33 ^e The noise thereof sheweth concerning it,
The cattle also concerning † the vapour ;

† Heb. *that
which goeth up*.

XXXVII. ¹ At this also my heart trembleth,
And is moved out of his place.

24. *Which men behold*] Rather, *which men celebrate in songs of praise* (*Vulg.*), as thou oughtest also to do, instead of censuring them.

27. *he maketh small the drops*] *He draweth* them up (cp. xv. 4. 8) ; and afterwards *they pour down rain* (*Schultens*). Or it may mean, that He rarifies them, and then *they pour down rain according to the vapours*.

— *thereof*] Or rather, of *Him*, i. e. of God. The mist and vapour are God's servants and messengers (Ps. cxlviii. 8).

29. *the noise of his tabernacle*] The thunder and storms of His heavenly tent, pavilioned over by *the spreading of the clouds*, as with a canopy.

30. *And covereth the bottom of the sea*] With the flashes of His lightning, which penetrates to the bottom (literally, *roots*) of the sea, and envelopes it in a blaze. God can make *fire* to penetrate even into the abysses of the *water*, and involve all in a flame. See *Vulg.* here : " Si volerit fulgurare lumine suo desuper, cardines quoque maris aperiet." On the word *casah*, to cover, see xv. 27 ; xxi. 6 ; xxxi. 33 ; below, v. 32. Ps. cxlvii. 8. Isa. xi. 9 ; and *Gesen.* 407.

31. *by them judgeth he the people*] God is represented as a mighty King, enthroned in His royal pavilion of the heavens (v. 29), and sending forth His rains and dews as His ministers in Mercy and Love, and His thunderings, lightnings, and storms in Power and Majesty, and giving food to all flesh (cp. Ps. cxlvii., cxlviii. Jer. v. 24 ; xiv. 22), and by *these He judgeth the people*, and calleth upon them to adore and obey Him. Compare Acts xiv. 17 ; and St. Paul's argument, in Rom. i. 19, 20 : " That which may be known of God, is manifest in them, for God hath showed it unto them ; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead " (or *divinity*). See below, on Rom. i. 18, 19.

How fully will this description of God's Judicial Majesty, exercising its power by means of the Elements, be realized at the Great Day, when He will involve the terraqueous globe in a general conflagration, and summon the World to judgment ! (2 Pet. iii. 10—12.)

32. *With clouds he covereth the light*] Rather, *He covereth both His hands with light*. Cp. *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and most recent interpreters. God clothes His hands with the splendour of His lightning. He wraps His hand in flame, which scorches the world, but does not hurt Him, nay rather, is the vesture and instrument of His power.

— *And commandeth it—betwixt*] Rather, *He giveth it* (the lightning) *a command as an assailant, or avenger*. The word for *avenger* is *maphegia* (ch. vii. 20), from *paga* (pango, πληρωμι), to strike, or smite. See *Gesen.* 665, 666 ; and cp. *Delitzsch*. Others render the words, *He gives to it a command against the enemy*. Cp. Ps. xi. 6. So *Ewald* and *Hirzel*.

33. *concerning it*] Rather, *concerning Him*, namely, concerning God ;—the thunder is His voice ; the lightning is the splendour of His Presence and Power. All these speak of Him.

— *The cattle also concerning the vapour*] Rather, the *cattle also* give notice of *His rising up*. Even the irrational animals, the herds and flocks, feel the presence of God in the elements (as Balaam's ass saw the angel), and give presages of the coming storm, when He rises up to show His Majesty and Power (cp. *Virg.*, *Georg.* i. 374) ; how much more oughtest thou, who art endued with reason, to recognize the working of God in the universe ?

The Hebrew *aph*, rendered *also*, is by some (as *Schultens* and *Hirzel*) translated *wrath* (as in v. 13) ; but see *Gesen.* 69. Cp. *Ewald* and *Delitzsch*.

There is an argument *à fortiori* here. In the exhortations of Holy Scripture, Man is often sent to the lower animals of creation to learn wisdom from them. For instance, to the Ant (Prov. vi. 6), to the Ox and Ass (Isa. i. 3), to the Crane and Swallow (Jer. viii. 7), to the Fowls of the air, and to the Lilies of the field (Matt. vi. 28. Luke xii. 24. 27), to the Fig-tree (Matt. xxiv. 32) ; and so here Man is referred to the cattle for instruction. *They also—even they*—feel and announce the presence and working of God. Probably, while Elihu was uttering these words, there were symptoms visible of the coming storm, and of the sweeping forward of the whirlwind, from which the LORD spake to Job (see xxxviii. 1), and perhaps even the cattle in the neighbouring fields, cowering beneath the tempest, gave signs of the approach of their CREATOR.

CH. XXXVII. 1. *At this also*] *Yea, at this my heart trembleth* ; that is, when God riseth up to execute judgment in the elements, not only do the cattle give signs of fear (see xxxvi. 33), but *my heart also palpitates* ; and I say to others, *Hear, O hear, the roar of His voice, and the murmuring that goeth out of His mouth*. Perhaps the distant bellowing of the thunder of God's approach was heard, when Elihu said this.

- ² † Hear attentively the noise of his voice,
And the sound *that* goeth out of his mouth.
- ³ He directeth it under the whole heaven,
And his † lightning unto the † ends of the earth.
- ⁴ After it ^a a voice roareth :
He thundereth with the voice of his excellency ;
And he will not stay them when his voice is heard.
- ⁵ God thundereth marvellously with his voice ;
^b Great things doeth he, which we cannot comprehend.
- ⁶ For ^c he saith to the snow, Be thou *on* the earth ;
† Likewise to the small rain, and to the great rain of his strength.
- ⁷ He sealeth up the hand of every man ;
^d That all men may know his work.
- ⁸ Then the beasts ^e go into dens,
And remain in their places.
- ⁹ † Out of the south cometh the whirlwind ;
And cold out of the † north.
- ¹⁰ † By the breath of God frost is given,
And the breadth of the waters is straitened.
- ¹¹ Also by watering he wearieth the thick cloud,
He scattereth † his bright cloud :
- ¹² And it is turned round about by his counsels,
That they may ^g do whatsoever he commandeth them
Upon the face of the world in the earth.
- ¹³ ^h He causeth it to come, whether for † correction,
Or ⁱ for his land, or ^k for mercy.
- ¹⁴ Hearken unto this, O Job :
Stand still, and ^l consider the wondrous works of God.
- ¹⁵ Dost thou know when God disposed them,
And caused the light of his cloud to shine ?
- ¹⁶ ^m Dost thou know the balancings of the clouds,
The wondrous works of ⁿ him which is perfect in knowledge ?
- ¹⁷ How thy garments *are* warm,

† Heb. *Hear in hearing.*† Heb. *light.*
† Heb. *wings of the earth.*
^a Ps. 29. 3. & 68. 33.^b ch. 5. 9. & 9. 10. & 36. 26.
Rev. 15. 3.
^c Ps. 147. 16, 17.† Heb. *and to the shower of rain, and to the showers of rain of his strength.*
^d Ps. 109. 27.^e Ps. 104. 22.† Heb. *Out of the chamber.*† Heb. *scattering winds.*^f ch. 38. 29, 30.
Ps. 147. 17, 18.† Heb. *the cloud of his light.*^g Ps. 148. 8.^h Exod. 9. 18, 23.
ⁱ Sam. 12. 18, 19.
Ezra 10. 9.
ch. 36. 31.
† Heb. *a rod.*
ⁱ ch. 38. 26, 27.
^k 2 Sam. 21. 10.
^l 1 Kings 18. 45.
^l Ps. 111. 2.^m ch. 36. 29.ⁿ ch. 36. 4.

3. *He directeth it*] Rather, *he letteth it* (the thunder and the lightning) *loose*. See Ewald, Hirzel, Carey, Delitzsch.

— *the ends*] The wings, or fringes of the earth, compared to a mantle spread out. Cp. Deut. xxii. 12. Num. xv. 38. Isa. xxiv. 16; below, xxxviii. 13. Gesen. 406.

4. *a voice roareth*] The voice of His thunder. See on Rev. x. 3, 4.

— *will not stay them*] Will not stay His lightnings.

6. *the small rain*] God speaks to the shower of rain, the former rain at the beginning of winter; and to the great rain of His strength, i.e. the latter rain; and to the snow, in the period between these. These are His messengers to man.

7. *He sealeth up the hand of every man*] In the winter's cold, when all rural works are at a standstill. Cp. xxxiii. 16; and Homer, Iliad xvii. 549; Hesiod, O. et D. 492:

ὅρη χειμερὶν ὅποτε κρύος ἀνέρας ἐργῶν
ἰσχύει . . .

— *That all men may know his work*] God seals the works of men in winter, in order that they may recognize His work, and may adore Him, Who enables them to work, and also disables them from working when He wills.

8. *their places*] Their lairs.

9. *Out of the south*] Literally, *out of the chamber* (Heb. *cheder*: see ix. 9. Cp. Ps. cxxxv. 7. Gesen. 262). It is supposed by some to mean *a constellation* (in astronomical

language, *a house*); but the parallel place (ix. 9) seems to authorize the other rendering. Elihu says, that whatever comes upon the earth from any quarter of heaven, comes by God's appointment.

— *out of the north*] Literally, *out of the scatterers* (Heb. *mezarim*: Gesen. 462); the north winds, that scatter the clouds. Others suppose the word to signify constellations of the north; Fuerst, 793; and so Professor Lee, who supposes that the *mezarim* here are the same as *Mazzaroth*, in xxxviii. 32. So Aquila and Theodotion.

11. *he wearieth*] He loadeth them with a burdensome freight of water, to be discharged in rain.

— *He scattereth*] He diffuseth, or spreadeth abroad.

12. *it is turned round about*] He steers the clouds, as a ship at sea, and guides them as He wills.

13. *for correction—his land*] As by the Deluge, and by inundations. The earth is His, and not thine.

— *for mercy*] As by the wonderful annual overflow of the Nile, fertilizing the land of Egypt with harvests, produced without rain.

16. *the balancings of the clouds*] Even the clouds, which seem to be driven about capriciously and at random, at the mercy of fierce winds, or to be ready to burst with torrents and cataracts of water, are all suspended in the air, and are weighed in a balance by God.

17. *How thy garments are warm*] This translation is autho-

When he quieteth the earth by the south wind?

o Gen. 1. 6.
Isa. 44. 24.

18 Hast thou with him ° spread out the sky,
Which is strong, and as a molten looking glass?

19 Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak?

If a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds:
But the wind passeth, and cleanseth them.

† Heb. Gold.

22 † Fair weather cometh out of the north:
With God is terrible majesty.

p 1 Tim. 6. 16.

23 Touching the Almighty, ° we cannot find him out:

q ch. 36. 5.

° He is excellent in power, and in judgment,
And in plenty of justice: he will not afflict.

r Mat. 10. 28.

24 Men do therefore ° fear him:

s Matt. 11. 25.
1 Cor. 1. 26.

He respecteth not any that are ° wise of heart.

a So Exod. 19.
16, 18.

1 Kings 19. 11. Ezek. 1. 4. Nah. 1. 3.

XXXVIII. 1 Then the LORD answered Job ° out of the whirlwind, and said,

ized by a similar phrase, in Exod. xi. 7. Or the words may be rendered, *Thou, whose garments are warmed, when He (God) calms the earth with the south, i.e. with its heat.* Even the garments which are close to thee, next to thy skin, do not warm thee, except God wills it; and how canst thou scrutinize the secrets of His counsels, and fathom the depths of His works?

18. *strong, and as a molten looking glass*] Literally, *strong, as what is poured out, as metal.* See Exod. xxxviii. 8. 1 Kings vii. 37; and above, on Gen. i. 6.

20. *If a man speak, surely he shall be swallowed up*] Rather, *shall a man speak to be swallowed up?* Cp. ii. 3; xxxii. 22. Shall a man, frail man, so speak concerning God, as to expose himself to be swallowed up by Him? Or shall a man even utter a wish to be so treated? Elihu refers to Job's speeches, iii. 3; vi. 8.

21. *And now men see not*] Men are not able to gaze at the light of the sun when the wind passeth, and clearth the sky of its clouds; how much less can they look at the glory of God, their Creator, without being dazzled by it!

22. *Fair weather cometh out of the north*] So *Schultens, Gesen.* (p. 239), and others, who suppose that the word *zakah* (literally, *gold*) here signifies the pure bright light of the sun.

But it does not seem necessary to desert the literal meaning of the word, namely, *gold.* So *Vulg., Arabic, Syriac, Lee, Ewald, Hirzel, and Delitzsch.* Men may explore the mines of gold in the north country (see xxviii. 1—12; and cp. *Herod.* iii. 116; *Plin.*, N. H. vi. 11; xxxiii. 4; *Lee*, p. 484; *Hirzel*, p. 233; *Delitzsch*, p. 445), and may bring it from those regions; but the treasures of God's wisdom and knowledge, who can search out and enrich himself with them? Elihu is referring with approval to Job's own language in chapter xxviii.

23. *he will not afflict*] He has no pleasure in vexing thee, as thou supposest (see xvi. 14). No; this is inconsistent with His infinite justice and power, which made and preserves the world. This seems the most probable interpretation of the word rendered *afflict* (*anah*), and is authorized by its use in other places of this Book (see xxx. 11), to which it is a reply, and it is confirmed by the *Targum* here. Cp. Lam. iii. 33. Other interpretations are suggested by *Lee, Hirzel, Ewald, Carey, and Delitzsch.*

24. *Men do therefore fear him*] This is the sum of the argument. The contemplation of God's majesty, and of man's nothingness, leads men to fear and adore Him, Who despises and confounds all that are wise in their own eyes. Even God's goodness ought to inspire awe: "There is mercy with Thee, therefore shalt Thou be feared" (Ps. cxxx. 4. 7).

THE LORD'S APPEARANCE, FOLLOWING THE DISCOURSES OF ELIHU.

CH. XXXVIII. 1. Then the LORD answered Job] It is

expressly said here, that the LORD answered Job. This is an argument for the genuineness of the foregoing speeches of Elihu. If nothing had intervened between Job's speeches and the Lord's answer, it would not have been said that "the Lord answered Job," but simply that "the Lord answered." Such is the formula by which the speeches of every one of the three friends are introduced throughout the book. "Then answered Eliphaz the Temanite" (iv. 1). "Then answered Bildad the Shuhite" (viii. 1). "Then answered Zophar the Naamathite" (xi. 1). So it is in every case, and it is never said that they answered Job. The mention of the fact, that the Lord answered Job, is tantamount to an intimation that some one else had spoken just before the Lord's answer. This was Elihu. And the declaration, that the Lord answered Job (and not answered Elihu), ought to guard us against the error into which some ancient expositors have fallen, and which has vitiated their estimate of Elihu's character and of his discourses (see above, *Prelim. Note* to chap. xxxii.), namely, the error of supposing that the words, with which the Lord's answer begins, "Who is this that darkeneth counsel by words without knowledge," were addressed to Elihu. It fixes them on Job. Nor is this all. Job applies them to himself (xlii. 3).

ELIHU, AND THE WORK OF THE MINISTRY, PREPARING THE WAY FOR PERSONAL COMMUNION WITH GOD.

It has been already observed (see on xxxii., *Prelim. Note*), that the discourses of Elihu were very appropriate and necessary as an argumentative reply to Job, and as a preparation for the sublime and overwhelming manifestation of the glory and majesty of Jehovah.

Jehovah Himself does not give an account of His doings to Man. This would be inconsistent with His divine dignity, and with the relation in which the Almighty Creator and Judge of all, stands to all His creatures. But, in His great mercy and goodness to men, He deals with them as reasonable beings, and provides for them salutary instruction in divine things. He has set up a Visible Church in the world, and has committed to her care the Holy Scriptures, and has given her a commission to preach His Holy Word by human agency, and to vindicate His ways to men. And He has charged the Ministers of His Church to take heed, as "good stewards of His manifold gifts," to use all the means which Reason and Revelation afford, and which human labour and industry can cultivate and apply, in the discharge of their sacred functions. "The Priest's lips should keep knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of Hosts" (Mal. ii. 7). The Bishop of Ephesus, who had special spiritual gifts, is exhorted by St. Paul to stir up the gift of God that is in him (2 Tim. i. 6). He must give attendance to reading, to exhortation, to doctrine; he must meditate on these things, and give himself wholly to them (1 Tim. iv. 13). The Pastors of God's Church must "speak the things which

2 ^b Who is this that darkeneth counsel
By ^c words without knowledge?

b ch. 34. 35. &
42. 3.
c 1 Tim. 1. 7.

become sound doctrine" (Titus ii. 1); and they must ponder on the punishment which awaits them, if the souls committed to their charge perish through their ignorance or carelessness.

These truths are suggested to us by the mission of Elihu. He is a man, like Job and his friends; he also (as he himself says, xxxiii. 6) is formed of clay; and he is a young man (as Timothy was); and he himself draws attention to the fact (xxxii. 6), and yet he speaks to the aged, and reproves them; and why? Because he speaks the words of God; because, as he himself avows, "the inspiration of the Almighty giveth understanding" (xxxii. 8). "The Spirit of God hath made him, and the breath of the Almighty hath given him life" (xxxiii. 4). It is because he has a divine commission, that he speaks; and on this ground he claims to be heard.

This is the office of the Visible Church of God. The Church is the World's Elihu. "*My God is He,*" is her name. She comes forth to speak to the Jobs in their sorrows, to the wealthy, and the noble, "to show" (in the words of *Burke*) "a due and anxious sensation of pity to the distresses, not only of the poor and lowly, but of the miserable great," and "to bow down the stubborn neck of pride and ambition to the yoke of moderation and virtue." She comes forward to reprove the wise men of this world, the Eliphazes, the Bildads, and the Zophars. She came forth in ancient prophecy, and in all the divine dispensations of the Levitical Priesthood; she came forth in Apostles and Evangelists, in Saints, and Martyrs, and Confessors, in holy Fathers, and Doctors, and Pastors; and she is ever coming forth in the Apostolic Ministry of orthodox, learned, and pious Bishops, Priests, and Deacons; she is ever doing the work of Elihu.

But it is to be remembered that this *work of the Church* is only *preparatory and manuductory*. Elihu was only a *channel* of grace to Job, not a *source*. He was an instrument in God's hands, and ascribed all his efficiency to Him. He came from God, in order to bring Job to God. This is the work of the Ministry, in the Visible Church. Each individual soul must be brought by it into *direct personal communion with God*. This is what was represented by the sublime appearance of JEHOVAH Himself, following immediately after the discourse of Elihu. God does not condescend to argue with men (this is done for Him by the Christian Elihu), but He reveals Himself personally to the soul of every devout and humble believer; He awakens him to a consciousness of the Divine Omnipotence and Infinite Wisdom, and of his own nothingness. This, and this alone, was the subject of God's pleadings with Job, which were not put forth as *logical arguments*, but as *judicial interrogations*. And the result of the whole is this,—that like the holy and penitent Job, the pious soul, which has *heard of God* by the Ministry of the Church, is brought to a *personal vision* of God, and to direct communion with Him: "I have *heard of Thee* by the hearing of the ear, but now mine eye *seeth Thee*" (xlii. 5). And when it has caught a sight of God by faith, when it sees God, the All-holy, and All-pure, as well as All-powerful, All-wise, All-righteous, and All-merciful, then the penitent soul sees herself also, and exclaims, "*Wherefore I abhor myself, and repent in dust and ashes*" (xlii. 5, 6).

Glorious vision! Blessed foretaste of heavenly fruition, and beatific contemplation of God!

This is the gracious process which has been devised by God's wisdom and mercy to man, and is ever going on in the work of the Christian Church, and in the life of every believer.

We may illustrate this process by two or three specimens of it.

The wise men of the East were drawn at first by means of a physical phenomenon, the Star in the heavens, then they were brought to Judæa, and to the Doctors of the Law, and to the Scriptures (that is, to the guidance of the Visible Church of God); but at length they were led to the cradle of Bethlehem, and to the vision of Christ Himself.

Again, John the Baptist was sent to prepare the way of the Lord; and he did prepare it. He was an Elihu of the Gospel. He was only a voice, preparing the way for the Word. "Ye sent unto John," says Christ, "and he bare witness unto the truth. He was a burning and a shining light (*lamp*): and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John v. 33—36). John the Baptist, the Elihu of the Gospel, prepared the way of the LORD; but when the LORD appeared,

then the Elihu vanished,—as stars vanish at sunrise, and as rivers are emptied in the sea.

In like manner, the Samaritan woman was an Elihu to her friends; but when Christ had tarried with them three days, and they had heard His own word, then they "said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World" (John iv. 39—42).

We may apply these remarks to the two great modes of working, in which the functions of the Visible Church, and of her Ministry to the souls of men, are exercised.

The Church of God holds the Scriptures in her hands. She is their Guardian and Keeper; and she has a commission to deliver them to men, as the Inspired Word of God. She does the work of Elihu in this respect; and this work is a preparatory one, like Elihu's. The devout soul *hears* the *Scriptures*, which are delivered to it by the Church of God. But the soul must do more than this. It must *see God*, by personal communion with Him in His Holy Word (see *Hooker*, I. xiv. 1; and III. viii. 14); and when it enjoys that blessed vision, it cries out, with Job, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (xlii. 5).

The Church of God preaches also the doctrine of the Sacraments, and ministers them to the people; but the Holy Spirit of God it is, and He alone, Who can cause the heart to burn with love, and illuminate the inner eye, and make the Saviour Himself "known to His disciples in the breaking of bread" (Luke xxiv. 35), so that they can exclaim, with rapturous ecstasy, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee."

No one who considers these important truths, can fail, it is conceived, to recognize the divine wisdom with which the person of Elihu is introduced in this Book. No one, it is presumed, will question the genuineness of his speeches. That modern School of Criticism, which would expunge them from this Book (see *Prelim. Note* to chap. xxxii.), seems to be blind to the great principles of Theology which are involved in them, and would recklessly and ruthlessly mar the beauty and value of the Book.

No one, again, who considers these principles, will be surprised that Jehovah should take up the discourse of Elihu where that discourse leaves off, namely, in the assertion of God's Omnipotence and unsearchable Wisdom, and should thus give a tacit approval to Elihu's speeches. And no one will marvel that Elihu, having performed his task, should disappear in quietness and joy, being absorbed in the glory of JEHOVAH. "Who is Paul, and who is Apollos" (asks the great Apostle), "but Ministers by whom ye believed, even as the LORD gave to every man?" "So then neither is he that planteth, *any thing*, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 5, 7). Who is Elihu? His name means, "*God is He*," and his office is to draw the eyes of Job from man, and to fix them on God. Elihu had spoken in God's name, and by God's power. He had prepared the way for God. It is not said of Elihu, as it is of Job, that *his words were ended* (xxx. 40), or that *he ceased to answer Job*, as it is said of the three friends (xxxii. 40). No; Elihu's words are taken up, and continued by the Almighty. Man melts away into God; Elihu is absorbed in Elohim; and now God Himself speaks, whose ways Elihu had prepared. Elihu disappears, and God is all in all.

— the LORD] Jehovah. See on i. 6.

— answered Job out of the whirlwind] In awful majesty and power. God appears in the storm, and speaks to Job. God's discourse is an interpretation of the storm. "Wilt thou condemn Me, that thou mayest be righteous?" (xl. 8.) is the voice of the storm to Job.

The discourses of Elihu (says *Hengstenberg*) are impressed with the seal of a Divine mission, by the fact that God's discourse is connected with them by sameness of idea, and sameness of treatment. Elihu had proved God's glory, and His consequent righteousness, from the wonders on high, from the formation of the clouds, of the lightning, and of the thunder. The Divine discourse begins at the same point, and then descends to the earth; to the revelation of the glory of God in the animated creation, where both the lion and the raven, the higher and weaker animals, all rise up as witnesses for God. Elihu had pleaded for God; but what Elihu needed, was the Divine sanction. This alone could prove that he had stood up for God.

Moreover, it was not a mere question of doctrine. Job was

d ch. 40. 7.

† Heb. *make me know.*

e Ps. 104. 5.
Prov. 8. 29. &
30. 4.
† Heb. *if thou knowest understanding.*

† Heb. *sockets.*
† Heb. *made to sink?*

f ch. 1. 6.

g Gen. 1. 9.
Ps. 33. 7. &
104. 9.
Prov. 8. 29.
Jer. 5. 22.

|| Or, *established my decree upon it.*
h ch. 26. 10.

† Heb. *the pride of thy waves.*
i Ps. 89. 9. &
93. 4.
k Ps. 74. 16. &
148. 5.

- 3^d Gird up now thy loins like a man;
For I will demand of thee, and † answer thou me.
- 4^e Where wast thou when I laid the foundations of the earth?
Declare, † if thou hast understanding.
- 5 Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
- 6 Whereupon are the † foundations thereof † fastened?
Or who laid the corner stone thereof;
- 7 When the morning stars sang together,
And all † the sons of God shouted for joy?
- 8^g Or *who* shut up the sea with doors,
When it brake forth, *as if* it had issued out of the womb?
- 9 When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
- 10 And ||^h brake up for it my decreed *place*,
And set bars and doors,
- 11 And said, Hitherto shalt thou come, but no further:
And here shall † thy proud wavesⁱ be stayed?
- 12 Hast thou^k commanded the Morning since thy days;

to rise to a higher spiritual altitude, and human efforts alone could not accomplish that. God must reveal Himself to him. Error in religion cannot be cured, a higher point in the spiritual life cannot be attained, except by a vision of God. Job himself confesses this: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (xlii. 5). Job's earlier religious point of view, notwithstanding his great piety, is thus characterized by himself as a lower one. But having now been prepared by his sufferings, and by the mission of Elihu, he is raised to a higher level. Instruction must precede God's revelation of Himself. It is God's method to communicate instruction to men by means of men. He sent an angel from heaven to command Cornelius to send for Peter, and He sent Peter, by a vision, to Cornelius. Christ Himself sent Saul, at his conversion, into the city, and He sent Ananias to Saul. (See below, on Acts ix. 6.) And inasmuch as Elihu had been God's spokesman, God's discourse naturally takes up and continues that of Elihu.

In one portion of his discourse, Elihu had laid down a theory on the purpose of life. To enter upon such a subject would scarcely accord with the Majesty of God. From it we shall only expect the development of the main idea of the other principal part, the proof that Job's moral and spiritual tone was injuriously affected by a failure to observe the glory of God in Creation—a glory with which righteousness is ever inseparably connected; and to recognize man's need of God's help in the spiritual conflict with Satan, in which Job himself was now engaged. See on xl. 14.

This mode of dealing with man constrains him to self-examination and self-humiliation. "Who am I?" and "Who art Thou?" These two questions (observes *Hengstenberg*) pervade the Divine discourse, which consists of *questions*; for *questions* are the proper mode of utterance for His awful Majesty.

— and said] We are not to doubt that God Himself spake in articulate utterance. Such communications were vouchsafed by God to Moses (Exod. xix. 19; xx. 1; and see Leviticus throughout), and to Elijah (1 Kings xix. 11), and to Ezekiel (i. 4). This oral communication from God, is an evidence that direct Divine revelations were not limited to the Hebrew People, but were vouchsafed also to pious Gentiles, such as Melchizedek and Job.

2. *Who is this that darkeneth counsel?* Who is this that obscureth and distorteth the wise and gracious counsel of God in afflicting him, by words without knowledge, in which he presumptuously asserts his own righteousness, and impugns God's justice, and thus frustrates God's designs? These words are addressed to Job. See above, *Prelim. Note*, and below, xlii. 3.

In a similar sense the Holy Spirit says by St. Luke (vii. 30), "The Lawyers and Pharisees rejected (or frustrated) the counsel (the gracious purpose) of God towards themselves."

3. *Gird up now thy loins like a man*] Thou hast desired to come into My presence, and to meet Me as an adversary (ix. 34, 35; xiii. 22; xxiii. 3; xxxi. 35), and hast complained that thou canst not appear before Me. Lo! I challenge thee to come into the battle-field with all thy might. Gird up thy loins like a man.

4. *Where wast thou*] God's discourse consists mainly of questions; the fittest form of address for bringing Job to a right sense of his relation to God. Job is humbled, in the first place, by a question which reminds him that the Earth was created by God without Man's help, and before Man's existence.

6. *the corner stone*] Cp. Zech. iv. 7, and Ps. cxviii. 22—25, where Christ is compared to the Corner-stone. Cp. Matt. xxi. 42, and Eph. ii. 20.

7. *When the morning stars sang*] See above, on Gen. i. 16. Job is humbled, in the next place, by a question which reminds him that other beings of glorious brightness existed before the creation of Man.

— *the sons of God shouted for joy*] From this passage it is evident that it was well known in Job's age, that stars and angels existed *before* the formation of the earth in its present condition. Cp. above, on Gen. i. 1. 3.

The Angels rejoiced at the laying of the foundation-stone of the earth, the natural Temple of God's glory. The builders of the Temple at Jerusalem rejoiced at the laying of its foundation, and shouted with a great shout, and praised the Lord (see Ezra iii. 10—13, and cp. Zech. iv. 7); and the Angels sang hymns of joy at the laying of the Foundation-stone of the Temple of the New Creation, in the Nativity of Christ (Luke ii. 9—13). And there will be an Universal Hallelujah of Angels and Saints at the building of the New Jerusalem, of the Church glorified in heaven (Rev. xix. 1—6).

9. *When I made the cloud the garment—a swaddlingband*] For the mighty Sea, which is compared by God to a babe, breaking forth from the womb (see v. 8). Such is the power of God; the mighty Ocean is only like a new-born infant in His hand.

10. *And brake up for it my decreed place*] Or decree; the shore, with its broken precipices and rugged rocks, is God's decree, which He has set to restrain the raging of the sea.

— *doors*] Literally, two folding-doors, like the gates of a city.

12. *since thy days*] During thy life. Art thou so old as to remember this, and to have taken part in the work of Creation? Hast thou commanded the Morning to exist?

- And caused the dayspring to know his place ;
- 13 That it might take hold of the † ends of the earth,
That ¹ the wicked might be shaken out of it ?
- 14 It is turned as clay to the seal ;
And they stand as a garment.
- 15 And from the wicked their ^m light is withholden,
And ⁿ the high arm shall be broken.
- 16 Hast thou ^o entered into the springs of the sea ?
Or hast thou walked in the search of the depth ?
- 17 Have ^p the gates of death been opened unto thee ?
Or hast thou seen the doors of the shadow of death ?
- 18 Hast thou perceived the breadth of the earth ?
Declare if thou knowest it all.
- 19 Where *is* the way *where* light dwelleth ?
And *as for* darkness, where *is* the place thereof,
- 20 That thou shouldest take it || to the bound thereof,
And that thou shouldest know the paths *to* the house thereof ?
- 21 Knowest thou *it*, because thou wast then born ?
Or *because* the number of thy days *is* great ?
- 22 Hast thou entered into ^q the treasures of the snow ?
Or hast thou seen the treasures of the hail,
- 23 ^r Which I have reserved against the time of trouble,
Against the day of battle and war ?
- 24 By what way is the light parted,
Which scattereth the east wind upon the earth ?
- 25 Who ^s hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder ;
- 26 To cause it to rain on the earth, *where* no man *is* ;
On the wilderness, wherein *there is* no man ;
- 27 ^t To satisfy the desolate and waste ground ;
And to cause the bud of the tender herb to spring forth ?
- 28 ^u Hath the rain a father ?
Or who hath begotten the drops of dew ?

† Heb. *wings*.

1 Ps. 104. 35.

m ch. 18. 5.

n Ps. 10. 15.

o Ps. 77. 19.

p Ps. 9. 13.

|| Or, *at*.

q Ps. 135. 7.

r Exod. 9. 18.
Josh. 10. 11.
Isa. 30. 30.
Ezek. 13. 11, 13.
Rev. 16. 21.

s ch. 28. 26.

t Ps. 107. 35.

u Ps. 147. 8.
Jer. 14. 22.

— *to know his place*] To rise in its appointed place, according to the varying seasons of the year.

13. *the ends*] Literally, the wings, the extremities. See xxxvii. 3, and Isa. xxiv. 16. *Gesen.* 406.

— *That the wicked might be shaken out of it*] Being put to flight by fear of the light of day. See xxiv. 13.

14. *It is turned as clay to the seal*] The Earth, which is like rude unformed clay in the night-time, is turned and applied to the light in the morning, as to a seal, and receives a beautiful impression from it, and all its objects start forth to the view, like the lineaments and hues of a picture.

The clay of some eastern soils receives very durable and sharp impressions, as may be seen in the clay prisms and cylinders of Nineveh and other cities, in the British Museum. See above, on 2 Chron. xxxii. 1; xxxiii. 11.

These prisms of clay, engraved with figures, &c., revolved round an axis; and the Earth is here compared to a clay seal: and it has been supposed by some (e.g. *Carey*, pp. 382. 477), that the revolution of the Earth round its axis is referred to in this comparison. The Hebrew text, which signifies *is turned as clay of a seal*, or as a *clay-seal* (see *Vulg.* and *Targum*), seems to favour this interpretation. As to the verb here used, see Gen.

iii. 24. Judg. vii. 13; and, with regard to the anticipations, in the Book of Job, of discoveries of physical science, see above, on xxvi. 7.

— *they stand as a garment*] The objects of the Earth stand forth, when the morning sun has lighted them up, like a beautiful garment, embroidered with bright tissue and variegated colours. It is said by some expositors, that a garment cannot be said to *stand*; but when it clothes the wearer, it may be properly said to do so; and a certain kind of vesture was called *ὀρθοστράδιος*.

16. *springs*] The gushing forth (*Gesen.* 528).

18. *Hast thou perceived the breadth of the earth?*] Hast thou scanned it?

20. *take it to the bound*] Art thou able to tell the darkness how far to go, and to escort it thither?

23. *battle and war*] The Elements are God's artillery. Compare Deborah's song (Judg. v. 20).

26. *where no man is*] To cultivate and irrigate it. God provides for the Earth without the agency of man, or even his presence.

28. *a father*] Among men? No; God is the Father of all.

— *drops*] So *Vulg.*, *Syriac*, *Targum*; but the original

x Ps. 147. 16.

- 29 Out of whose womb came the ice?
And the ^x hoary frost of heaven, who hath gendered it?
- 30 The waters are hid as *with* a stone,
And the face of the deep † is ^y frozen.

† Heb. *is taken*.
y ch. 37. 10.

z ch. 9. 9.
Amos 5. 8.
|| Or, *The seven stars*.
† Heb. *Cimah*.
† Heb. *Cesil*?
|| Or, *The twelve signs*.
† Heb. *guide them*.
a Jer. 31. 35.

- 31 Canst thou bind the sweet influences of ^z || † Pleiades,
Or loose the bands of † Orion?
- 32 Canst thou bring forth || Mazzaroth in his season?
Or canst thou † guide Arcturus with his sons?
- 33 Knowest thou ^a the ordinances of heaven?
Canst thou set the dominion thereof in the earth?

† Heb. *Behold us?*

b ch. 32. 8.
Ps. 51. 6.
Eccles. 2. 26.

- 34 Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
- 35 Canst thou send lightnings, that they may go,
And say unto thee, † Here we are?

† Heb. *who can cause to lie down*.

- 36 ^b Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
- 37 Who can number the clouds in wisdom?
Or † who can stay the bottles of heaven,

seems rather to signify *reservoirs* (*Gesen.* 10), or *bottles* (*Lee*, 494).

30. *The waters are hid*] With ice.
— *frozen*] Literally, *seized and bound together*.

31. *Canst thou bind the sweet influences of Pleiades*] Rather, *Canst thou bind together the bands of the Pleiades?* See *Sept.* and *Targum*. Canst thou tie together that constellation in its cluster? The word rendered *bands* is from *anad*, to bind, which occurs in xxxi. 36 (see *Gesen.* 491. 641); and the word translated *Pleiades* is *cimah*, a cluster. See above, ix. 9; and cp. Amos v. 8: "Seek him that maketh the seven stars (Pleiades), and Orion, and turneth the shadow of death into morning. Canst thou tie the Pleiades in a knot, or loose the bands of Orion?"

— *Or loose the bands of Orion?*] Canst thou bind the constellations together, or canst thou loose them when bound? On *Orion* (*Heb. Cesil*), see above, ix. 9. Some have supposed a reference here to the chains by which Orion was imagined to be bound to the firmament. Cp. *Wilson*, Negeb, p. 183.

Orion follows the Pleiades, and there is a special fitness in this mention of them together. This sequence of these constellations produced the ancient mythical legend, according to which Orion was supposed to be ever chasing the daughters of Atlas, the Pleiades, through the heavens.

32. *Canst thou bring forth Mazzaroth*] Literally, *chambers, or lodgings*, supposed to be the same word as *mazzaloth*, in 2 Kings xxiii. 5 (see the margin there), and to signify the twelve constellations, or signs of the Zodiac. See *Buxtorf*, *Lexicon*, p. 1323; *Olympiodorus*, 551; *Schultens* here; *Gesen.* 462; *Delitzsch*, p. 467. Others, as *Ewald* here, and *Fuerst*, p. 793, suppose that the reference is to some *one special constellation*. But the parallel place in ix. 9, seems to justify the other rendering.

The sense is, Canst thou *bring forth*, i. e. cause to shine, the signs of the Zodiac, each in its season? Dost thou order their rising and setting?

— *canst thou guide Arcturus*] Heb. *aish*, supposed to be the same as *ash*, in ix. 9 (*Gesen.* 925. 609), viz. the *Great Bear*; and so *Delitzsch*. Some (as *Ewald*) suppose it to be the *Capella*: the former opinion seems preferable.

— *with his sons*] The three stars in the tail of Arcturus: see *Gesen.* 659.

33. *in the earth*] Over, or upon, the earth.

35. *And say unto thee*] Will they, the Lightnings, say unto thee, *Here are we!*

36. *Who hath put wisdom in the inward parts?*] Literally, in the reins. See Ps. li. 6, according to *Gesen.* 321; and so *Targum*, *Vulg.*, *Delitzsch*. Others suppose the word here used (*tuchoth*), to mean *clouds* (*Eichhorn*, *Umbreit*, *Winer*). Others, *heavenly phenomena*, such as lightnings and thunders. See *Schultens*, *Ewald*, *Lee*, and the following note.

— *to the heart*] Heb. *secki*, from *sacah*, to look at, to presage. Cp. *scio*, *sagus*, *sagax*, *præsagium* (*Gesen.* 789). This word is rendered *heart*, or intelligence, by one *Targum*, *Syriac*, *Arabic*, *Carey*, *Révan*, *Schlottmann*; *phenomenon* by *Schultens*, *lightning* by *Ewald*, *thunder-storm* by *Lee*. By *Vulgate* and one of the *Targums* it is translated *cock* (as the bird which gives announcement of the morning). So *Delitzsch*, p. 468.

It has been supposed that the two words in this verse, *tuchoth* and *secki*, refer to something *inanimate*, and that an appeal to the divine wisdom and love, as seen in the constitution of *man*, especially in his intellectual faculties, is hardly in place here.

But it may be observed, that there is here a transition from inanimate to animated natural objects, and that it seems not unfit that in the forefront of this new portion of the argument, a reference should be made to intelligent powers, especially to the mental faculties of Man, the lord and master of the animal creation. If Man and his intellectual endowments are not mentioned here, they are not noticed at all in this discourse, and such omission seems hardly credible. On the whole, the passage in the Psalms (li. 6), where the word *tuchoth* appears, and the preponderance of ancient authority, seem to confirm the rendering of the Authorized Version.

If, however, it should be supposed that the words *tuchoth* and *secki* signify some heavenly phenomena, such as clouds, wind, lightning, &c., then the sense would be, that these phenomena, though apparently violent and impetuous, yet are regulated by divine laws, and move as creatures, instinctively endued with wisdom and intelligence,—a sentiment which is expressed by the writer of Ecclesiasticus, who may have derived it from this passage, and who represents wisdom as residing in the powers of nature, and as animating and guiding them. See *Ecclus.* xxiv. 1: "Wisdom shall praise herself. In the congregation of the Most High shall she open her mouth, and triumph before His power. I came out of the Most High, and covered the earth as with a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation I got a possession."

37. *Who can number the clouds in wisdom?*] This question seems to corroborate what has been said in the foregoing note. Who hath given wisdom to man? And who can exercise wisdom by numbering the clouds? Thou,—or the Almighty? Who can count the clouds, which are God's armies, as a muster-man counts the soldiers on his roll?

— *who can stay the bottles of heaven*] Rather, *who can cause the bottles of heaven* (the clouds) *to flow out in rain?* The word rendered *bottle* is *nebel*, a skin-bottle, and also an *urceus*: see *Gesen.* 529. In the Temple of the Winds,

³³ || When the dust † groweth into hardness,
And the clods cleave fast together?

[Or, When the
dust is turned
into mire.
† Heb. is poured.

³⁹ ° Wilt thou hunt the prey for the lion?
Or fill † the appetite of the young lions,

c Ps. 104, 21. &
145, 15.
† Heb. the life.

⁴⁰ When they couch in *their* dens,
And abide in the covert to lie in wait?

⁴¹ ^d Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.

d Ps. 147, 9.
Matt. 6, 26.

XXXIX. ¹ Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when ^a the hinds do calve?

a Ps. 29, 9.

² Canst thou number the months *that* they fulfil?
Or knowest thou the time when they bring forth?

³ They bow themselves, they bring forth their young ones,
They cast out their sorrows.

⁴ Their young ones are in good liking, they grow up with corn;
They go forth, and return not unto them.

⁵ Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?

⁶ ^b Whose house I have made the wilderness,
And the † barren land his dwellings.

b ch. 24, 5.
Jer. 2, 24.
Hos. 8, 9.
† Heb. salt
places.

⁷ He scorneth the multitude of the city,
Neither regardeth he the crying † of the driver.

† Heb. of the
exacter, ch. 3, 18.

⁸ The range of the mountains *is* his pasture,
And he searcheth after every green thing.

⁹ Will the ° unicorn be willing to serve thee,
Or abide by thy crib?

c Num. 23, 22.
Deut. 33, 17.

at Athens, the south wind is represented as holding an urceus in his arms, ready to deluge the earth with an effusion of rain. (Athens and Attica, chap. xix.)

³⁸. *When the dust*] When the dust is molten by the rain into a metal-like mass of clods: cp. xxxvii. 18.

³⁹. *Wilt thou hunt the prey for the lion?*] After the contemplation of inanimate things, and after the mention of man's intellectual faculties, which are the gift of God, he proceeds to speak of the divine wisdom and love, shown in the animal world.

⁴¹. *Who provideth for the raven*] Since God provides for the fowls of the air, how much more for man! Do not therefore, O Job, imagine that because I afflict thee, therefore I do not love thee (*Chrysost.*).

CH. XXXIX. 1. *Knowest thou the time*] Here is another lesson of humility to man, and of reverence for God. Are not the generations of the goats and hinds of the wilderness continued without thy help, and even without thy knowledge?

From the contemplation of Man, and of the Lion of the forest, and the fowls of the air, He descends to the lower objects of creation. Canst thou support and foster even them? No; but God provides for them all.

³. *They bow themselves*] Their parturition is painful; they are exposed to danger from the hunter, and are in peril of abortion, but God preserveth them.

— *bring forth their young ones*] Literally, *their plants*.

⁴. *With corn*] Rather, *in the wilderness*: properly, the empty land (*Gesen.*, under the word *bar*, p. 138).

— *They—return not unto them*] To their parents. They range about the wilderness in freedom, without any dependence upon their parents; but God feedeth them.

THE WILD ASS AND "UNICORN."

⁵. *the wild ass*] See above, vi. 5; and cp. *Bochart*, Hieroz. i. c. 16; *Ker Porter*, Travels, i. 459. The wild ass is called here by two names,—the one Hebrew, *peré* (cp. *ferus*), from *para*, to run swiftly (*Gesen.* 687); and *aród*, the Aramaic and Chaldean name, from *arad*, to fly swiftly, as an untamed animal does (*Gesen.* 653).

Here another lesson, of reverence for God and of humility, is taught to Job by means of two other animals,—the wild ass, and the wild ox. They range, free and untamed, in the wilderness, and scorn all attempts of man to make them do service to himself. This is God's work: "I have made his house in the wilderness" (v. 6). Who is man, therefore, that he should contend with God?

⁶. *the barren land*] The salt wastes. He can subsist even there. Cp. Ps. cvii. 34.

⁷. *of the driver*] The Arab driver of a long line of camels, or of other animals.

⁹. *the unicorn*] Heb. *reēm*, or *reim*;—an animal, which from the analogy of the context here, seems to have the same relation to an ox, as the wild ass has to the tame one. The word *unicorn* ought to be expunged from our Version in all places where it occurs (Num. xxiii. 22; xxiv. 8. Deut. xxxiii. 17. Job xxxix. 9, 10. Isa. xxxiv. 7, where the margin has *rhinoceros*). The Heb. *reēm* certainly does not denote an animal with one horn. See Deut. xxxiii. 17. Ps. xxii. 21.

It has been supposed by some (as *Bochart*, *Rosenmüller*, *Winer*, *Kitto*, *Delitzsch*) to represent an animal of the *oryx* or *antelope* tribe. But it is more probable that it signifies a species of wild ox, *urus*, *bubalus*, bison or buffalo (*Schultens*, *Carey*, *Robinson*, *Umbreit*, *Ewald*, *Hirzel*, *Gesen.*, p. 751; *Houghton*, B. D. ii. 1596).

— *thy crib*] Or stall. Heb. *ebús* (*Gesen.* 4). Will the wild ox become tame, and "know his master's crib?" (Isa. i. 3.)

- ¹⁰ Canst thou bind the unicorn with his band in the furrow ?
Or will he harrow the valleys after thee ?
¹¹ Wilt thou trust him, because his strength is great ?
Or wilt thou leave thy labour to him ?
¹² Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn ?

- ¹³ Gavest thou the goodly wings unto the peacocks ?
Or || wings and feathers unto the ostrich ?

- ¹⁴ Which leaveth her eggs in the earth,
And warmeth them in dust,

- ¹⁵ And forgetteth that the foot may crush them,
Or that the wild beast may break them.

- ¹⁶ She is ^d hardened against her young ones, as though *they were* not hers :
Her labour is in vain without fear ;

- ¹⁷ Because God hath deprived her of wisdom,
Neither hath he ^e imparted to her understanding.

|| Or, the feathers
of the stork and
ostrich.

d Lam. 4. 3.

e ch. 35. 11.

12. thy barn] Thy threshing-floor.

THE OSTRICH AND WAR-HORSE.

Here is another lesson of awe and submission to God's power and wisdom, and a proof of His love to man.

The animals here specified, the *Ostrich* and *War-horse*, are in many respects superior to *Man*,—the *Ostrich*, in the glory of its plumage (v. 13), with which man decks himself, and in its swiftness (v. 8),—and the *War-horse* in its strength and fleetness (v. 19). God has made these animals to be more excellent than man in some respects; and if He had so willed it, He might have made them such in all things. But He has withheld understanding and affection from the ostrich (vv. 16, 17), and therefore man is greatly superior to her. And He has made the *War-horse* of Arabia to be obedient to man, so as even to rush forward to the battle, and to risk his life on man's behalf (vv. 21—25).

Here was a strong argument, by which Job might be restrained from all murmuring against God. Here was a constraining motive to him for love and thankfulness to God on account of the privileges with which Man is distinguished by his Maker, and by which God's love to man is proved.

¹³ Gavest thou the goodly wings unto the peacocks ?] Rather, *The wing of the ostriches exults gloriously*. The verb here used is in the *niphal* of *alas*, to exult: see *Gesen*. 634. The word rendered *peacocks* in our Version, is *renanim*, which means *ostriches*, especially the female ostriches, so called from *ranan*, to utter a shrill, wailing sound. Cp. *Lam*. ii. 19. *Gesen*. 772; see above, on xxx. 29, and on 1 Kings x. 22.

The Ancient Versions, especially *Sept.*, show that this passage was considered as an obscure and difficult one, and give some renderings of it, which diverge greatly from the original, and have involved the early Greek and Latin expositors in much embarrassment.

— Or wings and feathers unto the ostrich ?] Rather, *But is her wing and feather pious*, or affectionate ? The *wing of the ostrich exults gloriously*; she makes a great display of her flaunting plumage; but does she use her wings for purposes of natural affection for her offspring ? No.

The word rendered *pious* is *chasideh*, which means the *pious* one, and thence designates the *stork*, proverbial for her natural affection. On the other hand, the Arabs designated the female *ostrich* as the *impious* one, being the contrast to the *stork* in this respect. See *Gesen*, p. 294. The *stork* takes care to build her nest on high. See *Ps*. civ. 17, "The fir-trees are a dwelling for the stork," where she herself and her young ones are safe from depredation. But the ostrich (the *ἄστροπος*) lays her eggs in the sand in the desert, where they may be crushed by the rider, and are often a prey to the jackal.

The most common Arabic name of the ostrich is *naame*, from the beautiful softness of its plumage (*Doumas*, *Pferde der Sahara*, p. 142), and the female bird is called *umm telatin* (mother of thirty), from the number of the eggs that it lays. It is stated by *Leo Africanus* (quoted by *Schultens*), that before

the time of incubation begins, the ostrich frequently forgets the place where she has laid her eggs.

¹⁴ Which leaveth her eggs in the earth] Rather, *which commits her eggs to the earth* (*Schultens*), and not, as the stork does, to a nest built on a lofty tree. It is not said here that the ostrich forsakes her eggs.

— And warmeth them in dust] Or, *warmeth them upon the dust* (so *Syriac*, *Arabic*, *Targum*), that is, the ostrich broods upon them there, and not in a safe nest on a rocky height, or on a lofty tree, as the stork does. It is not said here that the ostrich leaves them in the dust to be hatched there, but that her own incubation takes place on the sand of the desert: "Ova deponit in terrâ, et super nudo pulvere fovet et incubat; ubi parata jacent præda feris conculcanda et triturlanda" (*Schultens*).

The female ostrich performs the work of incubation alone from morning to evening, and from evening to morning together with the male bird, who in the daytime flutters around her to and fro. It is true, however, that at the first stage of incubation the female readily leaves her eggs, and when she observes that her nest is discovered, she tramples upon her own eggs (*Lichtenstein* in *Schlottmann*). In the season of incubation, when the female bird is scared off her nest by the ostrich hunters, the male bird brings her back, and so both birds, and the eggs with them, become a spoil to their pursuers (*Doumas*). She deposits some eggs outside her nest, which are designed for the nourishment of her future brood (*Vaillant*, *Burckhardt*, *Cuvier*. Cp. *Winer*, *R. W. B.* ii. 541; *Houghton*, *B. D.* ii. 650; *Delitzsch*, p. 467). There is something of unnatural barbarity even in her provision for her offspring.

¹⁶ She is hardened against her young ones] As is shown by her laying her eggs in the sand, and not in a nest in a tree, or in the cleft of a rock; and also by laying some eggs on which she never sits. "The daughter of my people," says *Jeremiah* (*Lam*. iv. 3), "is cruel, like the ostriches in the wilderness."

The verb here is masculine; "he is hardened," or it may be the infinitive mood. See *Hürzel*, p. 246. Cp., however, *Delitzsch*, p. 475.

— without fear] Without affectionate anxiety for her offspring. Cp. *Gesen*. 671.

¹⁷ Because God hath deprived her of wisdom] The objections that have been made to this statement are refuted by the general testimony of the Arabs themselves, with whom the ostrich is proverbial for folly; "*struthione stultior*" is an Arabic by-word. See *Schultens* and *Umbreit* here, and *Winer*, *Art. Strauss*, *R. W. B.* ii. 541.

By laying her eggs in the sand, and not in a nest on a rock, she exposes them to be crushed, and to be taken away; and even though she sits upon them assiduously, yet she is there open to the view of the hunter, and she is void of understanding, because she recklessly thus exhibits herself and her offspring to be spoiled and destroyed by those who hunt for her eggs, and who take her captive for the beauty of her feathers. It is here said, that *God hath deprived her of wisdom, and hath not imparted understanding to her*. There is, doubtless, a mystery in this,

- 18 What time she lifteth up herself on high,
She scorneth the horse and his rider.
- 19 Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
- 20 Canst thou make him afraid as a grasshopper?
The glory of his nostrils is † terrible.
- 21 || He paweth in the valley, and rejoiceth in his strength:
‘He goeth on to meet † the armed men.
- 22 He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
- 23 The quiver rattleth against him,
The glittering spear and the shield.
- 24 He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trumpet.
- 25 He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
- 26 Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
- 27 Doth the eagle mount up † at thy command,
And make her nest on high?
- 28 She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
- 29 From thence she seeketh the prey,
And her eyes behold afar off;
- 30 Her young ones also suck up blood:

† Heb. *terror*.

|| Or, His feet dig.

† Jer. 8. 6.

† Heb. *the armour*.† Heb. *by thy mouth*.

g Jer. 49. 16.

Obad. 4.

that the natural instincts of some animals show much more sagacity and tenderness than those of others. Why this is so ordered, we know not. It is a mystery; and its proper use is that to which it is here applied by God Himself, i. e. to teach us humility. God Himself here says that this is His work (cp. Matt. xi. 25), and also to teach man gratitude to God, Who, by giving reason and revelation to men, has raised them so far above the other creatures, some of whom are superior to him in mere physical respects.

18. *What time she lifteth up herself on high, she scorneth the horse*] The Ostrich defiest and scorneth even the swift horse of Arabia and his rider, who pursue her. Cp. *Plin.*, N. H. x. 1. *Appian.*, *Cyneg.* iii. 482. *Winer*, R. W. B. ii. 542, and the proverbial saying of the Arabs, “More swift than an ostrich” (*Delitzsch*, p. 475).

— *she lifteth up herself on high*] With her pinions, but she does not build her nest on high. Cp. *vv.* 13, 14.

THE WAR-HORSE.

19. *with thunder*] Or rather, *with quivering*, *Gesen.* 774. Compare *Cicero*, de Nat. Deorum, ii. 43: “Equus ille jubam quatiens fulgore micante.” Canst thou clothe the horse with that streaming mane, like lightning, which, with the flashing eye, and snorting nostrils, bespeak his mighty heart? Cp. *Lee*, 509.

20. *Canst thou make him afraid*] Rather, Canst thou make him startle, prance, caper, bound, and skip? There is no idea of fear conveyed by the word here used, *raash* (see *Gesen.* 775), but rapid motion or rushing, which *Virgil* expresses thus: “Stare loco nescit, micat auribus, et tremit artus” (*Georg.* iii. 84).

— *of his nostrils*] Literally, *of his snorting* (*Gesen.* 544).

21. *He paweth*] Literally, *they dig*; “cavat tellurem” (*Virg.*, *Georg.* iii. 87, 88. Heb. *chaphar*. See *Gesen.* 296).

— *the armed men*] Arms. Heb. *neshek* (*Gesen.* 571).

“Cum signa sonum procul arma dedere,
Stare loco nescit.”—(*Virg.*, *Georg.* iii. 83.)

23. *The quiver rattleth*] The volley of arrows whizzes about him. See *Gesen.*, *ranah*, p. 771, and *Targum* here.

But perhaps it is better to understand the words as descriptive of the rattling of the quiver and arms of the rider himself (cp. *Homer*, *Iliad*, i. 45, 46). The encounter has not yet taken place.

— *The glittering spear*] Literally, *the blaze of the spear*.

24. *swalloweth the ground*] “Sorbet terram” (*Virg.* Cp. “Viam vorabit,” *Catull.* xxxiii. 7).

— *Neither believeth he*] He so longs for the battle, that he hardly believes his ears for joy (cp. ix. 16; xxix. 24. *Gesen.*, p. 59, in v. *aman*, who notices another rendering (which is adopted by *Ewald*, *Hirzel*, *Delitzsch*), he cannot stand still when he hears the sound of the trumpet). Cp. *Æschyl.*, S. C. T., 375:

ἵππος χαλινῶν ὡς κατασθμαίνων μένει,
ὅστις βοῇν σάλπιγγος ὀρμαίνει κλύων.

25. *among the trumpets*] As oft as he hears the clang of the trumpet he answers, Ha, ha.

— *he smelleth the battle*] “Præagat pugnam” (*Plin.*, *Nat. Hist.* viii. 42). Cp. *Layard*, *New Discov.*, p. 330, on the character of the Arab war-horse.

— *The thunder*] The alarm of the captains.

— *the shouting*] The war-cry of the soldiers. Cp. *Virg.*, *Georg.* iii. 75.

26. *Doth the hawk fly by thy wisdom*] Not only the animals of the field (see on *vv.* 5—12, and *vv.* 13—25) are, in *some respects*, superior to man, but the fowls also, which soar far above his range, and are endued with keenness of sight, which he cannot equal. Their gifts are all from God; and the restraint of them is also from Him. Here is another lesson to man of humble gratitude to God.

28. *the crag*] Literally, *tooth*. Heb. *shen*. See 1 Sam. xiv. 4.

29. *seeketh*] Literally, *diggeth up*. See v. 24, where the same word is used.

h Matt. 24. 28.
Luke 17. 37.

And ^h where the slain *are*, there *is* she.

XL. ¹ Moreover the LORD answered Job, and said,

a ch. 33. 13.

² Shall he that ^a contendeth with the Almighty instruct *him*?
He that reproveth God, let him answer it.

³ Then Job answered the LORD, and said,

b Ezra 9. 6.
ch. 42. 6.
Ps. 51. 4.
c ch. 29. 9.
Ps. 39. 9.

⁴ ^b Behold, I am vile; what shall I answer thee?
^c I will lay mine hand upon my mouth.
⁵ Once have I spoken; but I will not answer:
Yea, twice; but I will proceed no further.

d ch. 38. 1.

⁶ ^d Then answered the LORD unto Job out of the whirlwind, and said,

e ch. 38. 3.

⁷ ^e Gird up thy loins now like a man:

f ch. 42. 4.

^f I will demand of thee, and declare thou unto me.

g Ps. 51. 4.
Roin. 3. 4

⁸ ^g Wilt thou also disannul my judgment?

Wilt thou condemn me, that thou mayest be righteous?

⁹ Hast thou an arm like God?

Or canst thou thunder with ^h a voice like him?

h ch. 37. 4.
Ps. 29. 3, 4.
i Ps. 93. 1. &
104. 1.

¹⁰ ⁱ Deck thyself now *with* majesty and excellency;
And array thyself with glory and beauty.

¹¹ Cast abroad the rage of thy wrath:

And behold every one *that is* proud, and abase him;

k Isa. 2. 12.
Dan. 4. 37.

¹² Look on every one *that is* ^k proud, *and* bring him low;
And tread down the wicked in their place;

¹³ Hide them in the dust together;
And bind their faces in secret;

¹⁴ Then will I also confess unto thee
That thine own right hand can save thee.

30. *where the slain are*] Our Blessed Lord seems to refer to these words in Matt. xxiv. 28, Luke xvii. 37, and gives them a spiritual meaning.

This chapter would be better continued (with *Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Targum*, *Luther*, *De Wette*) to the end of v. 5 of the following chapter.

CH. XL. 1. *Moreover the LORD answered Job*] The Almighty now makes a personal application of His discourse directly to Job himself.

2. *Shall he that contendeth*] Rather, *Will the reprover* (Job himself) *contend with the Almighty*? On the construction, see *Gesen.* p. 353, whose interpretation has been adopted by *Umbreit*, *Winer*, *De Wette*, *Ewald*, *Hirzel*, *Delitzsch*.

JOB'S SELF-HUMILIATION, AND CONFESSION.

4. *I am vile*] A glorious confession, to be contrasted with Job's former protestations of righteousness (x. 7; xiii. 15). The reasonings of Elihu, and the interrogations of Jehovah, are now producing their fruit, and Job is triumphing over Satan, by self-abasement before God. We may compare the ejaculation of the Publican in the Gospel, "God be merciful to me, *the sinner*," by which he was justified with God. See Luke xviii. 13.

6. *out of the whirlwind*] See xxxviii. 1. Job had confessed his own weakness, but he must do more than this, he must acknowledge God's Omnipotence, and Justice, and Mercy, and his own need of the Divine help for deliverance.

7. *Gird up—now*] Cp. xxxviii. 3.

THE DIVINE CHALLENGE TO JOB.

8. *Wilt thou also disannul my judgment*?] Wilt thou charge Me with injustice, because thou hast been afflicted by Me? Cp. xiii. 24; xvi. 9; xix. 12. 22. Do not suppose that I have afflicted thee without reason.

Let us call to mind these words of God, when it pleases Him to visit us with loss of children or estate, or bodily sickness; for none of these things can happen to us without the just judgment of God (*Origen*, in Cat. 569).

— *Wilt thou condemn me, that thou mayest be righteous*?] If I am unjust, and thou art right in condemning Me, then be thou ruler of the world in the place of God. But, art thou equal to the task? Canst thou do what He doeth? See vv. 9—13.

Wilt thou condemn Me, that thou mayest be justified? No; the only way to justification for man, is by *condemnation of himself*, and by acknowledging God's righteousness, and by seeking for justification from Him.

10. *Deck thyself*] Array thyself, if thou canst, with beauty; especially, if thou canst, clothe thyself with robes of *spiritual* grace and glory.

11, 12. *behold every one that is proud*—*Look on every one that is proud*, and *bring him low*] Go forth and meet thy enemies, proud and powerful enemies; abase and subdue them. Especially encounter thy Spiritual Enemy, Satan, who is the Author of Pride, and overcome him, if thou canst.

— *in their place*] Where they (the wicked) are standing like a statue, as it were, on the pedestal of their pride and power. Canst thou hurl them down, and crush them under it? Canst thou overthrow Satan, that proud Lucifer, and tread him under foot?

13. *Hide them in the dust*] Of the grave; bind their faces, like mummies in the tomb (*Carey*). Do this, if thou art able. Do it, without My help, if thou canst.

THE GREAT QUESTION OF ALL—CAN THINE OWN RIGHT HAND SAVE THEE?

14. *Then will I also confess unto thee that thine own right*

¹⁵ Behold now || behemoth, which I made with thee ;
He eateth grass as an ox.

|| Or, the elephant,
as some think.

hand can save thee] These words deserve careful attention. They form the connecting link between what goes before, and what follows, and supply the clue to the inner meaning of the questions which God is about to put to Job, concerning BEHEMOTH and LEVIATHAN (xl. 15 ; xli. 34).

God asks Job whether he can array *himself with glory and beauty* (v. 10), whether he can *abase the proud*, and bring him low; and if he can, then, saith God, *I also will confess unto thee that thine own right hand can save thee*.

Job had relied on his own righteousness, and had impugned God's dealings with him (see v. 8). God, therefore, throws him back on his own resources; and asks him whether he can array himself with grace and glory—especially with spiritual grace and eternal glory—and whether he can overcome and abase his own proud ghostly enemies? *If Job can do this, then God will confess that his own right hand can save him*.

God then proceeds to speak of BEHEMOTH and LEVIATHAN. Why is this? Because by *Behemoth* and *Leviathan* are symbolized the two great hindrances of human salvation, viz., the Flesh and the Devil; and because Job, though "a righteous man, fearing God, and eschewing evil" (i. 1. 8 ; ii. 3), yet *cannot save himself by his own right hand* from these; and because he will be overcome and destroyed by them, *if he relies on his own righteousness*, and does not resort, with humble penitence, faith, and love, to God, Who alone can save him. God has therefore afflicted Job in mercy, in order that he may be weaned from himself, and may seek to God for justification, and that he may look forward to Him of Whom Job had already spoken as his Redeemer (xix. 25), and Who is able and willing to save him from his spiritual enemies, according to the Redeemer's own words: "I looked, and there was none to help; and I wondered that there was none to uphold: therefore *Mine own arm brought salvation unto Me*" (Isa. lxiii. 5).

This connexion has been already recognized by ancient expositors. *Aquinas* says, "Si prædicta opera facere potes, quæ sunt Dei solius, potes rationabiliter tibi attribuerè quod divino auxilio non egeas *ad salutem*; sed sicut illud non potes, ita nec hoc; unde non debes de tuâ justitiâ gloriari." And *S. Gregory* (p. 1055), "In order that Job may learn to think humbly of his own strength, God now proceeds to reveal to him, with *what a powerful enemy* he has to contend; and in the sentence which follows, He displays to Job all the machinations of that spiritual Adversary."

"Behold now Behemoth, &c. *Canst thou draw out Leviathan?*" The spiritual lesson hence to be learnt may be well expressed in the words of our Collect: "Lord, we beseech Thee, *grant Thy people grace to withstand* the temptations of the World, the *Flesh*, and the *Devil*, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen."

God begins with Behemoth, because he is nearer to Job; as we shall see.

BEHEMOTH.

15. Behold now behemoth] Thou, who darest to set thyself up against the Creator, and to condemn Him of injustice, as if thou wert the lord and judge of the universe, try, if thou canst, to cope with one of His creatures.

This is the primary sense. But there is also a secondary, spiritual meaning. Man, as originally created, was invested with supreme dominion over all the creatures. But that original grant was greatly impaired by the Fall; and his inferiority to the creatures, wherever he is inferior to them, is a consequence of the Fall. See above, on Gen. i. 26. Even in a literal sense, therefore, this reference to Behemoth and Leviathan is connected with Man's degeneracy consequent on sin.

The word *behemoth* literally means *beasts*, from the singular noun *behemah*, from the word *baham*, to be dumb. See Gen. i. 24—26 ; ii. 20 ; vi. 7 ; vii. 2. The plural, *behemoth*, occurs in Deut. xxxii. 24. Ps. xlix. 12. 20 ; l. 10 ; lxxiii. 22 ; and in Jer. xii. 4. Heb. ii. 17 ; and above, xii. 7, where it is rendered *beasts*: and it is contended by some (as *Professor Lee*), that this is the true rendering here, "Behold the *beasts*;" and it is so rendered here by the *Septuagint*.

Other expositors suppose that the word *behemoth* is used here as a "pluralis excellentiæ," a *great beast*.

Others maintain that *Behemoth* is derived from the *Coptic P-eh mout*, the water-ox (*bomarino*, Italian), or *Nile-horse*, i. e. the hippopotamus, described by *Herodotus*, ii. 71 ; *Aristot.*,

Hist. Animal. ii. 12 ; *Diod. Sic.* i. 35 ; *Plin.*, N. H. viii. 39. So *Bochart*, *Bp. Patrick*, *Jablonski*, and *Gesen.* p. 105 ; *Winer*, R. W. B. ii. 156 ; *Drake*, B. D. i. 182 ; *Ewald*, *Hirzel*, *Delitzsch*.

The *Leviathan*, described in the *next* chapter, is supposed by many to be the *crocodile*; and the *crocodile* and *hippopotamus* have been associated together in the narratives of all African travellers from the days of *Herodotus* (see below, on xli. 1) to those of *Sir Samuel Baker*, the explorer of the Albert Nyanza. In vol. i. p. 9, cp. vol. ii. p. 110, he says, "*Hippopotami* were sporting on the waters (of the Albert Nyanza Lake). *Crocodiles* were numerous both in and out of the water; wherever a sandy beach invited them to bask, several monsters were to be seen, like trunks of trees, basking in the sun. On the edge of the beach were low bushes, and from this cover the *crocodiles* came down into the water." Cp. *ibid.* pp. 121, 122.

Why the Behemoth and Leviathan are chosen here, as the special subjects of God's interrogation of Job, is a question which does not lie on the surface of the letter, but reaches to the lower depth of divine mysteries. We must indeed hold fast the *literal* sense; but *if we limit* ourselves to it, and *forego the spiritual*, we may be in danger of falling into the error of some in ancient times, as *Theodore* of Mopsuestia (Concil. General. v. coll. iv. num. 63. 67); and many others in modern days (as *Eichhorn*, *Ewald*, *Meier*, *Stuhlmann*, *Bernstein*, *De Wette*), who recklessly reject this portion of the Book of Job, either in whole, or in part, as an interpolation utterly unworthy to be ascribed to the Almighty, speaking out of the whirlwind.

No reverent reader of this Book, who remembers that it is full of deep spiritual mysteries, can fail to feel, that at the conclusion of this sublime speech, uttered by the Lord Jehovah Himself, speaking to Job with such fearful demonstrations of divine majesty, there must be something far more profound and awful than an appeal to two animals (such as the hippopotamus and the crocodile), which may be seen by any traveller on the banks of the rivers and lakes of Africa. This would be an inconceivable *bathos*. Something grander is here,—something fitted to the great moral and spiritual teaching of this divine Book.

Expositors have endeavoured to identify (as we have seen) the *Behemoth* with the *hippopotamus*, and the *Leviathan* with the *crocodile*; and it cannot be doubted that there are many points of resemblance between them respectively. But it seems to be a narrow kind of Criticism, to attempt to *confine* these words to these two animals; and it ought to be borne in mind, that two words of wide and comprehensive signification (*Behemoth* and *Leviathan*) appear to have been purposely adopted in the Hebrew text, to guard against such a servile limitation. In no passage of the Bible is the word *Behemoth*, which is of frequent occurrence, to be limited to the hippopotamus; nor is the word *Leviathan* to be limited to the crocodile. These words do not merely represent two *genera* of animals, but they are also symbolical exponents of two great principles and powers.

It is affirmed, with a remarkable consent of ancient expositors, that the BEHEMOTH and LEVIATHAN (of which see more below, xli. 1) represent powers, which Man cannot tame and subdue by his own strength.

Many ancient interpreters see in Behemoth, as well as in Leviathan, a figurative representation of our ghostly Enemy himself. See *S. Ambrose*, de Pæn. i. 13 ; *S. Augustine*, de Gen. ad Lit. xl. 20 ; de Civ. Dei, xi. 15 ; *S. Jerome*, Epist. ad Demetri., and his Epist. ad Eustochium ; *S. Gregory Nazian.*, Orat. de Baptismo ; *S. Cyril*, in Joann. c. vi. ; *S. Chrysost.*, in Matt. xi. ; and *S. Gregory* here ; and the Greek interpreters in the *Catena*, pp. 573—579.

To speak more precisely, it seems probable that *Behemoth* represents the Evil One acting in the animal and carnal elements of man's own constitution, and that *Leviathan* symbolizes the Evil One energizing as his *external* enemy: see xli. 1. Behemoth is the Enemy *within* us, Leviathan is the Enemy *without* us.

Therefore the question of the Almighty to Job, and to all men, is this,—Canst thou by thine own strength tame the Behemoth of thine own carnal nature? No; the natural man cannot do it. As the Psalmist says, the unregenerate man is "like a beast before God" (lxxiii. 22. Cp. Ps. xxii. 12. 16); and, as St. Jude says (v. 10), "They corrupt themselves as brute beasts."

16 Lo now, his strength *is* in his loins,
And his force *is* in the navel of his belly.

¶ Or, *He setteth up.*

17 ¶ He moveth his tail like a cedar:
The sinews of his stones are wrapped together.

18 His bones *are* as strong pieces of brass;
His bones *are* like bars of iron.

19 He *is* the chief of the ways of God:
He that made him can make his sword to approach *unto him*.

1 Ps. 104. 14.

20 Surely the mountains ¹bring him forth food,
Where all the beasts of the field play.

21 He lieth under the shady trees,
In the covert of the reed, and fens.

But the DIVINE JOB, which is CHRIST, can tame these powers, and He enables us to do it. He not only bruised the serpent's head (Gen. iii. 15), but He gives us power "to tread on serpents and scorpions, and over all the power of the Enemy" (Luke x. 19. Rom. xvi. 20).

In the Levitical Law, the inferior animals were made by God to be symbols to Man of his own *vicious propensities* (see above, note on Lev. xi. 1, 2, on *unclean animals*), and so became instruments of moral and spiritual teaching to His people. And when the Lord speaks out of the whirlwind to Job, and inquires of him, whether "*his own right hand can save him?*" and adds, "*Behold now Behemoth,*" He does not merely mean to ask, whether Job is able to deliver himself from any animal or animals of the physical creation, such as the hippopotamus, but from the carnal Megatherion in *himself*, which is symbolized by them.

The truth—on which this exposition is grounded—exhibited itself even in the Gentile tradition, that Man was formed as a composite creature, out of the elementary particles of *various animals* collected together, and so formed an aggregate,—a zoological concrete of them all,—a behemoth. See *Horat.*, 1 Carm. xvi. 13, with the note of *Misterlitzsch*:

"Fertur Prometheus addere principi

Limo, coactis (this seems the right reading) particulam undique

Dsectam, et insani leonis

Vim stomacho apposuisse nostro."

— *with thee—he eateth grass*] He is My creature as thou art: he was made on the same day with man (see Gen. i. 24—31); and thou hast him near thee, so that he may teach thee My power. He grazeth in the meadows, though he dwells in the waters. See *Hasselquist*, in *Winer*, p. 157. It is surprising that so powerful an animal should be granivorous, not carnivorous, but God has so ordered it (*Schultens*).

In a spiritual sense, this may either mean (as some ancient expositors suppose) that our ghostly Enemy has not an independent existence, but is a creature, who, as well as man, was formed by God; or it may rather refer to *man's own passions*, which are a part of his nature.

It has been already noted, that in a spiritual sense, Behemoth is distinguished from Leviathan, as representing the work of the Evil One energizing by man's passions; as *Olympiodorus* says (p. 575), The Devil's power for evil is from man's passions; and in conformity with this it may be added, that the human passions, anger, resentment, indignation, are God's works; they are weapons forged by Him, and are all under His control, and are like weapons wielded for His glory. "The *fierceness of man* shall turn to Thy praise, O God; the fierceness of them shalt Thou refrain" (Ps. lxxvi. 10). "Is not just indignation against cruelty and wrong one of the *instruments of death* (Ps. vii. 14), which the Author of our nature hath provided?" asks *Bp. Butler*, *Serm.* viii., on Resentment; and it will suffice to have suggested this view to readers who have studied that sermon, and his sermons upon Human Nature, in order to unfold the deep spiritual meaning which lies in these words of the Almighty. "How manifold witness have we of the divine power, wisdom, and goodness, when even the human passions themselves come out instances of it!" (*Bp. Butler*). Cp. below, on Eph. iv. 26.

16. *loins*] In a spiritual sense, the loins are the seat of the carnal appetites (*S. Gregory*). Under the name of *loins* here, the motions and effects of the flesh are described, as is observed

by *S. Jerome* (Ep. 22, ad Eustochium), and by *S. Basil*, on Isaiah xv. 4.

— *the navel of his belly*] Rather, the muscles, or thews. The word properly signifies what is twined or serried close together: see *Gesen.* 851. The skin of the hippopotamus is called *cancellata* (lattice) by *Pliny* (viii. 10). The strength of the hippopotamus is so great, that he is able to upset the vessels which trade on the Nile, with their crew and freight (*Rüppell*).

In a spiritual sense, the parts of man here mentioned are organs of surfeiting and intemperance (*Olympiodorus*).

17. *He moveth his tail*] He bendeth his tail, like a cedar swayed by the wind. The tail itself is stiff and firm. In a spiritual sense, the tail is spoken of in Scripture in connexion with the instruments and works of the Enemy. See Isa. ix. 15. Rev. ix. 10. 19; xii. 4.

— *The sinews of his stones are wrapped together*] Or, *the tendons of his thighs are woven together*. In a spiritual sense, here is another reference to the vehemence of the carnal appetite (*S. Gregory*, pp. 1061—1066). The word rendered *stones*, signifies (says *Gesen.* 671) "*puerenda*;" and *Corderius* rightly observes, "*Mirum est Deum ad puerenda animalis sermonem suum demittere. Certè in eo aliquod latere mysterium necesse est. Per nervos pudendorum significantur dæmonis tentationes, quibus peccatum generare conatur.*"

18. *His bones*] Are tubes of brass (see *Gesen.* 71); his bones (Heb. *geramin*, a more Aramaic word) are like *hammered bars of iron*, although his food is grass (v. 15).

In a spiritual sense, these words represent the power of the Evil One (*S. Greg. Naz.*).

19. *He is the chief of the ways of God: He that made him can make his sword to approach*] Rather, he is a *chief*, or principal of the ways or works of God. He that made him, *hath furnished him with his sword*, his great, sharp, sword-like teeth (described by *Rüppell*, *Hirzel*), called *harpé* by *Nicander*, *Theriac.* 567. Heb. *chereb*.

In a spiritual sense, the Ancient Expositors, who recognize here a description of the power of the Spirit of Evil, interpret this as a declaration, that the Prince of Evil Angels is a Creature of God, and made before the formation of Man, and that whatever power the Evil One has of doing harm, is conceded to him by God, and is a weapon which can only be wielded by God's permission, as was seen in Job's own history (see i. 12; ii. 6), and is overruled by God for His own glory.

God Himself says, when speaking of worldly and heathen powers, "O Assyrian! the rod of Mine anger" (Isa. x. 5. 15). "Thou art My battle-axe" (Jer. li. 20). The wicked themselves are a sword of God. See *Augustine*, de Civ. Dei, xi. 17, de Genesi ad Lit. xi. 22; and this is enlarged upon by *S. Gregory*, pp. 1071—1074. Here is a proof of the Omnipotence of God, and a refutation of all Manichean and dualistic notions. The power of the Evil One himself is a sword of God. Cp. Isa. xlv. Amos iii. 6.

The same may be said of man's passions. See above, note on v. 15, upon the words *which I made with thee*.

21. *under the shady trees*] Under the wild lotus-tree; the rhamnus, or wild prickly lotus *silvestris* (*Gesen.* 698). It is called *sidar* by the Arabs.

— *In the covert of the reed*] Compare Ps. lxxviii. 30 (margin), where the hippopotamus—or, as some think, the crocodile—is a symbol of a power hostile to the Church of God.

— *and fens*] The marshy and miry morasses. In a spiritual sense, this may describe the habit of the carnal

- ²² The shady trees cover him *with* their shadow;
The willows of the brook compass him about.
- ²³ Behold, † he drinketh up a river, *and* hasteth not:
He trusteth that he can draw up Jordan into his mouth;
- ²⁴ || He taketh it with his eyes:
His nose pierceth through snares.

† Heb. *he oppresses*.

|| Or, *Will any take him in his sight, or, bore his nose with a gin?* ch. 41. 1, 2.

|| That is, *a whale*, or, *a* Ps. 104. 26. Isa. 27. 1.

XLI. ¹ Canst thou draw out || ^a Leviathan with an hook?

appetite loving to wallow in the mire of sensuality. Cp. 2 Pet. ii. 22.

²³. *Behold, he drinketh up a river*] Rather, *Lo, though the river* (the Nile) *swelleth, he hasteth not away*, through fear; no inundations of the river affright him. So *Sept., Syriac, Arabic*, and most recent Expositors.

In a spiritual sense, this and the following clause may be understood to describe the violence of the Evil One acting by the human passions.

— *He trusteth that he can draw up Jordan*] Rather, *though a Jordan rush into his mouth, he is at ease*. The Jordan is here mentioned as a river which rises rapidly at certain seasons (see Josh. iii. 15), and overflows its banks. However sudden and violent the inundation of the stream may be, he cares nothing for it, although the lion itself is described as retreating from it. (See Jer. xlix. 19. Cp. Jer. xii. 5.) The mention of the Jordan confirms the supposition that the scene of this Book is to the N.W. of Arabia, and S.E. of Palestine. See on i. 1.

²⁴. *He taketh it with his eyes*] Rather, *Can any one take him openly* (face to face; literally, *before his eyes*), *and can any one bore his nose with snares?* (Cp. *Lee* and others.) Can any one take him either by force or craft? This is a question; or it may be understood ironically. Let any one catch him, if he can, openly, or by stealth.

REVIEW OF THE SPIRITUAL SENSE.

Although we must hold fast (as *S. Chrysostom* observes here in Catenâ, p. 572) to the literal sense in expounding the above words (vv. 15—24), yet the spiritual sense, when it affords profitable instruction, and when it imparts a dignity and propriety to the language, suitable to the occasion, is carefully to be considered.

God is declaring to man, in Job, the weakness of his nature. Man deems himself righteous, and charges God with injustice. But God declares to Man, in His Holy Word, that there are Adversaries very near to him, which Man cannot master without Divine help, and which will infallibly destroy him, if he is not assisted by God. These are the Flesh and the Devil; or, in other words, the Devil acting in man, and against him. God interrogates Man, presuming on his own righteousness,—Canst thou subdue thy Ghostly Enemy in the Behemoth of thine own carnal nature from within thee? Canst thou overcome him, assailing thee as the Leviathan from without?

To these questions the *natural* man must reply with the Apostle: "O wretched man that I am, who shall deliver me from the body of this death?" But the regenerate man may exclaim with him, "I thank God through JESUS CHRIST our Lord" (Rom. viii. 24, 25).

The word *Behemoth*, according to its Hebrew analogy, expresses the aggregate of what is animal in man, as distinguished from what is spiritual. (See above, on v. 15.) The creation of the Behemoth with man may symbolize his con-natural appetites. The reference to the loins, &c., has been noted above, as significant of carnal lusts. The strength of Behemoth, as symbolizing the violence of those appetites. The lying of Behemoth in the marshy, miry fens, the wallowing of the carnal man in the quagmire of sensual lusts.

Let us now pass on to the LEVIATHAN.

LEVIATHAN.

CH. XLI. 1. *Canst thou draw out Leviathan*] The word *Leviathan* is a generic one; and signifies any great animal, especially a marine animal, with closely serried scales. See the note on iii. 8, where it is observed, that in a *literal* sense, the description of the Leviathan in this Book corresponds most nearly with the *crocodile*. See also on xii. 15, and cp. *Herod.* ii. 68. 71 (where the *Crocodile* is associated with the *Hippopotamus*, as it is here). *Diod. Sic.* i. 35. *Plin.* viii. 37. *Bochart*, Hieroz. iii. p. 737. *Bp. Patrick* here, and *Winer*, R. W. B. i. 685. *Houghton*, B. D. ii. 99. *Kitto*, Bibl. Ill. on Job, pp. 246—251. *Ewald*, p. 317. *Hirzel*, p. 254. *Delitzsch*, 491.

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THE SPIRITUAL SENSE.

All Ancient Fathers of the Church of Christ agree in recognizing a secondary and spiritual sense in this description. The LEVIATHAN of Scripture is a type of the Enemies of God and His People, such as Pharaoh and the King of Babylon (see above, on iii. 8); and he is a type of our ghostly Enemy himself, whose emissaries these Evil Powers were.

This interpretation is grounded on such passages as the following: "Thou didst divide the sea by Thy strength: Thou brakest the heads of the dragons in the waters. Thou brakest the heads of *Leviathan* in pieces, and gavest him to be meat to the people inhabiting the wilderness" (Ps. lxxiv. 14). "The Lord with His sore and great and strong sword shall punish *Leviathan* the piercing serpent, even *Leviathan* that crooked serpent; and He shall slay the dragon that is in the sea" (Isa. xxvii. 1). "Awake, awake! put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut *Rahab* (Egypt), and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" (Isa. li. 9, 10.) *Rahab* and Babylon are connected in the Psalms as foes of God and of His Church (Ps. lxxxvii. 4). See also below, on Ps. lxxviii. 30, "Rebuke the beasts of the reeds" (*margin*).

The Exodus of Israel, their deliverance from their enemies, and their passage through the Red Sea, and the destruction of their enemies in its waters, were figures of the liberation of Mankind from the dominion and bondage of Satan, and of his overthrow by Christ in the Red Sea of His blood. See above, on Exod. xiv., *Prelim. Note*.

The Leviathan of Scripture is a symbol of Satan, and, as such, it is to be understood here. This sense is suggested by the *Septuagint Version* here and above, in xxvi. 12, 13 (see the note there). Hence *Origen* (de Princip. i. 6, p. 68), expounding this passage, says, "Adduces *draconem* in hamo *apostatam*? Certum est quia *draco* ipse *diabolus* intelligitur." Satan is called in Scripture, "the dragon, that old serpent" (Rev. xx. 2. Cp. Rev. xii. 3, 17; xiii. 2. Gen. iii. 13—15. 2 Cor. xi. 3). Proceeding on this sense, the Ancient Expositors see here a series of questions, which *cannot* be answered in the affirmative by the *natural* man, but *are* solved triumphantly by Christ, the Second Adam, the DIVINE JOB, Who conquered by suffering, and Who laid hold on the Dragon, that old Serpent, and bound him, and cast him into the bottomless pit (see below, on Rev. xx. 1, 2), and Who has given power to all His faithful servants to take up serpents (Mark xvi. 18), and to tread on serpents and scorpions, and on all the power of the Enemy (Luke x. 19). This spiritual imagery has passed into Christian Literature and Art. Thus *Milton* (Hymn on the Nativity) speaks of the effects of the Incarnation thus:

"The Old Dragon under ground,
In straiter limits bound,
Not half so far casts his usurped sway;
And wroth to see his Kingdom fail,
Swindges the scaly horror of his folded tail."

The Poet has there caught the spirit of the description in this Book of Job, of the great ghostly Leviathan. And painters and sculptors in former ages have done the same.

This spiritual interpretation may be seen in the remarks of *S. Augustine*, in Ps. ciii., *S. Jerome*, in Ezek. xxix. *Olympiodorus*, who flourished at Alexandria in the beginning of the sixth century, uses the following remarkable words (in Catenâ, p. 566): "The Hebrews call huge sea-monsters by the name of Leviathan, and most of those who have been eminent in the Christian Church, have applied allegorically to the Evil One those things which are said concerning Leviathan. I cannot say, whether such an animal as is here described exists actually *in rerum naturâ*; but I am sure that what is here said in the Book of Job, is rightly referred to the Apostate Dragon, the spiritual Pharaoh; and that this opinion harmonizes with the rest of Scrip-

† Heb. which thou drownest?
b Isa. 37. 29.

Or his tongue with a cord † which thou lettest down?
2 Canst thou^b put an hook into his nose?

ture. For who, except God, can seize and bind Satan? And to whom but to God should men flee for protection against him? And in this opinion I am confirmed by many holy men in the Church. Therefore I expound these words in this sense."

Such is the testimony from the Greek Church. That of the Western is represented by *S. Gregory the Great*, who lived at the same time, and is in entire accordance with it. Cp. *Pineda*, ii. 654; and an excellent note by *Duguet* here.

Among our own countrymen the *Rev. Samuel Wesley* (father of John Wesley), in his learned volume of Latin Dissertations on the Book of Job (Lond., folio, 1736), has inserted an Essay on the Behemoth and Leviathan (Diss. xxxviii. pp. 284—301); and, after investigating the physical properties of Leviathan, as described in Scripture, and also his symbolical character, as figurative of the enemies of God, and His people Israel, especially the power of Pharaoh and Egypt, and of Babylon and Assyria (p. 298), he says, "Let us now proceed with more confidence to consider the mystical sense of Leviathan; and we hope to be able to show that the Leviathan, in the Book of Job, is an adumbration of the King of Evil Spirits, according to the opinion of *W. Lowth*, and almost all commentators, who recognize in him a picture of the tyrannical oppressors of God's people, who are types and instruments of Satan; and we will now show that something greater and more terrible than a Crocodile, and than any Dragon of earth or sea, or than Pharaoh himself, lies concealed in the words of *JEHOVAH*, under the figure of Leviathan."

That Job himself understood these questions concerning Leviathan in a *spiritual* sense, as applicable to man's ghostly Enemy, may be reasonably inferred from the use which he himself has made of the word *Leviathan* in two previous passages of the Book, viz., iii. 8, and xxvi. 13: see the notes there.

This ancient spiritual interpretation opens to us a clear view of the unity of this Divine Book, such as no mere literal interpretation affords, and which has unhappily been lost sight of by most modern expositors, but ought to be restored to the Church.

Job at this time was severely tried by his spiritual enemy, Satan, who had received permission from God to put forth his hand, and touch all that he had (see i. 11, 12), and to vex his bones and his flesh (ii. 5). Job was actually at this time in the hands of this spiritual Leviathan. How was he to be rescued from him? Not by relying on his own power, but by humbling himself, and by fleeing to God for help.

This is the moral of the Book to us; and this moral is brought out by these questions of God concerning Behemoth and Leviathan.

It is well said by *Aquinas* (Comment. p. 164), that the debate with Job concerning his afflictions is fitly concluded in this expostulation of Jehovah, with a description of the Devil; and why? "Because in the beginning of the Book, Satan is revealed to us as the author of Job's afflictions; and so, while Job's friends thought that the cause of Job's afflictions was in Job himself, and that he was being punished by God for his sins, the Lord, after He had reproved Job for his indiscreet language (inordinata locutio), puts an end to the debate by speaking of the malice of Satan, which was the source of Job's afflictions, and is the origin of man's condemnation. As the Book of Wisdom says, 'God created man to be immortal, and made him to be an image of his own eternity; nevertheless through *envy of the Devil* came Death into the world, and they that do hold of his side do find it' " (Wisd. ii. 23, 24).

By this interpretation, therefore, a beautiful unity is disclosed in this Divine Book; and it is seen to be composed according to that sound rule of enlightened Criticism:—

"servetur ad imum
Qualis ab incepto processerit, et sibi constet."
(*Horat.*, Ars Poet. 126.)

Let us also observe, that this spiritual interpretation also helps us to rescue two portions of this Divine Book from the destructive hand of some recent criticism;

This portion of the speech of Jehovah (xl. 15; xli. 26) is rejected as spurious by some modern philologists (as *Eichhorn* and *Meier*), and has been expunged by some recent editors of the Book of Job (as *Ewald*). Others of a more lenient disposition (as *Bernstein*) affirm, that it ought to be transferred to another place. These critics agree in saying, that it is unworthy of the Almighty to conclude His discourse with what

they term "a diffuse and tedious description of two animals, the hippopotamus and the crocodile."

This objection would certainly have great weight, if the *literal* interpretation could be proved to *exhaust* the meaning of the passage. But it vanishes before the *spiritual* interpretation of it.

Other modern critics have laid violent hands on the *Prologue* of this Book (i. e. chaps. i. ii.). It has been rejected as spurious by *Stuhlmann*, *Bernstein*, *Knobel*, and *Magnus*. The theology of the Prologue, where Satan is described as in the presence of Jehovah, and receiving permission to afflict Job, is alleged by them to be at variance with the body of the Book itself.

It has indeed been replied (by *Schlottmann*, p. 39) that the omission of all reference to Satan at the close of the Book is to be accounted for by its "grand simplicity."

But surely it is better to acknowledge, that we may reasonably expect some intimation of Satan's discomfiture at the close of the Book. And this is supplied by the present passage, *spiritually* understood. Job in his own strength cannot conquer Satan, but, by God's help, he can and does overcome him. The prologue explains the present passage; and the present passage is illustrated by the prologue. The genuineness of the one confirms the genuineness of the other.

This spiritual sense serves also to bring out the *difference*, as well as the *resemblance*, between Job the type, and CHRIST the Antitype: see on i. 1. Job was assailed by Satan, the great spiritual Leviathan; and as long as he continued to assert *his own righteousness*, and to rely on *his own strength*, Satan raged against him, and afflicted him. But as soon as Job is brought to own his own utter weakness and corruption, and to confess God's omnipotence, then he *conquers Satan*.

But Christ, the Divine Job, conquers Satan by *His own strength and holiness*, and enables His members to conquer Satan by His power.

— Or his tongue—lettest down] Or, Canst thou make his tongue to sink into the rope, to which the hook is attached? Canst thou make him bite the bait on the hook, and draw him up by the rope?

It has been said by some (*Herod.* ii. 68), that the crocodile has no tongue; but it has a tongue, which is not protruded, attached to the lower jaw.

In a spiritual sense, this question, which *cannot* be answered by the *natural* man, is answered by Christ, the Second Adam. Christ has bound the tongue of our ghostly Leviathan, by stopping his mouth, and reducing him to silence. He said to the unclean spirit, "Φυλάττει, Be thou muzzled" (Mark i. 35; iv. 39. Luke iv. 35). He enables His disciples to stop the mouths of Satan's emissaries (Titus i. 11. *S. Gregory*).

The ancient expositors proceed to particularize here, in a manner which ought not to be unnoticed, although it may not approve itself to some in modern times;

They observe that Christ overcame and bound the spiritual Leviathan by means of the Incarnation, and they represent this question thus: "Canst thou, Job, do that which was afterwards done by the Only-begotten Son of God?" "Carne enim sua, sicut escā, ei objectā, et clavīs suis, tanquam hamis, Leviathanem venatus est Christus et destruxit." See *S. Gregory*, p. 1087; and *Olympiodorus*, p. 579.

2. Canst thou put an hook into his nose? Canst thou put (a muzzle of) reeds in his nose? Cp. *Plin.*, N. H. xix. 2 (see *Gesen.* on the word *agmōn*, p. 11); or it may mean, *Canst thou fix* (a ring of) *reed* in his nose? (*Hirzel*.) When thou hast caught the crocodile, canst thou deal with him as with a fish, which the fisherman, when he has caught, keeps alive in the stream, after he has passed a rush, or hook, through its jaws or gills? Cp. *Bruce* and *Rosenmüller*, in *Hirzel*, p. 254.

In a spiritual sense, this question is illustrated by what God says to Pharaoh, one of the types and instruments of men's ghostly Enemy, "I am against thee, Pharaoh, King of Egypt, the great *dragon* that lieth in the midst of his rivers, which saith, My river is my own, and I have made it for myself. But I will put *hooks* in thy jaws, and I will bring thee up out of the midst of thy rivers" (*Ezek.* xxix. 3, 4). And also by what God says to the proud King of Assyria, the blasphemer and enemy of God and His People, "I will put *My hook* in thy nose, and My bridle in thy lips" (2 Kings xix. 28).

These Divine acts were figurative of the victory of Christ, laying hold on "the Dragon, that old Serpent, the Devil, and

- Or bore his jaw through with a thorn ?
 2 Will he make many supplications unto thee ?
 Will he speak soft words unto thee ?
 4 Will he make a covenant with thee ?
 Wilt thou take him for a servant for ever ?
 5 Wilt thou play with him as *with* a bird ?
 Or wilt thou bind him for thy maidens ?
 6 Shall the companions make a banquet of him ?
 Shall they part him among the merchants ?
 7 Canst thou fill his skin with barbed irons ?
 Or his head with fish spears ?
 8 Lay thine hand upon him,
 Remember the battle, do no more.
 9 Behold, the hope of him is in vain :
 Shall not *one* be cast down even at the sight of him ?
 10 None *is so fierce* that dare stir him up :
 Who then is able to stand before me ?
 11 ^c Who hath prevented me, that I should repay *him* ?
^d *Whatsoever* is under the whole heaven is mine.
 12 I will not conceal his parts, nor his power,
 Nor his comely proportion ;
 13 Who can discover the face of his garment ?
 Or who can come to *him* || with his double bridle ?

c Rom. 11. 35.

d Exod. 19. 5.
Deut. 10. 14.
Ps. 24. 1. & 50. 12.
1 Cor. 10. 26, 28.|| Or, *within*.

Satan," and binding him a thousand years, and casting him into the bottomless pit (Rev. xx. 2, 3).

Canst thou, O Job, do this? Can any man do this? No; but God in Christ does it.

— *a thorn*] A hook (*Gesen*. 264).

3. *Will he make many supplications unto thee?* As dolphins are said to do with a plaintive sound (*Bochart, Lee*).

4. *Will he make a covenant*] As thy captive.

5. *a bird*] Cp. *Catull.* ii. 1, "Passer deliciæ meæ puellæ." In a spiritual sense, this imagery shows the ease with which our ghostly Enemy is conquered by Christ (*Olympiod.*).

— *for thy maidens*] In a spiritual sense, Christ brings Satan into subjection even to weak and tender women, and enables them to overcome him (cp. *S. Gregory*, p. 1095). To those who are "converted, and become as little children," Christ binds their spiritual enemy, and makes him harmless (*Origen, Olympiod.* See below, the notes on Rev. xx. 1—4).

6. *Shall the companions make a banquet of him?* Shall the companions (the company of fishermen) drive a trade on him? Shall they traffic with him? or bargain over him? Cp. the phrase above, vi. 27, and see *Lee, Hirzel, Delitzsch*.

It is remarkable that the Hebrew Rabbis have a tradition that *Behemoth* and *Leviathan* are enormous monsters, which are reserved to be banqueted on by pious Israelites, in the days of Messiah. See *Talmud*, Bava Bathra, cap. v., and the authorities in *S. Wesley*, *Dissertationes* in Job, 295, and *Allen's Judaism*, pp. 234, 235.

— *the merchants*] Heb. *canaanim*; literally, Canaanitish merchantmen, perhaps of Phœnicia (*Hirzel*); hence it came to mean any merchants. Cp. Prov. xxxi. 24. Isa. xxiii. 8. Hos. xii. 7. Zeph. i. 11; xiv. 21. *Gesen*. 45.

7. *fish spears*] Harpoons.

8. *Remember the battle*] Perhaps, in a spiritual sense, this may mean, Remember the great battle of Man in Adam with this ghostly Leviathan, and do not encounter him in thine own strength.

— *do no more*] Despatch him, if thou canst, with one blow (cp. 1 Sam. xxvi. 8. 2 Sam. xx. 10); if thou failest in that, woe to thee.

9. *Behold, the hope of him is in vain*] Whosoever trusts in him will rue it; whosoever hopes to overcome him will be confounded. Even the sight of him will astound thee.

10. *None is so fierce that dare stir him up*] No man by his

natural strength can do this, but Christ can do it, and has done it. Compare the notes above, on iii. 8, "those who are ready to stir up *Leviathan*," and on xxvi. 13.

11. *Who hath prevented me*] If thou art to overcome this great Leviathan, thou hast need of My grace to *prevent thee*. I am the only source of all spiritual strength. Who hath anticipated Me by giving first to Me? This argument is adopted by St. Paul, who, in his Apostolic pleadings for God, has summed up the substance of the whole in a few words; "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him are all things: to Whom be glory for ever. Amen." (*Rom.* xi. 33—36.)

12. *I will not conceal his parts*] His strong limbs. Heb. *baddim*. See xviii. 13. God does not conceal the power of Satan. Christ calls him "the Strong Man" (*Matt.* xii. 29), and he is called "the Prince of the powers of the air" (*Eph.* ii. 2). God reveals Satan's power, that we may fly to the Omnipotent for defence.

— *his power*] The praise of his power (*Hirzel*). Or, the symmetry of his power (*Delitzsch*).

— *his comely proportion*] In a spiritual sense, this also is applicable to our ghostly Enemy, who transformeth himself "into an Angel of light" (*2 Cor.* xi. 14).

13. *Who can discover the face of his garment?* Who can uncover the face of his garment, his coat of mail? Cp. 2 Sam. xx. 8. Isa. lix. 17; lxiii. 1, 2; where the word here used (*lebush*) has that sense.

In a spiritual sense these two questions, *Who can discover the face of his garment?* and, *Who can open the doors of his face?* may be interpreted to mean, Who can encounter the Evil One, and reveal all his devices, and unfold his mystery of iniquity? Christ alone has done this (*Athanasius*). "We are not ignorant of his devices," says the inspired Apostle (*2 Cor.* ii. 19); and Satan transforms himself into an Angel of light (*2 Cor.* xi. 14); the emissaries of Satan come to us in sheep's clothing, but inwardly they are ravening wolves (*Matt.* vii. 15. *Athanasius, Nilus, Severus, Olympiod., S. Gregory*).

— *who can come—double bridle?*] Who can come near

- 14 Who can open the doors of his face?
His teeth *are* terrible round about.
- † Heb. *strong pieces of shields.* 15 His † scales *are* his pride,
Shut up together *as with* a close seal.
- 16 One is so near to another,
That no air can come between them.
- 17 They are joined one to another,
They stick together, that they cannot be sundered.
- 18 By his neesings a light doth shine,
And his eyes *are* like the eyelids of the morning.
- 19 Out of his mouth go burning lamps,
And sparks of fire leap out;
- 20 Out of his nostrils goeth smoke,
As out of a seething pot or caldron;
- 21 His breath kindleth coals,
And a flame goeth out of his mouth.
- 22 In his neck remaineth strength,
And † sorrow is turned into joy before him.
- † Heb. *sorrow rejoiceth.* 23 † The flakes of his flesh are joined together:
† Heb. *The fallings.* They are firm in themselves; they cannot be moved.
- 24 His heart is as firm as a stone;
Yea, as hard as a piece of the nether millstone.
- 25 When he raiseth up himself, the mighty are afraid:
By reason of breakings they purify themselves.
- 26 The sword of him that layeth at him cannot hold:
‡ Or, *breastplate.* The spear, the dart, nor the ‖ habergeon.
- 27 He esteemeth iron as straw,
And brass as rotten wood.

to his double row of teeth? Heb. *resen*, his bit, or curb. The crocodile's jaw, with its double row of jagged teeth, is so called on account of their sharpness, which gail and wound as a curb in a horse's mouth.

In a spiritual sense, this also may be applied to Satan, whose emissaries are "set on fire, whose teeth are spears and arrows, and their tongue a sharp sword." Cp. Ps. lv. 21; lxiv. 3; lvii. 5. Prov. xxx. 14.

14. *are terrible*] *are terror.* Cp. xxxi. 20, margin.

15. His scales *are* his *pride*] Literally, *the bars* (see xl. 18) of his shields are a glory.

18. *By his neesings*] *His sneezings make a light to shine.* In the daytime the crocodile basks in the sand on the river's edge (*Herod.* ii. 68), and the sun's rays make him sneeze (see above, on xl. 15), and the sunlight flashes on the breath which he sends forth (cp. *Delitzsch*, p. 495). Or perhaps the sense may rather be, that the crocodile rising from the water, gives notice of his approach by his sneezings and snortings, which shed a bright light on the foam and spray of the water, raised by his puffing it upwards in his rising to the surface. And next, his glaring eyes appear, and alarm the beholder.

In a spiritual sense it may be observed, that the sea—the stormy and restless element the abyss—is a symbol, in Scripture, of the abode of ghostly powers hostile to man (Rev. xiii. 1; xxi. 1).

— *his eyes—morning*] The head of the crocodile with glaring eyes, was the Egyptian hieroglyphical symbol of the Morning (*Horapollo*, Hieroglyph. i. 68). This brightness of the eyes of Leviathan is one of the features which connect it with the *Dragon*, which derives its name from the sharpness of its *sight*.

19. *Out of his mouth*] When he rushes out of the water, his breath bursts forth with violence, like the blazing of flame (*Bochart*, *Hieroz.* iii. 755. *Hirzel*, p. 257), and it sparkles and flashes in the sun.

In a spiritual sense, we may see here a reference to the fury

of the Arch-Enemy, and of his emissaries (Rev. xiii. 11), and to the dazzling splendour of their false miracles (Mark xiii. 22. 2 Thess. ii. 9. *S. Gregory*).

20. *smoke*] As to the spiritual interpretation, compare Rev. ix. 2, 3.

21. *His breath kindleth coals*] Rather, *his soul kindleth coals*. There is, as it were, a fire of fury within him, and it makes itself manifest by vehement eruptions, like flame.

In a spiritual sense this is applied to our ghostly Enemy, "Lucifer, Son of the Morning."

22. *remaineth*] Literally, *lodgeth* (*Sept.*).

— *sorrow is turned into joy*] Rather, *Panic* (personified) *dances before him*. So *Syriac* and *Arabic*. The *Sept.* here has, *Destruction* *remaineth before him*. Cp. *Virgil*, *Æn.* viii. 431:

"Fulgores nunc terrificos Sonitumque Metumque
Addiderant operi, flammisque sequacibus Iras."

23. *firm in themselves*] *Molten*, like metal *upon him*. See Ezek. xxxvii. 6; and *Gesen.* 361, on the word *yatsak*, to *pour out*, to *cast*, as metal.

24. *firm*] As cast metal.

— *as a piece of the nether millstone*] Which does not move from its place.

In a spiritual sense this may be interpreted as describing the power, and also the unfeeling hard-heartedness, of our ghostly Enemy and of his emissaries (*Olympiodorus*).

25. *By reason of breakings they purify themselves*] Rather, they are in *consternation* (Isa. lxv. 14), they are *scattered* (literally, *lose their way*: *Gesen.* 271. 803); they are bewildered, and fly in confusion before him.

26. *habergeon*] Coat of mail (*Gesen.* 850; and so *Ewald*): but it may perhaps signify some missile here (*Hirzel*, *Delitzsch*). The root of the word is *sharah*, to shine, to glitter.

- ²⁸ The arrow cannot make him flee :
Slingstones are turned with him into stubble.
- ²⁹ Darts are counted as stubble :
He laugheth at the shaking of a spear.
- ³⁰ † Sharp stones *are* under him :
He spreadeth sharp pointed things upon the mire.
- ³¹ He maketh the deep to boil like a pot :
He maketh the sea like a pot of ointment.
- ³² He maketh a path to shine after him ;
One would think the deep *to be* hoary.
- ³³ Upon earth there is not his like,
‖ Who is made without fear.
- ³⁴ He beholdeth all high things :
He *is* a king over all the children of pride.

† Heb. Sharp
pieces of potsherd.

‖ Or, who behave
themselves
without fear.

XLII. ¹ Then Job answered the LORD, and said,

- ² I know that thou ^a canst do every thing,
And *that* ‖ no thought can be withholden from thee.
- ³ ^b Who *is* he that hideth counsel without knowledge ?

^a Gen. 18. 14.
Matt. 19. 26.
Mark 10. 27. &
14. 36.
Luke 18. 27.
‖ Or, no thought
of thine can be
hindered. b ch. 38. 2.

28. *The arrow*] Literally, *the son of the bow*.

29. *Darts*] Clubs (*Gesen.* 860).

30. *Sharp stones*] Literally, *sharp splinters of potsherd*, viz., the jagged scales of his tail.

— *sharp pointed things*] Literally, a sharp threshing instrument, with teeth; Heb. *charuts* (*Gesen.* 304).

This description of Leviathan, making his “bed upon sharp-pointed things in the mire,” may be applied in a spiritual sense to our ghostly Enemy, who has no pleasure in peace and love, but “rejoiceth in iniquity,” and maketh his couch, as it were, in strife, hatred, and malice, and revenge, and in bitter words and cursing (cp. Ps. cix. 17, 18), and finds his only pleasure in the mire of human passions, and exults in men's struggles and distractions (*Olymp.*).

31. *the deep*] Of the river. Cp. Zech. x. 11.

— *the sea*] Heb. *yam*. The Nile is still called *bahr* (a sea) by the Arabs; and its inundations often give it that appearance.

In a spiritual sense, the Evil One delights not in peace and calm, but loves to make the world a sea of confusion (*Olymp.*).

— *of ointment*] Perhaps there may be an allusion not only to the foam, which the crocodile stirs up, but also to the odour which he emits. Cp. *Buffon*, xiii. 111. 122; in *Carey*, 415.

In a spiritual sense, the confusions and perturbations of the world are to Satan like sweet perfume; they are his precious spikenard (*Olymp.*). St. Jude (v. 13) compares Satan's agents to “raging waves of the sea foaming out their own shame.” How different are the fragrance and calmness of the Christian life! Cp. Cant. i. 3.

32. *One would think the deep to be hoary*] Literally, to be silver hair.

33. *his like*] So *Sept.*, *Vulg.*, *Umbreit*, *Lee*, *Delitzsch*. Cp. *Gesen.* 518. Others render the word by *dominion*. Cp. Zech. ix. 10. So *Targum*, *Syriac*, *Arabic*, *Hahn*, *Hirzel*, *Carey*. And then the sense would be either, There is no power which controls him, or, there is no animal on the earth which has a dominion like him, extending as it does to two elements, land and water, both in rivers and lakes. Cp. *Lacépède*, xiii. 105 (quoted by *Carey*, 415), who observes that the crocodile exercises a dominion more absolute and extensive than that of the lion itself. He is armed with weapons both offensive and defensive, and is able to wage war with others without any danger to himself.

34. *He beholdeth all high things—a king over all the children of pride*] In a spiritual sense, this is true of the Arch-Enemy, Satan, who was without fear, and aspired to be equal with God, and rebelled against Him; and who fills his emissaries with presumption. Cp. Isa. xiv. 14. Dan. iv. 22.

2 Thess. ii. 4. Rev. xiii. 4. Our ghostly Leviathan, the Evil One, “is king over the children of pride.” He himself fell by pride; and he is the head and ruler of all who sin by pride (*S. Gregory*); and St. Paul says, “A Bishop must not be a novice, lest, being lifted up with *pride*, he fall into the condemnation of the devil.” See below, on 1 Tim. iii. 7.

Satan raises his eyes aloft, and *beholdeth all high things*, and is *king over all the children of pride*. By pride men fall into his hands, and become his victims and slaves. But he is overcome by humility. Canst thou, O Job, conquer this ghostly Leviathan? No; not by relying on thyself. The old Adam cannot do this. But Leviathan, the King of the children of pride, will be conquered by thee, if thou art meek and lowly. He is conquered by the Second Adam, Christ, Who humbled Himself, and became obedient unto death, even the death of the cross (Phil. ii. 8), and by dying overcame Satan, who had the power of death (Heb. ii. 14), and gave power to all who are meek and humble, and who do not trust in their own righteousness, but in His, to overcome all the snares and terrors of the spiritual Leviathan, the Devil.

Thus Christ, Who “condescended to low things,” and is the *King of all the children of humility*, conquered him, who *beholdeth all high things*, and is *king over all the children of pride*. Cp. *S. Gregory*, p. 1142.

Job understood this lesson. He acknowledges that all power is in God alone (xlii. 2); he looks up to God, and sees Him with the eye of faith (v. 5), and abhors himself, and repents in dust and ashes (v. 6).

JOB'S CONFESSION AND PRAYER.

CH. XLII. 2. *I know that thou canst do every thing*] I know and confess that Thou alone canst save me; for Thou art Almighty; and I confess that I cannot deliver myself (see xl. 14); and I repent and abhor myself in dust and ashes (v. 6).

God's questions had revealed to Job that his present afflictions were assaults from his spiritual Enemy, whom God had permitted to try him, and whom he could not conquer by his own strength, and whom God, and God alone, could enable him to overcome.

— *no thought can be withholden from thee*] Thou, O God, art able to execute in act, every thing that in thought Thou dost devise. Cp. Gen. xi. 6. *Gesen.* 134.

3. *Who is he that hideth counsel*] Who is he that veils the light of God's counsels by words without knowledge? Who is this, that obscures God's gracious purpose in sending afflictions, by rash impeachments of His justice, and by presumptuous assertions of self-righteousness? Job is here speaking of *himself*.

Formerly Job had said, when confident of his own righteousness, that if his adversary brought a charge against him,

Therefore have I uttered that I understood not ;

^c Things too wonderful for me, which I knew not.

⁴ Hear, I beseech thee, and I will speak :

^d I will demand of thee, and declare thou unto me ;

⁵ I have heard of thee by the hearing of the ear :

But now mine eye seeth thee ;

⁶ Wherefore I ^e abhor *myself*,

And repent in dust and ashes.

⁷ And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends : for ye have not spoken of me *the thing that is right*, as my servant Job *hath*. ⁸ Therefore take unto you now ^f seven bullocks and seven rams, and ^g go to my servant Job, and offer up for yourselves a burnt offering ; and my servant Job shall ^h pray for you : for [†] him will I accept : lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

⁹ So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them : the LORD also [†] accepted [†] Job.

¹⁰ ⁱ And the LORD turned the captivity of Job, when he prayed for his friends :

^c Ps. 40. 5. &
131. 1. & 139. 6.

^d ch. 38. 3. &
40. 7.

^e Ezra 9. 6.
ch. 40. 4.

^f Num. 23. 1.

^g Matt. 5. 21.

^h Gen. 20. 17.
James 5. 15, 16.
[†] John 5. 16.
[†] Heb. *his face*,
or, *person*.
[†] Sam. 25. 35.
Mal. 1. 8.

[†] Heb. *the face of*
Job.

ⁱ Ps. 14. 7. &
126. 1.

he would joyfully embrace it, and “take it upon his shoulder,” and “bind it as a crown” to himself, in full persuasion that he would be able to refute it (see xxxi. 35—37); and he had said that he put on his own “righteousness, and it clothed him, and that his judgment was to him as a robe and a diadem” (xxix. 14).

But now Job is humbled; and in his penitential self-abasement he examines his own conduct, and divests himself of all his self-righteousness, and adopts God's censure of himself (see xxxviii. 2), and, as it were, lays it on his own shoulder, and binds it as an ornament about his head, and owns its truth, and confesses that he himself is the person to whom God's question applied,—“*Who is this that darkeneth counsel by words without knowledge?*” Job is, as it were, his own Nathan, and says to himself, “Thou art the man!”

⁴. *Hear, I beseech thee*] Here again Job quotes God's words of rebuke of himself (see xxxviii. 3; xl. 7), and acknowledges their justice.

⁵. *I have heard of thee*] Or rather, *I heard thee by the hearing of the ear*. I heard Thee speaking to me by the voice of other men, my forefathers, and others, especially by Elihu. The truth, that comes to us by other men, comes from God, speaking to us through them. *I heard Thee* also, speaking by Thine own voice; but now I have a still more direct personal knowledge of Thee: *I see Thee with mine own eye*, the inner eye of faith.

This is the expression of the devout soul, which has been trained in godly wisdom, by pious parents and teachers, and by the ministry of the Church, but knows and feels that something more is necessary for its inner life and joy; namely, personal communion with God. It craves an experimental vision of His love and truth, and of His perfect beauty. Cp. *Preliminary Note* to this chapter, and to chapters xxxii. and xxxviii.

⁶. *in dust and ashes*] Even in the dust and ashes where I am now sitting: see ii. 8. Job does not now bewail his suffering, but his sin.

⁷. *to Eliphaz*] The foremost of the three friends: see iv. 1.

— *ye have not spoken of me—right*] In saying that afflictions are a sign of My anger, and that therefore ye, who are not afflicted, are more righteous than “My servant Job.” The title, “*My servant*,” is given by God here three times, to Job, in token of gracious reconciliation and approval (cp. i. 8; ii. 3), as to Moses (Num. xii. 7), and especially to their glorious Antitype, the Messiah (Isa. xlii. 1. 19; xlix. 6; lii. 13).

God now owns Job as “*His servant*,” after the good confession which Job has made (v. 6).

THE SIN-OFFERING TO BE OFFERED BY JOB FOR HIS FRIENDS.

⁸. *seven bullocks and seven rams*] As a sin-offering, not a Levitical, but a Patriarchal one. It is remarkable, that this number is found in the sacrifices offered by Balaam, a prophet of God, but not an Israelite. See Num. xxiii. 1, 2. It was even prescribed by the priestess of Phœbus, in *Virgil*, *Æn.* vi. 38. Was that an unconscious utterance of primeval truth?

— *my servant Job shall pray*] As a Priest, according to the Patriarchal Dispensation. See Gen. xx. 7; and above, on i. 5. Here is another evidence, that the Levitical Law had either not been given at this time, or that it did not apply to Job and his friends; and that they either lived before its promulgation, or were outside its pale. See above, *Introduction*.

Job is appointed to intercede and offer three sacrifices for his three friends, in order that they, who had unjustly accused and reviled him as a sinner, might be indebted to him as their mediator, for their own reconciliation with God.

In this respect, as in others, Job was a figure of our Great High Priest, and Divine Mediator and Intercessor, Who was made perfect, or consecrated (see Heb. ii. 10) by sufferings, and Who prays for His enemies, even for those who pierced Him.

⁹. *So Eliphaz the Temanite, &c.—went, and did*] Observe this overt act on their part. This humble submission of Job's friends, who had treated him with harshness and scorn as a sinner, was a visible acknowledgment of their own error, and could only have been brought about by a firm persuasion that the Lord had spoken to Job and to them, and that they were bound to obey. It was therefore a proof that the narrative of God's intervention is *not* an allegory, as some allege: see *Introduction*.

The submission of Eliphaz, Bildad, and Zophar to Job, whom they had reviled, is a foreshadowing of the future submission of the Jews to His Divine Antitype.

— *the Lord also accepted Job*] The Lord accepted his sacrifice. Probably God manifested His acceptance of Job's sacrifice by some visible token from heaven, such as the descent of fire, which consumed it; as He showed His acceptance of Abel's sacrifice, and Manoah's, and Solomon's, and Elijah's. See on Gen. iv. 4.

God thus also showed that the narrative of His intercourse with Job is to be regarded as a true history.

God accepted Job and his sacrifices. So God accepted the sacrifice of Christ, and accepts us and our sacrifices through Him (Eph. i. 6. 1 Pet. ii. 5).

also the LORD † gave Job ^k twice as much as he had before. ¹¹ Then came there unto him ^l all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

† Heb. added all that had been to Job unto the double.
k Isa. 40. 2.
l See ch. 19. 13.

¹² So the LORD blessed ^m the latter end of Job more than his beginning: for

m ch. 8. 7.
James 5. 11.

10. the LORD gave Job twice as much as he had before] See below, on v. 12.

11.] *All his brethren*, who had been estranged from Job (see xix. 13, 14), came to Job, and brought offerings.

So the Jews, who are Christ's brethren, will one day turn to Him, and bring oblations to Him. When "the fulness of the Gentiles is come in," "all Israel will be saved" (Rom. xi. 25).

— *they bemoaned him*] Rather, *they sympathized with him*. The Hebrew verb here used (*nud*) means to be moved; often to be moved with pity, as in ii. 11, and also with any other passion (*Gesen.* 538). Cp. Jer. xlviii. 27: "Thou skippedst for joy;" and here it seems rather to signify, "they rejoiced with him."

— *a piece of money*] Heb. *kesitah*; literally, something measured, or weighed out, probably about four shekels (*Gesen.* 746). Cp. Gen. xxxiii. 19. Josh. xxiv. 32. This coin belongs to Patriarchal times, and affords another evidence of the antiquity of this Book.

— *earring*] Or, a nose-ring. See Gen. xxiv. 47; xxxv. 4. Exod. xxxii. 3.

ELIHU DISAPPEARS.

12. the LORD blessed—Job] Elihu's promise that Job's repentance should be followed by the return of his prosperity (xxxiii. 25—30) begins now to be fulfilled. Elihu, who had been God's spokesman, retires, and God Himself speaks by word and deed, and gives a practical testimony to the mission of Elihu. It was no part of God's purpose, to pronounce an eulogy on Elihu, who doubtless was deeply thankful for the high privilege which God had conferred upon him, in constituting him the medium of His revelations, and enabling him to lead back a wandering brother from the error of his ways. Elihu rejoices to vanish before God, as soon as his work is done, as John the Baptist vanished before Christ, saying, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John iii. 29, 30). And so, when the end of all earthly things cometh, the Son Himself, in His human nature, will be subject to the Father, that "God may be all in all" (1 Cor. xv. 28).

THE END OF JOB MORE BLESSED THAN THE BEGINNING.

THE NUMBER OF JOB'S CATTLE DOUBLED. HIS CHILDREN the SAME in number as BEFORE.

— *the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep*] That is, exactly double of what he had at first (see above, i. 3, and v. 10). "The Lord gave Job twice as much as he had before." This exact doubling of the four kinds of Job's cattle has been adduced by some as an evidence that this Book is not a history, but an allegory, in which "genius and reflection have idealized and embellished a few traditional materials." But there is nothing which will surprise us in this duplication, when we remember that Job is a pattern and example of God's dealings with the righteous.

The doubling of his temporal blessings was not the end of his endurance, and the reward of his good confession. It is well said by *Gregory Nazianzen* (Orat. xxi. § 18, p. 397), "that the true reward of Job was the approval of Jehovah Himself, speaking from the whirlwind, and raining upon him showers of blessing. In Job, Piety had wrestled with Satan, and Satan had struggled with all his might against it. Satan endeavoured to make a way for sin by afflicting the righteous; and Piety endeavoured to retain good men in their goodness, by showing them how to conquer by affliction. And, at last, God declared that He had allowed Piety to be afflicted by Satan, in order that Satan might be conquered, and that Piety might be more glorious." Thus the problem of Job's sufferings was solved.

In comparison with this Divine approval, the temporal

things which were doubled to Job (says *Gregory Nazianzen*), were as nothing. But these temporal things were necessary, as a visible evidence to himself, and to others, even to the end of time, that his patience and self-humiliation were accepted by God, and that he had triumphed over Satan. And the fact, that his camels, oxen, and she-asses were exactly doubled (a fact by which some recent writers, who have not duly considered the matter, have been staggered, and which they have gainsaid and rejected as fabulous), was a manifest token to himself and others, that his prosperity was not the result of chance, but was due to the miraculous intervention of God Himself; and that, therefore, God had graciously accepted him, and designed to make his history to be exemplary and instructive to all future generations to the end of time. It was a miracle. It was a testimony to the World from God Himself, that God had accepted Job. And therefore St. James, when writing to the Hebrew Christians (some of whom were fainting under trial), and having first called their attention to their own Hebrew Prophets, as "examples of suffering affliction, and of patience," and having said, "we count them happy which endure," proceeds to excite them to godly jealousy by the history of Job, who was not an Israelite, and says, "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy" (James v. 10, 11). The visible evidence of God's mercy in Job's case (evidence which was not given in the case of the Hebrew Prophets, to whom he also refers) was a pledge of God's unseen love to all who endure; and it was vouchsafed to Job as such. Besides, Satan had so contrived Job's afflictions by an extraordinary coincidence of events (which God permitted him to execute, chaps. i. and ii.), that it might seem to Job's friends and to the World, that Job was stricken of God as a sinner, and that he might be accused (as he was by his friends) as guilty in God's sight. This was a sore trial for him. But God, on His side, so ordered Job's restoration to happiness, by this extraordinary doubling of his cattle, that it might be acknowledged by Job's friends and by all the World, that Job was accepted by God; and that his example might be salutary to all. Cp. *Tertullian's* noble words, de Patient. c. 14.

As the "rendering double for sins" is a token of God's anger against sinners (see Isa. xl. 2), so the doubling of Job's earthly substance was a proof of God's approval of Job (see Isa. lxi. 7, "In their land they shall possess the double: everlasting joy shall be unto them"), and an encouragement to others to imitate him by patience and obedience; and it displayed the future invisible glory to which those virtues lead. As is said by *S. Fulgentius* (Hom. 72, in Bibl. Patr. Max. ix. 154), "O patientia victoriæ mater! Job vapulando vicit, Diabolus cædendo deficit, vidit se lassum de lassato, Diabolus cessit molestus, Patriarcha fortis est inventus; recuperatâ corporis sanitate accepit quod perdidit; duplicata sunt omnia quæ amiserat. O damnum quod generat lucrum!"

And much more than this. This doubling of Job's substance was a pledge to the penitent and faithful Patriarch, of the far greater rewards, infinite and eternal, which "eye hath not seen, nor ear heard, nor have entered into the heart of man," and which God hath prepared in heaven for them that love Him (1 Cor. ii. 9). Let no one therefore (says *S. Augustine*, de Symbolo, § 10), who suffers affliction, expect a recompense in this life, because Job was afflicted, and was rewarded. Let no one say, I will bear calamity, in order that God may render to me double what I have lost, as He did to Job. This is not patience, but covetousness. If thou praisest God in thine affliction, in order that God may render to thee double, thy praise springs from avarice, and not from resignation. Job did not act thus. He suffered patiently the loss of his cattle, his children, and his health; and he had no hope that God would restore them to him in this world. But God gave him back double in this life (although Job did not hope for them) in order that thou mightest learn that God was with Job. For if God had not done this, we could not have seen Job's hidden crown. And

n See ch. 1. 3.

o ch. 1. 2.

he had ⁿ fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. ¹³ ° He had also seven sons and three daughters. ¹⁴ And he called the name of the first, Jemima; and the name of

therefore the Scripture says, "Ye have heard of the patience of Job, and ye have seen the end of the Lord" (James v. 11). And thus it exhorts us to patience, not by present rewards, but by hopes of future glory. *S. Augustine* also suggests, that by the "end of the Lord," we may even understand in a secondary sense the coronation of Christ's sufferings by everlasting glory.

Job, whose name signifies "the afflicted one" (see above, on i. 1), was a typical person. He was a figure of Christ, "smitten, stricken, and afflicted;" a "man of sorrows, and acquainted with grief" (Isa. liii. 3, 4). And as Job's sufferings were a faint image of Christ's, so Job's prosperity after suffering is a dim shadow of the glory to which the sufferings of Christ led Him, and to which they will lead all His faithful followers. This has been well shown by Christian Fathers, especially by *S. Zeno* of Verona (in his Sermon on Job, in Bibl. Patr. Max. iii. p. 369). Job was a figure of Christ in his piety and virtue, in his patience, in his riches, in his poverty. Job was rich and became poor; so Christ was rich beyond all earthly riches, but He became poor for our sakes, that we, through His poverty, might become rich (2 Cor. viii. 9). Satan destroyed Job's children; so the emissaries of the Evil One killed Christ's spiritual family, the Prophets and Apostles. Job was covered with sores; Christ took our flesh and bore our sins, and was esteemed by men to be stricken of God and afflicted. Job was scorned by his friends; so was Christ. Job was forsaken, even by his own wife; so the Hebrew Church received not the Lord Christ, her Maker, Husband, and Redeemer (Isa. liv. 5). "He came unto His own, and His own received Him not" (John i. 10, 11). But Job recovered his health and wealth, and so he not only prefigured Christ's sufferings, but also "the glory that should follow" (1 Pet. i. 11). Job's victory over Satan by means of his suffering, typified the triumph of Christ, Who "by death destroyed him that had the power of death, that is, the Devil" (Heb. ii. 14). Job's end was more blessed than the beginning; Christ was made perfect by sufferings, and "became the Author of eternal life to all who obey Him" (Heb. ii. 10). Because "He endured the cross, despising the shame," therefore "He is set down at the right hand of God" (Heb. xii. 2). "Because He was obedient unto death, even the death of the cross, therefore God also hath highly exalted Him, and given Him the Name which is above every name" (Phil. ii. 9). By His resurrection and ascension, He has purchased eternal wealth and glorious immortality to all who believe in Him.

The multiplication of Job's flocks and herds is a type of the increase of the spiritual flock of Christ, which He purchased by His own blood (Acts x. 28).

Job's victory over Satan was figurative of Christ's victory over him. Satan had desired the ruin of Job, the much persecuted one; against whom he stirred up enemies from all sides; and Satan imagined that he had conquered him. If Job's imperfect righteousness was an object of so much hatred to Satan, how must he have been enraged against Christ, Who is the perfectly righteous One! Immediately after entering on His ministry, the Redeemer was tempted forty days by the Devil; and when the Devil had ended all his temptations, he departed from Him for a season (Luke iv. 13). Satan (says *Hengstenberg*) is always in the background of Christ's sufferings. When the time drew nigh that He should be delivered into the hands of sinners, He exclaimed, "The Prince of this world cometh" (John xiv. 30). But He said also, "Now shall the Prince of this world be cast out" (John xii. 31), and "The Prince of this world is condemned" (John xvi. 11). As Satan was put to shame by the typical Job, so much more did his attack upon the Antitype end in his utter overthrow, and "he overcame not; his place also was no more found in heaven, and he was cast down; the great Dragon, the old Serpent, who is called the Devil and Satan, which deceiveth the whole world, he was cast down into the earth, and his Angels were cast down with him" (Rev. xii. 8, 9).

JOB'S CHILDREN NOT DOUBLED.

13. He had also seven sons and three daughters] Job had his cattle doubled to him after his affliction, but having lost ten children, he did not receive twenty, but ten. And why? Because (answers *S. Chrysostom*, Hom. 4, in Job, vol. v., p. 969, ed. Savile) his cattle had utterly perished; but man, when he dies, is preserved, and will rise again. There "is a difference between the spirit of a man that goeth upward, and the spirit of a

beast that goeth downward" (Eccles. iii. 21). "God did not double his children to Job, in order that he might not despair of seeing again the children he had lost; and in order that he might know, that though they were taken from him, they were still alive; and that we also might know, that Job, who had buried ten children, and was himself buried by ten others, passed at death, as it were, from one home to another, and all of them will stand with him together at the Great Day. May we then be partakers of the eternal and infinite blessings to which he will be admitted, through Jesus Christ our Lord!"

To the same effect, *S. Basil the Great* (Archbp. of Casarea in Cappadocia, vol. ii., p. 172) says in his twenty-first Homily, "on the duty of not cleaving to earthly things;" "Do not busy thyself too much about the decrees of thy Master, but acquiesce in His wise dispensations. Whatsoever He allots to thee, receive with joy. Show in adversity that thou wast not unworthy of prosperity. By such words as these, Job repulsed the assaults of the Devil, and routed him with a signal defeat and confusion. And what was the result? Disease fled from Job, as if it had attacked him in vain; his flesh flourished again in a second youth, his life blossomed again with every blessing, and double wealth flowed into his house from all sides. And why? In order that he might be seen to have lost nothing, and that he might have also another portion, as a reward of his patience. But it may be asked, Wherefore were his cattle doubled, and all the other joys of his opulence; but his children, which sprang up in the place of those which he had lost, were only equal in number to them? The reason was, because his irrational animals, and all the wealth which he had lost, had wholly perished; but his children, who had died, were still living, as to the noblest part of themselves. Since, therefore, he was enriched by the bountiful Creator with other sons and daughters, that possession also was doubled to him, because those sons and daughters that were born after his affliction, were present with him in this life, and were giving joy to their parents; and the other sons and daughters, who had gone before, were awaiting the coming of their father; and all of them will hereafter encircle him, when the Judge of human life will gather together the Universal Church, at the sounding of the last trumpet, which will announce the Coming of the King, and will peel forth a loud alarm to the graves, and will require them to surrender all bodies that sleep there. And then those persons who seem to be dead, will anticipate those who are alive, and will stand first before the Creator of all things (1 Thess. iv. 16). Therefore I woe it was, that when God measured out to Job a double supply of all other wealth, He thought it enough to give him only the same number of children as he had before. Behold, what a harvest of blessings Job gathered by patience!" (*S. Basil*.) Cp. *Tertullian*, de Patientia, c. 14: "Job quæ amiserat, conduplicata possedit; et si filios quoque restitui voluisset, pater iterum (eorum) vocaretur, sed maluit in illo die reddi sibi;" and so *Olympiodorus*, in Catenâ, p. 537.

14. Jemima—*Kezia*—*Keren-happuch*] *Jemima*, derived from *yom*, day, and so called from her beauty, and because Job had risen from the night of sorrow into the daylight of joy. Cp. xviii. 6; xxix. 3. *Kezia*, so named from the sweet spice, cassia (Ps. xlv. 9; *Gesen*. 738); and *Keren-happuch*, i.e. Horn of stibium, or dye, used to adorn the eyebrows of women. See on 2 Kings ix. 30. The meaning is, that she needed no artificial cosmetics; or, as the *Targum* says, because great was the beauty of her countenance, and she was in herself a natural receptacle of ornament.

Probably these children were by the same wife as he had at first (as *Olympiodorus* and others suppose); and if so, this would intimate her repentance.

On this question, see *Corderius* here, and the addition of the *Sept.* here.

In a spiritual sense, the beauty of Job's daughters, their very names, *Jemima*, *Kezia*, *Keren-happuch*, speaking of light, grace, and sweetness (see on v. 14), are emblematic of those spiritual graces which adorn the children of Christ, who are children of the Light and of the Day (1 Thess. v. 5). They bring the fragrant offerings of acceptable gifts, like cassia and sweet spices, to God. (Cp. Ps. xlv. 8. Phil. iv. 18.)

The names of Job's three daughters are mentioned, not the names of his sons; and it is said, that "their father gave them inheritance among their brethren." Some have supposed that certain regions of Arabia derived their name from those

the second, Kezia ; and the name of the third, Keren-happuch. ¹⁵ And in all the land were no women found so fair as the daughters of Job : and their father gave them inheritance among their brethren.

¹⁶ After this ^p lived Job an hundred and forty years, and saw his sons, and ^p ch. 5. 26.
his sons' sons, *even* four generations. ^{Prov. 3. 16.}

¹⁷ So Job died, *being* old and ^a full of days. q Gen. 25. 8.

daughters of Job, especially Jemima, or Jemama, the central province of Arabia (*Forster*, Geog. of Arabia, ii. 66; *Carey*, 422).

However this may be, it seems that here also Job was typical of Christ, Who has raised Woman to a higher dignity than she ever before possessed, and has given her a heavenly inheritance with her brethren.

16. *After this lived Job an hundred and forty years*] Twenty years more than the entire age of Moses. If we suppose Job to have been sixty years of age at this time, and he could scarcely be less, having had a family of ten children, who it seems had grown up to manhood and womanhood (i. 4), Job's total age was 200 years.

Terah lived	205 years.
Job lived probably at least	200 "
Abraham	175 "
Isaac	180 "
Jacob	147 "
Joseph	110 "
Moses	120 "
Joshua	110 "

Here then is a presumptive argument that Job was not later than Moses.

"Holy Job in his words and his sufferings prefigured Christ," to quote the words of *Philippus*, somewhat modified, in *S. Jerome's* works (Appendix ad Tom. ii. p. 114, ed. Paris, 1699). "We read that *the Lord accepted Job*, after he had prayed, and offered sacrifice as a Priest (not of the order of Aaron) for his friends. So God accepts Christ's sacrifice and prayer for us. He 'accepts us in the Beloved' (Eph. i. 6), Who is our Great High Priest (Heb. iv. 14), after the order of Melchizedek (Heb. v. 6. 10; vi. 20); and Who is also our Propitiation with God (1 John ii. 2; iv. 10), our only Mediator (1 Tim. ii. 5), Who ever liveth to make intercession for us (Heb. vii. 25). The Lord gave to Job after his sufferings *twice as much* as he had before. And after Christ's sufferings, the

Gentiles as well as the Jews were added to Him in His Church. *All Job's brethren and sisters, and they who had been of his acquaintance before, came and did eat bread with him in his house.* So all Christ's brethren, according to the flesh, namely, the Jews, will one day come and feed with Him in the spiritual communion of His Word, and will be admitted to His holy banquet. *Job's friends comforted him over all the evil that the Lord had brought upon him.* So Christ has seen of the travail of his soul, and is satisfied (Isa. liii. 11). And it is no small comfort to Him after His Passion that the whole World has been redeemed thereby. *Every man gave to Job a piece of money.* So, every one who comes to Christ by faith, must offer an oblation of himself to Him. *The Lord blessed the latter end of Job more than the beginning.* The beginning of Christ is in the Levitical Law, but the latter end is in the Gospel. The former is the shadow, the latter is its substance."

The names of Job's three daughters were *Jemima* (or, Daylight), *Kezia* (or, Cassia), and *Keren-happuch* (or, Horn of stibium). The first signifies the light and beauty of spiritual knowledge; the second, Kezia, the unction of spiritual grace, and the fragrance of holy words and deeds, which follow (see Eph. v. 2. Phil. iv. 18); and the third, Keren-happuch, intimates a receptacle and repository of spiritual ornament. Such is the Christian Church, such is every devout soul in it. It has received the light of knowledge,—the unction of grace,—and it retains those graces, as in a spiritual cornucopæ.

The daughters of Job had from him an inheritance together with his sons; because in the Church of God the weak have a portion with the strong; and in Christ Jesus there is "neither male nor female;" they are all one in Him (Gal. iii. 28).

Job died *full of days*, having done, in the course of a few transitory days, what will last for *all days*. And all the faithful, and their deeds, have an everlasting existence in Job's divine Antitype, "JESUS CHRIST, the Righteous," to Whom, with the FATHER, and the HOLY SPIRIT, be all honour and glory, now and for ever. AMEN.

INTRODUCTION TO THE PSALMS.

GREAT thankfulness is due to Almighty God for His goodness in inclining the Church of England at the Reformation to appoint the Psalms for the daily use of her people; and manifold are the benefits which may be derived from the increased attention given in the present age to the cultivation of sacred song. But these advantages are not without their temptations. What we use often, we ought to use well. But it sometimes happens, that familiarity with the words of Holy Scripture impairs the sense of its meaning. Some who have spent a large portion of their lives in singing the sweet melodies of the Psalms in choirs of colleges and cathedrals, may still, it is to be feared, have only a superficial knowledge and faint appreciation of the divine virtue of those sacred strains which have been for many years almost daily on their lips.

S. Augustine says in his Confessions¹ that he often heard it related of S. Athanasius,—who has commented on many of the Psalms, and has bequeathed to the world a valuable Essay on their uses², and on the best manner of using them,—that in his Church at Alexandria he ordered the Psalms to be recited in such a tone as to resemble reading rather than singing. And S. Augustine himself, while fully recognizing the spiritual benefits to be derived from choral singing of the Psalms, yet frankly makes this avowal,—“Whenever it happens that the singing of a Psalm affects me more than the words which are sung, then I am guilty of sin, and deserve punishment; and then I would rather not hear the voice of him that sings.”

These two Fathers of the Church, and Expositors of the Psalms, were conscious of the perils that might arise from the allurements of sweet sounds, beguiling the mind from the wholesome food of sound words; and they drew back with fear from the sin of affronting and mocking God with the utterance of the lips without the sacrifice of the heart; and they were not forgetful of the need which the Church has ever to bear in the mind the admonition of St. Paul, declaring that the two great purposes of Sacred Song are the teaching of sound Doctrine, and the ascription of Praise and Glory to God³; and that therefore the resolve of the devout worshipper ever will be, “I will sing with the Spirit, and I will sing with the understanding also⁴.”

It would seem, therefore, to be the proper work of a Commentary on the Psalms, to endeavour to minister help for an intelligent and devout use of them, so that the service of him who uses them may be more profitable to himself, and more pleasing to Almighty God.

¹ *S. Augustine*, Confess. x. 33.

² *S. Athanasius*, Epist. ad Marcellinum, vol. i. p. 783, ed. Pat. 1777. It is also prefixed to the fourth vol. of Breitinger's ed. of the Septuagint, Tiguri, 1730. In that Epistle S. Athanasius has considered the question, why Psalms are sung. The following is a paraphrase of his words:—It may be asked, Why are the Psalms accompanied with music? Not, as some imagine, for the sake of pleasure. No. Scripture does not seek what is sweet, but what is profitable. The musical accompaniment of Psalms is designed to serve two purposes. First, that Holy Scripture may glorify God, not only by continuity of sound, but also by diffusion of it. Scripture glorifies God by continuity of sound in the *reading* of the Books of the Law and the Prophets, and in all the Historical Books, and in the New Testament. It glorifies Him by diffusion of sound in the *singing* of Psalms and Hymns: and thus we obey the precept to love God with all our strength. And secondly, this musical and vocal accompaniment of the Psalms serves the purpose of bringing all our faculties, bodily, rational, intellectual, and spiritual, into loving and harmonious sympathy and concert in the service of God; so that he who has “the mind of Christ” (as the Apostle speaks, 1 Cor. xi. 16) may become like a

musical instrument, and that following the motions of the Holy Spirit, he may obey Him both in his members and in his affections, and be wholly subservient to the will of God.

³ See Col. iii. 16. “*Teaching and admonishing* one another in *psalms and hymns* and spiritual songs, singing with grace in your hearts to the Lord.” Cp. Eph. v. 18. No less than *thirteen* Psalms have the title *maschil*, or *instruction*; an important fact, which may guide our judgments as to the true uses of Psalms and Hymns.

In the Hebrew MSS. the Psalms are entitled *Sepher Tehillim*, or *Book of Praises*; a correct title, as describing their design generally, although only one Psalm, Ps. 145, has the name *tehillah* in its title: but the word itself, *tehillah* (*praise*) occurs about thirty times in the body of the Psalms. In the tripartite division of the books of the Old Testament in Luke xxiv. 44, the Psalms are mentioned by Our Blessed Lord as holding a principal place in the Hebrew Chetubim, or Hagiographa. In some Hebrew MSS. of the German family, the Psalms hold the first place; but according to the Masora and the Spanish MSS. they hold the second place in the Hagiographa: cp. *Carpzov*, Int. p. 87; *Delitzsch*, ii. 369.

⁴ 1 Cor. xiv. 15.

With a view to this end, some introductory remarks may be here offered of a general character; what is more special will be reserved for insertion in the Commentary itself.

It appears to be supposed by some, that the Book of Psalms has been put together without systematic order; and that the Psalms may be regarded as detached compositions, rather than as integral parts of one well-organized whole. But surely such a view of the Psalms is erroneous, and is a fundamental hindrance to a correct estimate of them.

"*Ordo Psalmorum*" (says S. Augustine¹) "*mihi magni sacramenti videtur continere secretum*;" the order of the Psalms appears to me to involve a great mystery. Not only are the Psalms inspired, but the arrangement of them was not without the guidance of the Holy Ghost. The Psalms have been well likened to pearls strung together in a beautiful necklace; but this comparison does not adequately represent the connexion by which they are held together. Some evidence of this mutual contact and conjunction may be offered here, and it will be one of the designs of the present commentary to keep it steadily before the eye.

Let us open the Psalter. It commences, like the Sermon on the Mount, with a declaration of blessedness². The first Psalm begins with "*blessed*," the second Psalm ends with "*blessed*." Thus these two Psalms are linked together as a pair; and in this pair of Psalms we have an announcement of the Judgment to come, like the voice of the Baptist the herald of the Gospel³. We have a view of the two classes into which the World is divided; first, that of those who *meditate* on the law of the Lord, and do it, and bear fruit; and secondly, that of those who *meditate*⁴ vanity, and who rebel against the Lord, and are scattered like chaff, and dashed in pieces like a potter's vessel. This view is extended from Sinai to Sion; from the giving of the Law to the preaching of the Gospel, and to the Second Coming of Christ.

This pair of Psalms is, as it were, a spiritual epitome of all history. Well may it be placed in the forefront of the Psalter.

The first and second Psalms are joined together by what we may venture to call *catchwords*⁵, as well as by internal connexion of thought. It will be shown in the notes on the several Psalms⁶, that such *catchwords* as these are discernible throughout the Psalter⁷. They are like golden threads which weave the Psalms together into a beautiful tissue. They are like the golden taches which coupled together the curtains of the Tabernacle so as to "make one Tabernacle"⁸. Or, if we may presume to use another figure, derived from modern inventions, and descriptive of the mode in which these catchwords connect the Psalms with those which precede and with those which follow them, so that together they form one grand procession, they are like the couples used for linking carriages together in a railway convoy, so that they move forward simultaneously in their career, as it were, in one body animated by one soul.

But we may ascend to a higher level.

The connexion of the Psalms is not merely an outward one of language, it is also an inner one of mind and spirit. We need not dwell on evidences of internal congruity afforded by such facts as these, that all the fifteen "*Songs of Degrees*"⁹, as they are called, although belonging to different periods of time, are arranged together in the Psalter in one group; and that all the five Psalms at the close of the Psalter begin and end with the word "*Hallelujah*." As Eusebius observes¹⁰, the Psalms are not placed in chronological order, but are disposed according to a law of inward affinity. And we may proceed to affirm that this law of inward affinity is grounded on their relation to Christianity. We need not hesitate to assert with S. Chrysostom¹¹, that the more the organic structure of the Psalms is analyzed, the more it will be recognized to have been pre-adjusted by the Holy Spirit Himself to the doctrines of the Gospel of Christ.

This is a view of the Book of Psalms which imparts fresh interest and beauty to it, and affords

¹ S. Augustine, In Ps. 150.

² Matt. v. 3.

³ See Matt. iii. 12. Luke iii. 17.

⁴ The word signifying *meditate* is repeated in the original Hebrew, to mark the contrast. See note on ii. 1.

⁵ These *catchwords* are—

blessed, in i. 1, repeated in ii. 12.

the way, in i. 1, 6, repeated in ii. 12.

meditate, in i. 2, repeated in ii. 1, where our English Version has "*imagine*."

⁶ See, for example, the notes on iii. 1; v. 1; vii. 1. 12, and *passim* throughout the Commentary.

⁷ Compare the remarks on this subject of *Delitzsch*, "*Symbolæ ad Psalmos illustrandos Isagogicæ*," Lips. 1846, pp. 46—72, in what he calls a "*Tabula connexionis singulorum Psalmorum*;" and compare also *Dr. Kay's* valuable work, Translation

of the Psalms, p. 334.

⁸ Exod. xxvi. 6.

⁹ Or "*Songs of the Up-goings*," see Ps. 120.

¹⁰ *Eusebius*, in Psal. 63, in Montfaucon Coll. nova, i. p. 300.

¹¹ It is a profound remark of that great Expositor, that the Psalms are evidently not arranged in chronological order, but are disposed with a prophetic reference to the actions and sufferings of Christ. See *S. Chrysostom*, in Ps. 58, in *Corderii Catenâ*, tom. ii. p. 152. This remark of *S. Chrysostom* may be coupled with that golden rule of the great Western Commentator on the Psalms, *S. Augustine*, "Whenever a man feels any doubt or difficulty in his mind, on hearing any portion of Holy Scripture, let him not depart from Christ; and when Christ is revealed to him in that portion of Scripture, let him understand that he has caught its meaning." *S. Aug.* in Ps. 96.

an additional argument in behalf of Christianity. That the Psalms testify of Christ, Christ Himself affirms¹; that Christ² Himself speaks in them, and that they prophesy of Him, His Apostles assume as a most certain truth³, and the whole system of the ancient exposition of the Psalms rests upon this foundation. Tertullian⁴, S. Jerome⁵, and S. Augustine⁶ declare the sense of all Christian Antiquity when they say that almost all the Psalms represent the person of Christ; and S. Augustine thence takes occasion to remind his Christian hearers, that they, who have the Gospel, may derive more pleasure from the Psalms than was derived by those who first heard them, or than by David himself, who was employed by the Holy Spirit to write them⁷. And S. Jerome says, "David, the king and prophet, foretells Christ and His Church. David, who is our Simonides, Alcæus, and Horace, celebrates Christ with his lyre⁸." And S. Hilary says⁹, "We must not entertain a doubt, that those things which are spoken in the Psalms are to be understood by the light of the Gospel; and that by whomsoever the Holy Spirit there utters His words, they are to be referred to the Advent of our Lord Jesus Christ, His Incarnation, Passion, and Kingdom, and to the glory of our Resurrection." The Universality of the Psalter is evident from this consideration:—Every other Book of the Old Testament has its counterpart in the New. The Books of Moses and the other historical Books have their correspondents in the Gospels and the Acts; the didactic Books have theirs in the Epistles; the Prophets have theirs in the Apocalypse; but the Psalter has no echo in the New Testament. It is its own echo. It belongs to both Testaments. It speaks of Christ, and Christ speaks in it. It is the Hymn-book of the Universal Church.

But this is not all. This divine foresight of Christ, which animated and guided the composers of the Psalms, regulated also the *order* in which the Psalms are arranged. Why is it that the third Psalm, which describes the rebellion of Absalom, is placed next after the second Psalm? On chronological grounds it has no claim to such a position; for the rebellion of Absalom was at a late period in David's life, and long subsequent to the event which is the subject of the fifty-first Psalm. The reason doubtless was, because the second Psalm had described the rebellion of the World against Christ, and because David was a figure of Christ; and because the Holy Spirit, Who guided the arrangement of the Psalms, would suggest to us, by this juxtaposition, that we ought to see in Absalom's insurrection against David a prophetic figure of the unnatural rebellion of unthankful men against Christ, his Divine Antitype¹⁰.

Single examples of this kind of pre-adjustment cannot do justice to the principle here affirmed.

The reader's consideration is therefore craved to the numerous exemplifications of it which will be pointed out in the following notes¹¹. By way of specimen, he may be requested to consider, whether it can be by chance, that, after the wonderful prophecy of the Passion of Christ in the twenty-second Psalm, we are led in the next Psalm to contemplate Christ as our Shepherd going before us, and leading us through the dark valley of the shadow of Death; and that in the next Psalm we are brought to behold Christ Risen from the dead, and Ascended into heaven; and in the next Psalm we are encouraged to lift up our hearts to Christ sitting in heaven, and to pray to Him for pardon and peace through His powerful Intercession; and in the three next Psalms to seek for grace in communion with Him in His Church; and in the next Psalm,—the twenty-ninth,—to behold the power and grace of the Holy Spirit, sent by Him to abide for ever with His people, and to give them the blessings of peace.

It is hardly possible to read or hear this octave of Psalms without meditating on the great Articles of the Christian Faith, not only separately, but conjointly, and as harmoniously connected together in the Psalter, in a definite order and sequence, as they are arranged in the Creed of the Church; "I believe in Jesus Christ His only Son, our Lord—Who Suffered under Pontius Pilate, was Crucified, Dead, and Buried—He Ascended into heaven and Sitteth on the right hand of God

¹ Luke xxiv. 44. Cp. Matt. xvi. 27; xxi. 16; xxv. 41; xxvi. 23. Luke xx. 42. John x. 34; xv. 25; xvii. 12.

² See Acts ii. 29—34. The bearing of this truth on what are called "The *Imprecatory* Psalms," is of great importance. See below, on Ps. lxi. 22—28; and on Ps. cix. 6—20.

³ Acts i. 16, 20; ii. 25, 31, 34; iv. 11, 25; xiii. 22. Rom. iii. 4, 10; viii. 36; x. 18; xi. 9; xv. 3, 9, 11. Heb. i. 5, 8, 9, 10, 13, &c.

⁴ Tertullian, c. Praxeas, c. 11.

⁵ S. Jerome, Epist. 103.

⁶ S. Augustine, De Civ. Dei. xvii. 14; and throughout his Commentary on the Psalms.

⁷ See S. Augustine, in Ps. 101: "Quando scribebantur hæc, non ita proderant eis inter quos scribebantur;

enim ad prophetandum Novum Testamentum inter homines qui vivebant ex Vetere Testamento."

⁸ Cp. S. Augustine, in Ps. 21: "Quocunque te verteris, Christus est;" and on Ps. 59: "Vix est ut in Psalmis inveniantur voces, nisi Christi et Ecclesiæ." Compare S. Chrysostom's Summary of the Prophecies concerning Christ in the Psalms, in Ps. 50, tom. i. p. 711, ed. Savil.; and S. Athanasius, ad Marcellinum, near the beginning; and see his words, below, p. xiv.

⁹ S. Hilary, Prolog. in Psalm, § 5.

¹⁰ See above, *Prelim. Note*, 2 Sam. xv.; and the notes to Ps. 3, *Prelim. Note*.

¹¹ See, for example, Psalms 8. 15. 19. 20. 23. 24. 32. 38. 42. 45. 46. 47. &c.

the Father Almighty. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting."

The Psalms are a prophetic Creed. And in proportion as we proceed in our course through the Psalter, we find that the great doctrines of Christian Truth are gradually revealed with greater clearness and fulness. For example, we have a view of Christ's Passion in the twenty-second Psalm; but it is not till the forty-fifth Psalm, that the Church of Christ is revealed as the Bride and Queen at His right hand; and it is not till the sixty-eighth, that we have a distinct vision of the graces and glories of Pentecost. And the "Songs of Degrees" or "Up-goings" in the latter portion of the Psalter prepare the Church for her own Ascent, after her pilgrimage in this world, to the heavenly Sion; and the Hallelujah-Psalms, with which the Psalter ends, are a prelude to the everlasting Hallelujahs of the Church glorified before the Throne of God.

The Book of Psalms, viewed in this light, may be likened to some noble ship, rigged in gallant trim, and riding majestically over the waves. Its sails are filled with the breath of the Holy Ghost, and at its helm sits Christ, and steers it in its course.

Other evidence of the harmonious arrangement and unity of the Psalter may be derived from the following considerations:—

The Psalms form one Book; they are called "the Book of Psalms" by our Blessed Lord and His Apostles in the New Testament¹; and, as the Hebrew and Christian Expositors agree, they are composed of five parts, sometimes called five Books².

The Psalter is a poetical Pentateuch. It extends over a thousand years, from Moses³ to Malachi. In it the Hebrew History is set to music; and this Oratorio in five parts might be entitled the "Messiah," for He is the subject of it.

Analyze its structure, and this will clearly appear. After the prologue, or overture, formed of the first two Psalms, we have a description of the insurrection of Absalom against David, in the third Psalm, placed next to a Psalm which (as explained in the New Testament⁴) describes the rising of the World against Christ. The First Book of the Psalter ends with the forty-first Psalm, which portrays a later and more formidable insurrection against David—that of his son Adonijah, leagued with Joab, the captain of David's host, and Abiathar the priest, when David was old and enfeebled, and was laid "on the bed of languishing"⁵; and this, as our Lord Himself has taught us, was also prophetic of the conspiracy of Judas and the Jews against Christ⁶.

The Second Book of the Psalter ends with a pair of Psalms, the seventy-first and seventy-second, which, by a process of repetition, recapitulation, and enlargement with ampler detail—(a process familiar to the student of Scripture prophecy)—brings us to the same period of David's life as the forty-first Psalm had done; and exhibits him praying that he may "not be forsaken" when he is old and grey-headed⁷; and displays him rising up from that "bed of languishing," and going forth "in the strength of the Lord God," from that chamber of sickness, on which we had seen him laid in the forty-first Psalm, and reviving as it were in the freshness of youth in Solomon his son and successor, and forming, conjointly with Solomon, a magnificent composite type of Jesus Christ, Who is the True David and the Divine Solomon, the Lord of battles and Prince of Peace⁸, the Preparer for the Temple of the Church, and the Builder-up of that Temple; and Whose Victory, Resurrection, and Eternal Kingdom were symbolized by this rising up of David, and by his "showing God's strength to that generation"⁹; and by his going forth from his sick chamber, to the confusion of his enemies and to the joy of Israel, whom he had convoked to that great national Assembly which he then addressed, and to whom he presented his son Solomon, and showed the pattern of the Temple; and by the succession of his son Solomon to the throne of Israel and Judah, in David's lifetime; so that there was no break in the Hebrew monarchy¹⁰. The divine promise of the monarchy of the Messiah from the tribe of Judah¹¹ and lineage of David¹², was the anchor of the

¹ Luke xx. 42. Acts i. 20.

² *S. Ambrose*, in Ps. 40: "In quinque libros divisum videtur esse Psalterium." He then states what Psalms are included respectively in each book; and *S. Jerome* ad Cyprianum (ii. 695): "Aunt Hebræi uno Psalmorum Volumine quinque libros contineri;" and *S. Hippolytus*, and *S. Epiphanius* (*De Mens.* c. 5), call the Psalter a *Pentateuch* (*Carpzov*, *Introd.* p. 131. Cp. *Delitzsch*, ii. p. 382).

³ The 90th Psalm was written by Moses; and many of the Psalms in the last Book of the Psalter belong to the age of Malachi.

⁴ Acts iv. 25, 26.

⁵ See the notes, below, on Ps. 41, and v. 3 of that Psalm.

⁶ See Ps. xli. 9,—words adopted by Christ Himself to describe that conspiracy against Himself.

⁷ Ps. lxxi. 18.

⁸ Cp. *Bossuet*, *Prolegom.* in *Psalms*, § vii.: "David ob eam causam erectus est in regnum, ut regno Christi præluderet; dictusque Salomon ille pacificus in quo intueremur Christum pacis Principem;" and see above, *Introd.* to Samuel, p. xiv; and below, *Prelim. Note* to Ps. 72.

⁹ Ps. lxxi. 18.

¹⁰ See below, on Ps. 72; and above, *Prelim. Note* to 1 Chron. xxviii.; and on 1 Chron. xxviii. 11.

¹¹ Gen. xlix. 10.

¹² 2 Sam. vii.

hopes of David and of the Hebrew Nation, and of all the faithful, who were moored thereby in safety amid all the storms of this world¹. And this promise is, as it were, the anchor also of the Psalter itself, on which it rides in steadfastness and peace.

The Third Book of the Psalter ends with the eighty-ninth Psalm.

In that Psalm, we do not see David in peril, as we have seen him at the end of the two former Books, but we behold the House of David itself in jeopardy. The seventy-first and seventy-second Psalms, at the end of the Second Book, had displayed the dangers which threatened David himself, and had displayed also David's deliverance from peril, and had exhibited David's glory, continued and enhanced in his son Solomon, and in the splendid anticipations which Solomon's reign afforded of the Messiah's universal dominion².

But in the eighty-ninth Psalm, at the close of the Third Book, the lustre of that glory has been dimmed, in Solomon's degenerate son and successor Rehoboam. The kingdom was then rent in twain by the schism of Jeroboam, and Jerusalem itself was pillaged by the arms of Shishak the king of that selfsame country, Egypt, which had been formerly humbled by the God of Israel, to which a reference is made by the author of that Psalm, Ethan the Ezrahite, probably one of Solomon's aged counsellors who rued the infatuation of Rehoboam³: "Thou brakest Rahab (Egypt) in pieces, as one that is slain⁴."

Where was then the hope of the Hebrew monarchy and nation? It was in God's promise of the Messiah to the House of David. This Psalm therefore refers to that divine assurance,

"I have found David My servant;
With My holy oil have I anointed him.
Once have I sworn by My holiness,
That I will not lie unto David.
His seed shall endure for ever,
And his throne as the sun before Me;
It shall be established for ever as the moon,
And as a faithful witness in heaven. Selah⁵."

Therefore this Third Book closes, as the First had done, with a doxology, "Blessed be the LORD for evermore. Amen⁶." A similar doxology stands at the end of the Second Book of the Psalter⁷, and at the end of the Fourth Book of the Psalter, growing with increasing fulness as years roll on⁸.

"*Blessed be the Lord God of Israel from everlasting to everlasting;*
And let all the people say, Amen. Praise ye the Lord."

And after an interval of many hundred years this doxology burst forth from the loosened tongue of Zacharias the Priest, the father of John the Baptist, when he was filled with the Holy Ghost, and when he saw the fulfilment of that blessing, in Christ, of the seed of David:—

"*Blessed be the Lord God of Israel,*
For He hath visited and redeemed His people,
And hath raised up a horn of salvation for us,
In the house of His servant David:
As He spake by the mouth of his holy prophets,
Which have been since the world began;
That we should be saved from our enemies,
And from the hand of all that hate us⁹."

The Fourth Book of the Psalter begins with the ninetieth Psalm. In that Psalm, Moses "the servant of God" is introduced to our view. He had brought forth the people of Israel with triumph from the land of Egypt—that selfsame nation which humbled Israel in the unhappy days of Rehoboam, as is described in the foregoing Psalm, the eighty-ninth. With great propriety, therefore, "the Prayer of Moses, the man of God," is inserted in this place. The mind is thus drawn off from the humiliation of Israel by Egypt under King Rehoboam, to the victory of Israel over Egypt at the Exodus in the days of Moses: and it is comforted by the consolatory assurance that the power

¹ See the example of this, in Isaiah's assurance to King Abaz in his trouble (Isa. vii. 14): "Behold, the Virgin" (i. e. of the house of David) "shall conceive, and bear a Son, and shall call His name Emmanuel." Therefore, fear not. The house of David is indestructible; it is immortalized in Christ the King of the house of David, very Man and very God.

² As *S. Ambrose* says, on Ps. 40: "The Second Book of the

Psalter ends with a Psalm (the 72nd) which announces in prophetic language the peaceful reign of Christ throughout the world."

³ See below, on Ps. 89, *Prelim. Note*.

⁴ Ps. lxxxix. 10.

⁶ Ps. lxxxix. 52.

⁸ Ps. cvi. 48.

⁵ Ps. lxxxix. 20, 35—3

⁷ Ps. lxxii. 18.

⁹ Luke i. 68—71.

and love of Jehovah to Israel extends backward to the Creation itself, which Moses had described in Genesis, and reaches forward to eternity:—

“Lord, Thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting
Thou art God.

* * * * *

O satisfy us early with Thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein Thou hast afflicted us,
And the years wherein we have seen evil¹.”

This Fourth Book of the Psalter carries us back, as we see in the ninetyeth Psalm, to Moses and to the *Exodus* from Egypt; and with a comprehensive sweep (expressed in the words of that Psalm, “a thousand years in Thy sight are but as yesterday²”) that Book reaches forward over ten centuries to the days of Ezra, the second Moses, and to the *Anodus*³ of Israel, or their return from Babylon. And it closes with a Psalm, the 106th, which combines those two merciful visitations together with their entrance into the Promised Land⁴, which were prophetic figures of the World’s *Exodus* and *Anodus* in Christ, and of its *Eisodus*, through Him, into the Land of its everlasting rest.

“Save us, O Lord our God,
And *gather us* from among the heathen,
To give thanks unto Thy holy Name,
And to triumph in Thy praise.
Blessed be the Lord God of Israel
From everlasting to everlasting:
And let all the people say, Amen.
Hallelujah. Praise ye the Lord.”

The Fifth or last Book of the Psalter begins with the 107th Psalm, which represents that prayer as fulfilled; and displays the people as *gathered* from the lands of their exile, and restored to their own home at Jerusalem.

“O give thanks unto the Lord, for He is good:
For His mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom He hath redeemed from the hand of the enemy;
And *gathered* them out of the lands,
From the east, and from the west,
From the north, and from the south.”

Although the Psalms are not placed in the order of their composition, yet there are chronological principles involved in their arrangement.

For example, the Psalms which form the First Book of the Psalter are due to David; and the forty-four Psalms of the last Book of the Psalter, though they were not all *written* after the return from Babylon (for many of them are adopted from the age of David, and one of them from Solomon⁵), yet were placed together in the last Book of the Psalter, as being specially appropriate to that period; as expressing the feelings of the captives at Babylon⁶, and of the pilgrim tribes returning with joy to Jerusalem.

One Psalm of that Book, the 118th⁷, was sung at the Dedication of the Temple at Jerusalem by Jeshua and Zerubbabel after the return from Babylon. The next Psalm, the 119th, has been attributed with great probability to Ezra⁸, the restorer of the Law; and several of these may be assigned to Nehemiah, the rebuilder of the Walls of Jerusalem, and his companions⁹. Indeed, the best Commentary on this last portion of the Psalter is to be found in the Books of Ezra and Nehemiah¹⁰.

¹ Ps. xc. 1, 2, 14, 15.

² Ps. xc. 4.

³ If we may venture to coin this word (*Anodus*). It would be convenient in Hebrew history to adopt two words (formed on the analogy of the word *Exodus*), to mark two other great eras in that history, viz. *Eisodus*, for the entrance of Israel into Canaan under Joshua; and *Anodus*, for the return of the Jews from Babylon.

⁴ “The pleasant land” of that Psalm (v. 24)

⁵ Ps. 127.

⁶ See Ps. 137.

⁷ See Ps. 118, *Prelim. Note*; and Psalms 125, 126.

⁸ See Ps. 119, *Prelim. Note*.

⁹ See Psalms 120, 121, 123, 128, 130. See also Ps. 102, “A Prayer of the Afflicted,” in the preceding Book, the answer to which is seen in this Book. See Ps. 147, and *Prelim. Note* to Ps. 102.

¹⁰ See above, the *Introduction* to those Books.

This last portion of the Psalter (Ps. 107—150) contains that beautiful and interesting group of fifteen Psalms called “Songs of Degrees,” or, “Songs of the Up-goings” (Ps. 120—134), which describe the feelings of faithful Israelites in their up-goings to worship God in His house of prayer and praise; whether it be the going up of David, carrying the Ark to mount Zion, and leading the train of joyful worshippers thither¹; or whether it be the up-going of Solomon, the builder of the Temple²; or whether it be the up-goings of Jeshua and Zerubbabel from Babylon, when the Lord turned again the captivity of Zion, and they were like men that dream³; and when they took down their harps from the willows by the waters of Babylon, on which they had hanged them⁴, and went up to Zion, and rebuilt the Temple of Jerusalem; or whether it be the up-going of Ezra the scribe and priest, and of Nehemiah the Tirshatha⁵, the builders up of the Hebrew nation in religion and morals, and the builders up of the Walls of Jerusalem; or whether it be the subsequent up-goings of successive generations of pilgrim tribes at the annual festivals to that City and Temple, which, as the prophets Haggai, and Zechariah, and Malachi foretold when they encouraged the builders⁶, would in the fulness of time be visited by the great Antitype of David and Solomon, the Divine King of Israel, the Lord of the Temple, and the great Antitype also of Jeshua the High Priest, and of Zerubbabel the leader of Israel in their recovery from bondage, and the great Antitype also of Ezra “the helper” and of Nehemiah “the comforter,”—JESUS CHRIST,—Who would redeem His people from a worse bondage than that of Egypt and Babylon, and Who would go up to the Temple of the earthly Jerusalem, and would afterwards go up on the clouds to the heavenly Zion, to which the hearts of the faithful are ever going up in prayer and praise, and to which, at His Second Coming, there will be a great Up-going of all His people, “to meet the Lord in the air, and to be for ever with the Lord⁸.”

These Songs of Degrees, or Up-goings, are followed by a Psalm of Hallelujah⁹, which is succeeded by a Psalm of Praise and Thanksgiving to the Lord, in which the words “for His mercy endureth for ever” are repeated twenty-six times; and by a Psalm rehearsing the sorrows of the Captivity at Babylon, which checked the tide of sacred song; and by two Psalms of thanksgiving of David, followed by four Prayers of David, and two more Psalms of David; as if the pilgrim tribes rejoiced to regard David as their head and representative, and as the exponent of their thoughts, and as inviting them all to dwell together in unity. David is brought forward to mingle with the pilgrim tribes coming up from Babylon; as the Æacidae were invoked of old,—with noble aspirations of an imaginative patriotism worthy of a purer faith,—to fight side by side with the Greek combatants in the glorious conflict of Salamis¹⁰.

In these last Books, the Psalter expands itself, and assumes a Missionary character. It anticipates the glad tidings of the Gospel¹¹, and embraces all Nations in the one fold, and enlists all voices of the World in the worship of the God of Israel. It appeals to the Elements themselves to join in the chorus of praise, and it ends its course in a series of five Psalms¹², each of which begins and ends with HALLELUJAH, and thus its voice melts away in the Hallelujahs of the Apocalypse, which rise for ever and ever before the throne of God¹³.

On the date of the arrangement of the Book of Psalms.

By whom the Psalms were arranged in their present order, is not certain. It has been ascribed with great probability to Ezra¹⁴, “the priest and ready scribe in the Law of Moses¹⁵,” who was endued with spiritual gifts, and had a principal part in completing the canon of the Old Testament, and in settling the religious affairs of the Hebrew nation after the Captivity, in conjunction with Nehemiah, and with the prophets Haggai, Zechariah, and Malachi.

¹ Psalms 122. 124.

² Ps. 127.

³ Ps. 126.

⁴ Ps. 137.

⁵ Cp. notes on Psalms 123. 125. 128—130; and Ps. 102.

⁶ See above, on Ezra v. 1; vi. 14; and the *Introduction* to the Books of Ezra and Nehemiah.

⁷ On the typical relation of all these persons to our Blessed Lord, the King, Priest, Prophet, Redeemer, and Consoler of all true Israelites, see the remarks above, in the *Introduction* to the Books of Ezra and Nehemiah, pp. 296, 297.

⁸ 1 Thess. iv. 17.

⁹ See Ps. 105; and notes there.

¹⁰ *Herod.* viii. 64.

¹¹ Hence *S. Ambrose* (in Ps. 40) says well: “Psalterium est homo consummatus in Christo.”

¹² Psalms 146—150.

¹³ Rev. xix. 1. 3. 4. 6.

¹⁴ *S. Hilary* (Proleg. in Psalmos) expresses the prevailing opinion of Christian Antiquity when he says, “Ezra creditur Psalmos post captivitatem in unum librum collegisse;” and so *S. Jerome*, ad Sophronium, p. 92; and the testimonies of *S. Chrysostom* and others, to the same effect, are cited in *Hottinger*, Thesaur. Philol. Lib. ii. p. 492. Cp. *Carpzov.*, Introd. p. 108.

¹⁵ Ezra vii. 6. 11, 12. 21; and Neh. viii. 1. 4. 9. 13; xii. 26.

Some modern critics¹ indeed have assigned a large number of the Psalms to a later age, especially to the times of the Maccabees.

But this theory is opposed to the consent of the Hebrew Church, and is combated by many recent critics². It would not have been possible that the Hebrew Manuscripts should all agree, as they do, in recognizing only one and the same body of Psalms, if there had been two distinct recensions of them, one in the days of the return of the exiles after the captivity in the days of Ezra (when, according to Hebrew authorities³, the canon of Scripture was sealed), and another in the days of the Maccabees.

Doubtless, collections of the Psalms existed for the public service of the Tabernacle in the age of David⁴, and for the use of the singers of the Temple in the days of Solomon, Jehoshaphat⁵, and Hezekiah⁶. Whoever arranged the Psalms in their present order, would certainly have a reverent and affectionate regard to the form of those earlier collections. Probably the First and Second Books of the Psalter existed in their present shape in the days of Solomon himself.

On the Names of the Divine Being in the Book of Psalms.

With this question of the arrangement of the Psalms is connected another, which concerns the names of the Divine Being in the Psalter.

It cannot be an accident, that in the First Book of the Psalter the sacred Name JEHOVAH (the LORD) occurs two hundred and seventy-two times, and the Name ELOHIM (God) occurs only fifteen times; that in the Second Book, the Name JEHOVAH occurs only thirty times, and the Name ELOHIM one hundred and sixty-four times; in the Third Book the Name JEHOVAH occurs forty-four times, and the Name ELOHIM forty-three times; in the Fourth, JEHOVAH 103, ELOHIM not once; and in the last Book, JEHOVAH 236 times, and ELOHIM only seven⁷.

That the use of these Names has no direct chronological significance, and that the Psalms in which the Name ELOHIM occurs are not necessarily older than those in which JEHOVAH is found, is now generally recognized by the best biblical critics⁸.

It is not possible in a brief compass to analyze the considerations which seem to have determined the use of these Names, and which suggested the preference of the one to the other. This must be reserved for further investigation in the following notes⁹. But the root of the matter lies in the fact, that the sacred Name JEHOVAH represents the Ever-living, Self-existing, One First Cause, as opposed to all pretenders to existence independent of Him, and even in opposition to Him, such as the false deities, or *non-entities* of heathenism¹⁰,—for example, the idols of pagan Egypt and Babylon. The Name JEHOVAH represents Him Who chose Israel from among all the nations of the world, to be a depositary and witness of His true religion and worship, and Who manifested His love and glory to Israel, and entered into a covenant with him as His peculiar people at Sinai, and pledged Himself to be the Protector of Israel, if Israel would serve Him, and Who put His Name in His chosen sanctuary at Sion, and dwelt there between the cherubim, and Who solemnly promised to David that his seed and monarchy should exist for ever in Christ.

¹ Bertholdt, Paulus, Hitzig, Lengerke, Olshausen, and others. "The extent" (says Dr. Davidson, ii. 260) "to which Hitzig has pushed this theory, is extravagant; for he holds that from the 73rd Psalm and onward not a single pre-Maccabean Psalm occurs in the Book. Olshausen has gone beyond Hitzig in assigning no Psalm whatever to the Davidic or Solomonic period, but throwing the most of them into the Maccabean time, even down to the age of John Hyrcanus. This is decidedly erroneous. The canon was completed before then, according to the best evidence we have on the subject. The prologue of the Greek translator of Jesus Sirach's Book (Ecclesiasticus), appears to imply that his grandfather lived at the commencement of the Maccabean time; yet the Law, Prophets, and the other Books (Hagiographi) already existed. And how could Maccabean Psalms get into the First, Second, and Third Books of the collection (the Psalter)? Neither Hitzig nor Olshausen has succeeded in weakening the force of Hassler's arguments against Maccabean Psalms. See his Commentatio Critica, de Psalmis, Maccab., 1827, 1832."

² Hengstenberg, Hävernicks, Gesenius, Ewald, Thénius, Bleek, Keil, Einleit. p. 342; Davidson, ii. 260; and Dr. Pusey on Daniel, pp. 320—322. Cp. Delitzsch, 378; Thrupp, in Bibl. Dic. ii. 955.

³ By whom Malachi is called "the Seal of the Prophets;"

and the framers of the *Septuagint*, who ascribe some Psalms to Haggai and Zechariah (e.g. Psalms 146—148), knew nothing of any Psalms composed by any later writers.

⁴ See 1 Chron. xxiii. 5; xxiv. 15; xxv. 1—4. See 2 Chron. xxviii. 24; xxix. 25, 30; where it is related that Hezekiah appointed the Levites to praise the Lord, in the words of David and Asaph the Seer (Delitzsch, ii. 375—377).

⁵ Cp. 2 Chron. xvii. 3—9.

⁶ Himself a writer of Psalms. Cp. Isa. xxxviii. 10.

⁷ See the Table in the Symbols of Delitzsch, pp. 2—5. This numeration does not extend to passages where Elohim is combined with the "pronominal suffix" (e.g. *my God*), nor to the titles of the Psalms, nor to the doxologies at the end of the Books. See also the excellent remarks in Appendix I. to the *Rev. J. F. Thrupp's* Introduction to the Psalms, 1860, vol. ii. pp. 331—341, which deserve attentive perusal. Cp. Hävernicks's Einleit. p. 277; Keil, Einleit. p. 277; Delitzsch, ii. 388.

⁸ As Delitzsch, Hengstenberg, Keil, Perowne, Thrupp, and others; and see the Five Lectures of Dr. Edward Harold Browne, now Bishop of Ely, on the Pentateuch and the Elohist Psalms. Lond. 1863.

⁹ See, for example, the notes on Ps. 42, and on Psalms 53, 57, and 68.

¹⁰ See above, on Gen. ii. 4. Exod. vi. 4.

Thus the Name JEHOVAH in the Old Testament prepared the way for the revelation of the Name of the Ever Blessed TRINITY in the Gospel¹.

The Name Elohim represents God as known from the Volume of His Works rather than from the Volume of His Word. It represents God as the God of Nature, rather than as the God of Grace. It represents Him as the Creator seen in His creatures. It is rather the Name which men gave to God, than that which God chose for Himself. Hence it follows that even the heathen, who worshipped the host of heaven, might regard their deities as Elohim; but they never dreamt of calling them by the Name of Jehovah.

The existence of these Names, Elohim and Jehovah, is of inestimable value to Hebrew and Christian Theology. The assertion that "Jehovah is Elohim" (i. e. that the LORD He is God²); that "it is He Who made us, and not we ourselves," and that "the LORD reigneth"³ as universal King, contains the essence of all missionary preaching. It declares the Divine attributes of the One True God, and denies the claims of all rivals to the prerogatives of Him Who was worshipped at Sinai and Sion, and Who is adored in the Christian Church.

Such considerations as these will serve in great measure to account for the adoption of the name of God that is used in the several portions of the Psalms respectively. Hence we see the reason why the Name Jehovah predominates in the First Book of the Psalter. That Book was composed entirely, or almost entirely, by David, the sweet Singer of Israel, for the use of the Hebrew Nation, and has no relation to any people but to the Church of God.

To illustrate this by examples. The sixty-seventh and sixty-eighth Psalms refer to two very remarkable passages of the Pentateuch, where the name JEHOVAH is used; and in both those Psalms the Name Elohim is substituted in its stead;

The sixty-seventh Psalm refers to the sacerdotal benediction in Num. vi. 24, which was,—

"The LORD (JEHOVAH) bless *thee* and keep *thee*;

The LORD make His face shine upon *thee* and be gracious unto *thee*;

The LORD lift up His countenance upon *thee*, and give *thee* peace."

When the Priests of the Hebrew Nation used this benediction, they executed the commission of JEHOVAH, Who said, "They shall put MY NAME upon the children of *Israel*, and I will bless them."

It is clear from the considerations above stated, that the Aaronical priests, in blessing an Israelite, could not use the name Elohim there instead of Jehovah; they could not say, "*Elohim* bless *thee*."

But it is no less true, that the Psalmist, being a devout Israelite, and knowing that there is but One Fountain and Well-spring of blessing, namely, the Lord Jehovah; and bearing in mind that Aaronic benediction, and also regarding himself as a member of the Church Universal,—embracing with true Catholic love, as he does in the sixty-seventh Psalm, all other nations of the world,—could say and would say, with the greatest force and propriety,

"God (Elohim) be merciful unto *us*, and bless *us*;

And cause His face to shine upon *us*. Selah.

That Thy way may be known upon earth,

Thy saving health *among all nations*.

Let the people (nations) praise Thee, O God;

Let *all* the people (nations) praise Thee."

By this modification of the name, the Psalmist declared that the Jehovah of Israel is also the Elohim of the Universe; and that He regards all nations with fatherly love as His people; and that He will admit the Gentiles to equal privileges with the Hebrews, and will shower down blessings upon all.

Here then was an anticipation of the Gospel.

The next Psalm, the sixty-eighth, displays a similar modification, for a similar reason.

That Psalm begins with adopting the divinely-appointed watchword which was the signal to Israel for the setting forth of the Ark in the wilderness,

"Rise up, O LORD (JEHOVAH), and let Thine enemies be scattered.

And let them that hate Thee flee before Thee⁴."

¹ Evidences of this are visible in the Triune Benediction, in Num. vi. 22—27; and in the Trisagion, in Isa. vi. 3, which were preludes to the universal commission to administer Christian Baptism in the Name of the One Lord in Three Persons,—the Father, the Son, and the Holy Ghost (Matt. xxviii. 19),

—and to the Apostolical Benediction (2 Cor. xiii. 14).

² See Ps. xcv. 3; c. 3. Cp. xvi. 4—10; xcvii. 1—5. 8, 9; and 1 Kings xviii. 39.

³ See on Psalms 93. 97. 99.

⁴ See Num. x. 35.

Moses could not properly say, in the midst of the congregation of *Israel*, "Rise up, O *Elohim*, and let Thine enemies be scattered."

But the Psalmist is there foretelling, in that great Pentecostal hymn (Ps. 68), the triumphs of Jehovah in Christ over *all nations*; and therefore, remembering the watchword of the wilderness, and universalizing it into a signal for the victorious march of the Ark of God's Catholic Church throughout the World, after the outpouring of the Holy Ghost, which he foretells in that Psalm¹, he says, with great power and beauty,

"Let God (*Elohim*) arise, and let His enemies be scattered;
And let them that hate Him flee before Him²."

A similar modification has been introduced into the fifty-third Psalm, which is a reproduction of the fourteenth Psalm. There also the Sacred Name Jehovah is universalized into *Elohim*, for like reasons³. Such considerations as these will suggest the causes for which the name *JEHOVAH* prevails in the last Book of the Psalter⁴. That Book has a missionary character. One of its main designs is to proclaim to all the world, that Jehovah, the Lord God of Israel, is the only God, and is to be adored and glorified by all Nations. Its scope and end may be expressed by the words with which every one of its last five Psalms begins and ends, viz., "Hallelujah, Praise ye the Lord."

The grounds for the preference of *Elohim* in the Second Book will be considered hereafter⁵.

On the Authors and Titles of the Psalms.

With regard to the Authors of the Psalms, S. Jerome makes the following statement⁶: "We bear witness that the Psalms were written by those Authors whose names appear in their titles,—viz. by David, Asaph, and Jeduthun (or Ethan); by the sons of Korah, by Heman the Ezrahite, by Moses, and by Solomon; all which were arranged in one volume, or roll, by Ezra."

If by the name *titles* we understand the superscriptions in the *Hebrew* original (not those also which have been added in the Greek and other Versions), we may accept this declaration as correct.

In confirmation of it, it may be observed that the ancient Hebrew Church received the titles (which specify the names of the Authors) as integral parts of the Psalms to which they are prefixed; and these titles contain independent information, which could not have been evolved from the Psalms themselves by later induction, nor have been derived from any extant histories, and which is often of such a high antiquity as to have presented difficulties even in the age when the Septuagint Version was made, and to baffle the endeavours of critical ingenuity to explain them⁷.

Consequently, these titles were justly regarded by ancient interpreters⁸ as of great value, not only as indicating the names of the Authors of the Psalms, but also as specifying the occasions on which they were written; and many of the best modern Expositors are of the same opinion⁹. It is much to be desired that the titles, which are found in the Hebrew Manuscripts, were inserted in our Version of the Psalms in our Book of Common Prayer, as well as in our Bible Version. They are not found in the Latin Vulgate, hence probably their absence from our Prayer Book. Happily our Bible Version, being made from the original Hebrew, may familiarize English readers with them.

According to this specification we have the following list of Authors of Psalms¹⁰:—

Moses, author of one Psalm (Ps. 90).

David, of seventy-three Psalms¹¹.

Solomon, of two (Psalms 72 and 127).

¹ See Ps. 68, *Prelim. Note*.

² Compare Ps. lxxxii. 1, 8:—

"God standeth in the congregation of the mighty;
He judgeth among the gods.
Arise, O God, judge the earth,
For Thou shalt inherit the nations."

Which is thus followed in Ps. lxxxiii. 1, 18:—

"Keep not Thou silence, O God:
Hold not Thy peace, and be not still, O God.

* * * * *

That man may know that Thou, whose name alone is
JEHOVAH,
Art the most highest over all the earth."

³ See *Prelim. Note* to Ps. 53.

⁴ Compare the notes, below, on that Book.

⁵ See the notes, below, on that Book.

⁶ S. Jerome, ad Sophronium, p. 92.

⁷ See, for example, the titles to Psalms 7—9. 22. 34. 45. 53. 56. 57. 69, &c.

⁸ S. Augustine calls the titles "the heralds of the Psalms" (in Ps. 139). S. Jerome (ii. 122) calls them "the keys, which open the doors of the Psalms to us;" and so S. Augustine (Ps. 95, and Ps. 137).

⁹ See Carpzov, *Introd.* p. 131; Hävernicks, *Einleit.* tom. iii. pp. 107—129; Keil, *Einleit.* 338, 339; Delitzsch, ii. 386—389; Dr. Pusey on Daniel, pp. 315—322, who acknowledges the general accuracy of the titles; and so Dr. Kay.

¹⁰ Cp. Hävernicks, *Einleit.* pp. 147—248; Keil, *Einleit.* p. 340.

¹¹ Of which there are 37 in Book I. of the Psalter.

"	"	18'	"	II.	"
"	"	1	"	III.	"
"	"	2	"	IV.	"
"	"	15	"	V.	"

Asaph¹, of twelve Psalms (see on Ps. 50).

Sons of Korah (including Heman the Ezrahite), of eleven Psalms (see on Psalms 42—88).

Ethan, or Jeduthun, of one Psalm (Ps. 89).

This makes a total of one hundred Psalms, leaving fifty anonymous. The fact that so many Psalms are left anonymous, especially in the last Book of the Psalter, shows the conscientiousness and modesty of those to whom we owe its present arrangement, and indicates the trustworthiness of the titles. Ezra and Nehemiah, and their contemporary prophets, in whose age (there is good reason to believe) the Psalter was arranged in its present form, and who probably composed some of the Psalms in the last Book of the Psalter, and who knew the authors of the later Psalms, were not eager to display their own names, and those of their contemporaries, but were content with handing down to posterity the titles of earlier Psalms, according as they had received them from their ancestors.

The *alphabetical* or *acrostic* Psalms are nine in number; Psalms 9, 10, 25, 34, 37, 111, 112, 119, 145².

The *musical terms*, &c., which occur in the titles of the Psalms are³,

Alamoth, see Ps. 46.

Gittith, see Ps. 8.

Higgaion, see Ps. ix. 16.

Mahalath, see Ps. 53.

Maschil, or *Mascil*, see Ps. 32.

Michtam, see Ps. 16.

Muthlabben, see Ps. 9.

Neginoth, see Ps. 4.

Nechiloth, see Ps. 5.

Sheminith, see Ps. 6.

Shiggaion, see Ps. 7.

Shoshannim, see Ps. 45.

To which may be added, *SELAH*, see Ps. iii. 2.

Commentaries on the Psalter.

The true elucidation of the Psalter began with the ministry of Christ. His interpretation of the Psalms is the basis of all sound exposition of it. The Spirit of Christ spake in David⁴, and He Himself explained to His Disciples the meaning of what He had spoken in the Psalms⁵. And when He had ascended into heaven He gave to them the Holy Ghost, to bring to their remembrance all that He had said unto them⁶, and to enable them to interpret the Scriptures, written by the prophets "who were moved by the Holy Ghost"⁷.

Accordingly, in the Acts of the Apostles and in the Apostolic Epistles⁸ we possess a rich mine of materials, which, when combined with our Lord's expository teaching, supply a treasure of inestimable value for the interpretation of the Psalms⁹.

These materials have been applied to this purpose by ancient Christian Expositors, particularly *Origen*, *Eusebius*, *Didymus*, *S. Athanasius*, *S. Basil*, *S. Gregory Nyssen*, *S. Chrysostom*, and *Theoäoret* in the East¹⁰; and by *S. Hilary*¹¹, *S. Ambrose*, *S. Jerome*, and *S. Augustine* in the West.

The expository teaching contained in the New Testament, and in the early patristic writers, has produced a practical result of great value, in the appointment of certain Psalms as proper Psalms for special seasons in the Christian year, such as Christmas, Easter, Ascension, and Whitsunday¹².

¹ The Psalms of Asaph, and of the Sons of Korah, are found only in the Second and Third Books of the Psalter. David speaks in all the Books of the Psalter. In the First Book throughout; in the Second Book in eighteen Psalms; in the Third Book (where the sons of Korah and Asaph speak often in his name) only once, and in the Fourth Book twice; and fifteen times in the Fifth Book.

² See on Ps. 9; and on Ps. 119.

³ Cp. *Hävernick*, Einleit. iii. p. 113; *Keil*, p. 337; *Perowne*, p. xciv; *Davidson*, Introd. ii. pp. 242—249; *Kay*, p. 332.

⁴ See 2 Sam. xxiii. 2; and cp. 1 Pet. i. 11: "The Spirit of Christ which was in them" (the Prophets), "testified beforehand the sufferings of Christ, and the glory that should follow."

⁵ See Luke xxiv. 25, 27; and 43, 44: "He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures."

⁶ John xiv. 26.

⁷ 2 Pet. ii. 21.

⁸ See above, p. v.

⁹ The Psalms are cited about seventy times in the New Testament.

¹⁰ The Greek Catena, published by *Corderius*, at Antwerp, 1643, 3 vols. folio, contains a valuable repertory of Eastern Exegesis.

¹¹ Whose commentary is derived mainly from *Origen*. See *S. Jerome's* Letter to S. Augustine, in *S. Augustine's Works*. Epist. 75, vol. ii. p. 266, ed. Gaume. In *S. Jerome's* works it is Epist. 74, tom. iv. p. 618, ed. Bened., 1706. That letter specifies the names of the earliest expositors of the Psalms.

¹² It must be borne in mind, in reading the Greek and Latin Calendars of Psalms, that the numbering of the Psalms in the *Septuagint* and *Vulgate* differs from the *Hebrew*, which is rightly adopted in the Church of England.

Thus in <i>Hebrew</i>		<i>Sept. and Vulg.</i>
Psalms 9 and 10 correspond to Psalm 9.		
" 11—113	"	10—112.
" 114, 115	"	113.
" 116	"	114, 115.
" 117—146	"	116—145.
" 147	"	146, 147.
" 148—150	"	148—150.

Such an appointment may be regarded as embodying the judgment of the Church on the Christian significance of the Psalter, and serves to attune the minds of the faithful, in reading and singing the Psalms, to their inner spiritual meaning¹.

In the present commentary, the use that has been made of the Psalms by the Christian Church is specified in the notes².

S. Athanasius³ thus describes the proper uses of certain Psalms; and his testimony may be regarded as an exponent of the judgment of the Eastern Church in his age in this respect. "If thou desirest to sing what concerns the Saviour, thou wilt find material in almost every Psalm; especially in the forty-fifth and hundred and tenth Psalms, which declare His generation from the Father, and His Incarnation. The twenty-second and the sixty-ninth are prophetic of His divine Cross, and of the conspiracy which He endured for our sakes, and of His Passion; and of the plotting of the Jews against Him, and of the betrayal of Judas. In the twenty-first, the fiftieth, and seventy-second Psalm, thou hast a manifestation of His kingly and judicial power, and of His Second Advent to Judgment, and of the conversion of the Gentiles. The sixteenth Psalm describes His Resurrection from the Dead. The twenty-fourth and forty-seventh declare His Ascension into Heaven. When thou readest the ninety-third, ninety-sixth, ninety-eighth, and ninety-ninth Psalms, thou mayest behold there the benefits conferred upon us by the sufferings of the Saviour. Such is the character of the Book of Psalms, which has indeed special Psalms suitable to every one's particular need, and to the regulation of the passions of every particular soul, and also contains numberless prophecies concerning the Coming of our Lord and Saviour Jesus Christ."

Again, with regard to the use of certain Psalms on certain days of the week, *S. Athanasius* thus speaks⁴:—

"If thou desirest to sing praise on Saturday, thou hast the ninety-second Psalm; if on Sunday, the twenty-fourth; if on Monday, the forty-eighth; if on Friday, the ninety-third; if on Wednesday, the ninety-fourth; for on that day the Lord was betrayed, and began to triumph by His Passion."

The Commentaries of mediæval writers, such as *Bede*, *Remigius*, *Bruno of Wurzburg*, *Bruno of Aste*, *Euthymius Zigabenus*, "the golden Commentary," as it is called, of *Gerhohus*, and the Commentary of *Thomas Aquinas*, *Albertus Magnus*, *Ludolph*, and of others, suggest many spiritual reflections, and minister religious edification by their devotional character⁵. But they are often too irrelevant to be pressed into the service of an Expositor who desires, for himself and others, that spiritual refreshment which flows forth in spontaneous abundance from the sacred text.

A list of the Rabbinical Interpreters may be seen in *Carpzov's* Introduction (p. 145), and in the Commentary of *Delitzsch* (tom. ii. p. 442), where may also be found a full account of Christian Expositions. The labours of *Bellarmino* (1612), *Lorinus* (1619—1623), *De Muis* (1650), and *Lc-Blanc* (1744, reprinted 1856), hold a high place among Roman Catholic commentaries, and among those of the Reformers the works of *Luther*, *Bucer*, and especially *Calvin* (1578—1610, reprinted by *Tholuck*, 1836). Among the more recent, the most memorable are those of *Rosenmüller* (1821—1823), *Stier* (1834), *Ewald* (1835), *De Wette* (1836, 1858), *Hitzig* (1835, 1865), *Tholuck* (1843), *Lengerke* (1847), *Vaihinger* (1845), *Hengstenberg* (1849—1852), *Olshausen* (1853), *Huyfeldt* (1855), *Delitzsch* (1860, 1867). In our own country, the Psalms have been elucidated by *Ainsworth*, *Bp. Patrick*, *Dr. Hammond*, *M. Henry*, *Merrick*, *Bp. Horne*, *Bp. Horsley*, *Dr. Jebb* (1846), *Phillips* (1846), *Thrupp* (1860), *Perowne*⁶ (1864); *Dr. Kay* (1864), to whom I am greatly indebted, and by the popular work, "The Plain Commentary" (1857), and that of the *Rev. Canon Hawkins* (1864). *Mr. Keble's* accurate Version of the Psalms (Oxf. 1839) has been used, and is often quoted, in the present volume.

¹ It is much to be wished, that the Church of England might think fit to enlarge her CALENDAR of Proper Psalms, so as to include Proper Psalms for some other Great Festivals and Holy Days, especially Trinity Sunday, Epiphany, and the Circumcision, and also for Easter Even. It sometimes happens, as it did in the present year (1867) on Trinity Sunday, that Psalms of a mournful character are sung on festive seasons in her churches; and a Festal Psalm appointed for Whitsunday (Ps. 104), was chanted on the morning of Easter Even.

² For an indication of the Psalms, appointed for special days in the Sarum use, the Editor is indebted to the kindness of a friend, distinguished by liturgical learning, the *Rev. H. J. Hotham*, Fellow of Trinity College, Cambridge, who supplied also the Calendar of Proper Psalms, according to the Roman use, which may be seen in the valuable work, "The Prayer

Book Interleaved," by the *Rev. W. M. Campion*, and the *Rev. W. J. Beumont* (1866). See also *Dr. Neale's* Preface to his Commentary (1860), pp. 14, 15, which contains a similar Calendar.

The expository uses that the Church has made of *Antiphons*, as clues to the various senses in which the Psalms may be understood, are entitled to careful attention. See below, p. 2.

³ *S. Athanasius*, Ad Marcellinum; see above, p. iii.

⁴ In the same Epistle to Marcellinus.

⁵ See *Dr. Neale's* Commentary on the Psalms (Ps. 1—38). Lond. 1860; and cp. *Delitzsch*, ii. p. 44.

⁶ Of *Mr. Perowne's* valuable Critical Commentary, vol. i., comprising Psalms 1—72, appeared in 1864; and the Second Volume of that work has now been published.

On our Versions of the Psalter.

The English Version in our Book of Common Prayer was made in A.D. 1535, and revised A.D. 1539. It was not formed from the original Hebrew, but, for the most part, from that Latin version which is called the Gallican Psalter, and which was derived mainly from the *Septuagint*, and was due to *S. Jerome* (circa A.D. 390), and is in substance the *Vulgate*, or commonly received Version of the Psalms in the Latin Church¹. *S. Jerome* afterwards executed a translation of the Psalter from the Hebrew text; but, on account of the previous general reception of the Gallican Psalter in the musical services of the Church, this more correct translation has never obtained that popularity to which, on account of its greater accuracy, it was justly entitled².

The same may be said of our own English Version of the Psalter, in our authorized Translation of the Bible³, which was made, by command of King James I. in A.D. 1610, from the original Hebrew.

Inferior to the Prayer Book Version in rythmical beauty and musical applicability, but much superior to it in critical accuracy, it will never supersede that Version in the choral service of the Church. But it is much to be wished that our Bible Version of the Psalms were sometimes read in our congregations; and that it were used together with other helps, for the amendment of our Prayer Book Version, in numerous places where revision is much needed, and might be easily adopted⁴.

Characteristics of the Psalms, and how they are to be used.

We may close these prefatory remarks with some references, derived from Christian Antiquity, on the peculiar characteristics of this portion of Holy Writ.

"All Scripture," says *S. Basil*⁵, " 'given by inspiration of God, and profitable,' is written by the Holy Spirit for this end, that every one may derive from this common dispensary of souls, the appropriate medicine for his own malady. Some kind of spiritual discipline is afforded by the Prophets, another kind by the Historical Books, another by the Law of Moses, another by the Proverbial Writings. But the BOOK of PSALMS comprehends what is useful in them all⁶. It prophesies of the future, it calls to mind past history, it legislates for life, it suggests duty; in a word, it is a common storehouse of wholesome doctrine, applying what is best to each particular case."

"The Psalter is the calm of the soul, the minister of peace. It soothes the stir and swell of the thoughts; it assuages the passions, and chastens the waywardness of the soul. The Psalter cements friendships, heals differences, and reconciles enmities; for who can regard another as his foe, with whom he has just joined in sending forth an united voice to God? The Psalter puts to flight evil spirits, and attracts the succour of angels. It is an armour in fears by night, and a repose from toils by day. It is a safeguard to children, a graceful decoration to adults, a comforter to the aged, and the fittest ornament of women. It peoples deserts, and moderates markets; it is "to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others⁷." The Psalter is the voice of the Church; it cheers festivals, and ministers godly sorrow to the penitent; it brings forth tears from hearts of flint; it is the employment of angels; it is conversation in heaven, spiritual frankincense.

¹ Our Prayer Book Version has avoided some errors of the *Vulgate*, e.g. in that important text (Ps. ii. 12), "Kiss the Son," where the *Vulgate* has, "Apprehendite disciplinam;" to which may be added, in the same Psalm (v. 3), *cords*, where the *Vulgate* has erroneously *jugum*; and, v. 6, "Yet have I set my King," where the *Vulgate* has faultily, "Ego constitutus sum Rex." It is not therefore correct to say, that our Prayer Book Version is only a servile copy of the *Vulgate* or *Gallican Psalter*.

² It is much to be desired that this Version of *S. Jerome*, from the Hebrew Original, were published separately. Cp. *Delitzsch*, ii. 432.

³ The great merit of our noble Version is more clearly seen when it is printed strophically, as in the following pages. The beauty of the poetical Books of the Hebrew Scriptures,—such as Job, the Psalms, and the Prophets,—is much obscured by printing them as prose, and by breaking them up into verses.

⁴ A good account of the Latin and other Versions of the Psalter may be seen in the *Rev. J. F. Thrupp's* Preliminary Essay, pp. 19–22. See also "The Interleaved Prayer Book," p. 225, and *Waterland* on the Athan. Creed, ch. iv.

⁵ *S. Basil*, in Ps. i, tom. i. p. 90. ed. Bened. 1721.

⁶ The same sentiments are expressed by *S. Athanasius* (ad Marcellinum, ii. p. 784, ed. Bened. Patav. 1777), who calls the Psalter, "A Paradise of all spiritual fruits;" and *S. Basil's* words are almost translated by *S. Ambrose*, in Ps. i, §§ 4. 7. 9: "Licet Omnis Scriptura divina Dei gratiam spiret, præcipue tamen dulcis Psalmorum liber," &c.

⁷ I adopt here, and in two other places, marked with inverted commas, the words of *Richard Hooker* (V. xxxvii.), who, in his panegyric on the Psalter, seems to be translating these paragraphs of *S. Basil*, without being conscious of it. There is no reference to *Basil's* name, either in *Hooker's* own text, or in the notes of any edition of his works. *Hooker's* mind was so saturated with the spirit of patristic literature, that he speaks its language, almost without being aware of it. *Mr. Hallam*, in his History of Literature, has justly expressed unbounded admiration of *Hooker's* style, its majestic march, graceful sweetness, and vigorous energy. Were not these excellences due in some measure to *Hooker's* familiarity with the great works of Christian antiquity? *Hooker* writes English sometimes with the pen of a *S. Basil* or a *S. Chrysostom*, sometimes with that of a *S. Augustine*.

Oh, divine wisdom of the heavenly Teacher, Who has so contrived His work, that while we sing Psalms we drink in celestial knowledge! For what is there that we may not hence learn? "Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, universal patience." Here is a well-spring of all good. Herein is the deepest theology; prophecies of the Incarnation, "the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of the world which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth."

The Epistle of S. Athanasius to Marcellinus was written for the purpose of indicating what Psalms are fittest to be used in any particular frame of mind, and for any special spiritual purpose, and it affords a valuable repertory to the Psalter.

All the ancient Expositors dwell forcibly on one thing—namely, on the duty of so ordering the heart, mind, and life, that they may be in tune with the Psalms when sung by the lips.

"*Adsit palatum fidei*," says S. Augustine¹, "*ut sapiat mel Dei*:" "Have thou the palate of faith, that thou mayest taste the honey of God." And again², "The saints of God sing Alleluias with heart, lips, and life."

Let him who sings Psalms, not sing merely with his mouth, but with his life: "*Lingua tua tacet, vita tua clamet*³." "*Vitâ sic canta, ut nunquam sileas*⁴:" "So sing with thy life, as never to hold thy peace." Attune thy heart to the Psalm. If the Psalm prays, pray thou; if it mourns, mourn thou; if it hopes, hope thou; if it fears, fear thou. Every thing that is in the Psalter is the looking-glass of thy soul⁵.

And another ancient writer⁶ says, "In order that thou mayest enjoy this treasure, thou must read and sing the Psalms with the same spirit as that by which they were written. Therefore, at the beginning of each Psalm lift up thy heart to God, and pray for that holy light, love, and desire, which animated the Psalmist himself."

¹ In Ps. 96.

² In Ps. 149.

³ In Ps. 147.

⁶ *Cassian*, Coll. 10; and see *Dr. Hammond's* Preface, § 30.

⁴ In Ps. 146.

⁵ In Ps. 30.

†THE BOOK OF PSALMS.

† Luke 20. 42.
Acts 1. 20.

PSALM I.

1 BLESSED ^a is the man that walketh not in the counsel of the || ungodly,
Nor standeth in the way of sinners,

a Prov. 4. 14, 15.
|| Or, wicked

Ps. I.] This Psalm and the following are without any inscription or title in the original: they are not called "Psalms of David." This is remarkable. Of the forty-one Psalms which constitute the first of the five Books of the Psalter, only four Psalms are without the title "of David." These four are the first, second, tenth, and thirty-third. Of these four, the tenth is coupled with the ninth, so as to form one Psalm with the ninth, which is ascribed to David in its title, and is joined with it as one, in the *Septuagint* and *Vulgate*; and the thirty-third is joined on to the thirty-second, and was sometimes read as one with it.

There remain only in fact the first and second Psalms in the first Book of the Psalter, without the title "of David;" and the second Psalm is assigned to David by St. Peter (Acts iv. 25).

The reason of the absence of David's name from the first Psalm seems to be, as ancient expositors suggest, that the first Psalm is, as it were, a prologue,—a *τηλαυγής πρόσωπον*,—a far-shining frontispiece to the whole Psalter; and the following Psalm was reckoned by some as the *first*, or a part of the first, as it is in some MSS. of Acts xiii. 33, where however the reading, "the second Psalm," is supported by most of the uncial MSS., including the Codex Sinaiticus. See *S. Hilary*, in Psalm ii.; and *Delitzsch*, p. 4.

But these two Psalms are more rightly regarded as distinct, and as constituting a general Introduction to the whole Book, and as addressed to the whole world; and as the entire work is a composite one, not due to David alone, these two Psalms, which are a prologue to it, are not identified with him.

These two Psalms are intimately connected with one another. They form a pair. The first of them *looks backward* to the Law of Moses (v. 2); the second *looks forward* to the Gospel of Christ. They join the two Testaments together. Both of them speak of the blessings of obedience, and of the malediction which is reserved for rebellion against God. They stand at the beginning of the Psalter, like a Gerizim, and an Ebal—a Mount of Blessing, and of Cursing—side by side (see above, on Josh. viii. 30—35); and they reveal the awful transactions of the Great Day of Doom, when the Judge will gather all Nations before Him, and place some on the Right Hand, and others on the left. Each of these two Psalms exhibits the two classes into which the world is divided, viz. those who accept, and those who reject God. It displays them in their way and in their end. The first Psalm describes them in their relation to God and His Law: the one studying it and delighting in it; the other, in practice and in words, scorning it and scoffing at it (v. 1). The second Psalm exhibits them in their relation to Christ; the one class banding together in conspiracy, and rising up in rebellion against Him; the other, trusting in Him and obeying Him; and each of these two Psalms portrays the blessedness of the former class and the misery of the latter. Cp. *Dr. Pusey* on Daniel, p. 315.

The first Psalm opens (as *Theodoret* remarks), like the Sermon on the Mount, with "Blessed" (Matt. v. 3—12); and therefore the reading of this Psalm was coupled with the Beatitudes, as the Syriac Version informs us. It is God's first desire that all should be "blessed" (1 Tim. ii. 4); and in the verdict of the Universal Judgment, "Come, ye Blessed," stands before "Depart from Me, ye Cursed" (Matt. xxv. 34. 41).

To mark this gracious desire still more strongly, as the first Psalm begins with "Blessed is the man" (literally, O blessedness of the man, *Gesen.* 90), so the second Psalm reverts to the same declaration of blessedness, "*Blessed* are all they that put their trust in Him" (ii. 12). See also the third Psalm, "*Thy blessing* is upon Thy people;" and the first *Book* of the Psalter ends, as it begins, with two *blessings*. See xl. 4; xli. 1.

The imagery of the first Psalm, as well as of the second, harmonizes with this view. In the beautiful picture here displayed to us, of the tree planted by the waterside (literally, near *divisions of waters*), *bringing forth his fruit* in his season, and his *leaf shall not wither* (v. 3), we are reminded, on the one hand, of the fig-tree which did *not bring forth* fruit, and whose *leaves* were *withered* by Christ (Matt. xxi. 19, 20), and, on the other hand, we have a vision (as *S. Hilary* remarks) of the joys of the Garden of Eden, with its pure rivers parted from one head (Gen. ii. 8—14), and the tree of life, and the glories of the heavenly Paradise, as revealed in the Apocalypse: "On either side of the river was the tree of life, which yielded her fruit every month, and the leaves were for the healing of the nations" (Rev. xxii. 2); and this similitude, as well as that of *the chaff*, which the wind driveth away (v. 4), draws our attention to the grand description with which the Herald of the Gospel, John the Baptist, pre-announces the Second Advent of Christ as the Judge: "*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire*;" and "His fan is in His hand, and He will thoroughly purge His floor, and will burn up the *chaff* with fire unquenchable" (Matt. iii. 10—12). Rightly, therefore, does the *Chaldee Targum* expound "the judgment" in v. 5 here, as the Judgment of the Great Day; and the *Arabic* Version, in the title of this Psalm, speaks of it as referring to the future world.

There are (as *S. Hilary* remarks) five degrees of moral virtue which are here specified as preparing a man for the blessedness of that Day. First, the good man does *not walk in the counsel* of the ungodly, literally of the turbulent and restless (*Gesen.* 781), that is, he is not like a transitory traveller, leaving his own appointed path, and walking side by side with them in their devices, in the broad way that leadeth to destruction (cp. Rev. iv. 14. Matt. vii. 13); next, he is not stationary with sinners, or open workers of iniquity; he does not help to form with them a band organized for evil; next, he does not go deliberately, and openly set himself down in the *seat of the scornful*, that is, of godless mockers, scoffers, and blasphemers. Cp. Prov. xxvi. 4. Jer. xv. 17. This is what he *avoids*. But he not only shuns what is evil; he also loves and does what is good. Therefore he is described as finding his *delight* in the Law of the Lord,—the Holy Scriptures,—as the Psalmist did (cix. 35. 47), and as St. Paul did (Rom. vii. 22); and not only does he find delight in the Law of the Lord, as a spiritual and intellectual enjoyment, but he *meditates* upon it continually (as Joshua and the kings of Israel were commanded to do, Josh. i. 8. Deut. xvii. 18) as his rule of faith and practice;—"ita ut *vita ipsa sit legis meditatio*" (*Hilary*); and he brings forth *fruit in his season*, being refreshed and invigorated by its *living waters*. See Jer. xvii. 8. Those living waters are the waters of the Holy Spirit flowing in the Scriptures and the Sacraments, and they enable him to

b Ps. 26. 4.
Jer. 15. 17.

c Ps. 119. 35, 47,
92.

d Josh. 1. 8.
Ps. 119. 1, 97.
e Jer. 17. 8.
Ezek. 47. 12.

† Heb. *fade*.

f Gen. 39. 3, 23.
Ps. 128. 2.
Isa. 3. 10.

g Job 21. 18.
Ps. 35. 5.
Isa. 17. 13. &
29. 5.
Hos. 13. 3.

h Ps. 37. 18.
Nahum 1. 7.
John 10. 14.
2 Tim. 2. 19.

^b Nor sitteth in the seat of the scornful :

² But ^c his delight *is* in the law of the LORD ;

^d And in his law doth he meditate day and night.

³ And he shall be like a tree ^e planted by the rivers of water,
That bringeth forth his fruit in his season ;

His leaf also shall not † wither ;

And whatsoever he doeth shall ^f prosper.

⁴ The ungodly *are* not so :

But *are* ^g like the chaff which the wind driveth away.

⁵ Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

⁶ For ^h the LORD knoweth the way of the righteous :

But the way of the ungodly shall perish.

PSALM II.

¹ WHY ^a do the heathen || rage,

And the people † imagine a vain thing ?

a Ps. 46. 6.
Acts 4. 25, 26.
|| Or, *tumultuously assemble*.
† Heb. *meditate*.

bring forth the fruits of the Spirit, says *Theodoret*, who quotes John iv. 14; vii. 37. Isa. xliii. 19. "Bibe Christum" (says *S. Ambrose*) "ut bibas Sermones Ejus; sermo ejus est Testamentum Vetus, Sermo Ejus Testamentum est Novum. Bibitur Scriptura divina."

Whatsoever he doeth shall prosper (v. 3), or rather, *he shall prosper in whatsoever he doeth* (Josh. i. 8).

Therefore the Lord is said to *know* (that is, to approve and love) his way (v. 6): for the Lord knoweth them that are His (Nahum i. 7. 2 Tim. ii. 19. See on 1 Sam. ii. 12. Acts xv. 18). They have Christ, Who is "*the Way, the Truth, and the Life*" (John xiv. 6); but the "*way of the wicked shall perish*." Such were the *Jews* conspiring against CHRIST. *Tertullian*, de Spectac. § 3, who applies this Psalm to them.

These remarks on the first Psalm may be fitly followed by some observations on the manifold significance of the *Psalms*, and on the mode adopted by the ancient Church for displaying that significance to the minds of the faithful.

This may be exemplified by the treatment which the first Psalm has received in some Western Liturgies. In them the first Psalm is appointed to be used on various occasions; e.g. in the ordinary Sunday Services; at the Commemoration of Martyrs; on Passion-Sunday, and Easter Day.

As to the first, the daily duty of the Christian, as set forth in this Psalm, was commended to their religious meditation by the *Antiphon*, "Serve the Lord in fear." As to the second, this same Psalm was made to declare the true character of the Christian Martyr by means of the *Antiphon*, "His delight was in the Law of the Lord." On Passion-Sunday this Psalm was made to speak of Christ, as He who walked not in the counsel of the ungodly, and Who, when hanging on the Cross, was like the tree, who brings forth his fruit in due season, and whose leaf will not wither. At Easter the *Antiphon* is, "I am that I am, and My counsel is not with the wicked, but in the law of the Lord is my delight. Alleluia." This is a general observation, which the reader may apply to other *Psalms*; and he will find his pains amply rewarded by the study of the ancient Liturgies, as illustrating the Christian significance of the *Psalms* by means of the *Antiphons* annexed to them in the religious services of great festivals of the Christian year. Cp. *Dr. Neale* on the *Psalms*, pp. 47—54; and *Archdeacon Freeman*, Principles of Divine Service, pp. 120. 332.

These *Antiphons* are grounded on ancient expositions of the *Psalms*, as may be seen in the passages collected from *Origen*, *S. Basil*, *S. Chrysostom*, and others in the valuable Greek Catena, published by *Corderius* (3 vols. folio, Antwerp, 1643), and from the extant expositions of Latin Fathers, especially *S. Hilary*, *S. Ambrose*, and *S. Augustine*.

PS. II.] After the description in the former Psalm of the holiness and blessedness of the righteous, and after a declaration of their future reward, and an intimation at its close, of the future punishment of the wicked ("the way of the ungodly shall

perish"), the Psalmist proceeds to contrast with the present life and future felicity of the just, the disobedience and confusion of the unrighteous.

His eyesight is illumined with spiritual light, and he beholds the gathering together of tumultuous crowds; and with an ear quickened with spiritual life, he hears their clamorous shouts, like the roar of a stormy sea, raging against heaven.

In a sudden transport of surprise, and ecstasy of indignation, he asks. "*Why do the heathen rage, and the peoples (plural) imagine a vain thing?*" or rather, why do they *meditate* vanity? The same word is used in the original here, as is rendered *meditate* in v. 2 of the foregoing Psalm; and thus the connexion of the two *Psalms* is marked, and the contrast between the righteous and the ungodly is displayed more clearly. The former *meditate* on the law of the Lord day and night; the latter *meditate* vanity. On the word *rage*, see Dan. vi. 6.

The Psalmist David (for the Psalm is ascribed to him in Acts iv. 25) foresees the breaking forth of ungodliness in open Antichristianism. "*The Kings of the earth*," opposed to the Kingdom of Heaven, *set themselves up* in insurrection, and princes conspire against Jehovah Himself, and against His Messiah or Christ. This prophecy, as St. Peter declares, was partly accomplished at Christ's death. See Acts iv. 25, 26; and so *S. Clement*, Ep. c. 36; *S. Irenæus*, iii. 12, iv. 38; *S. Hippolytus*, pp. 67, 128; *S. Hilary*, and all the Catholic Fathers; and therefore the Church has connected this Psalm with the Paschal Season, by appointing it as a Proper Psalm for the great festival of the Resurrection, and it is connected with our Lord's triumph and its glorious consequences to the world, by the *Antiphon* in the Western Liturgies:

"Postulavi Patrem, Alleluia;
Dedit mihi gentes, Alleluia;
Hæreditatem, Alleluia."

At Christ's Passion, the Heathen World, represented by the imperial Power of Rome, combined with the rulers and people of Israel against God and His Messiah; "We will not have this man to reign over us," was their language (Luke xix. 14). "We have no King but Cæsar" (John xix. 15), was the language of God's own people.

Let us break asunder the bands of the law of God and Christ, and cast away their cords from us. This was the thought of their hearts, and the utterance of their lips (*Origen, Ambrose*).

For the Pentecostal counterpart of this antichristian declaration, see below, on Ps. cxlix. 8.

The Psalmist passes, by a noble transition, from the outrage of earthly power rebelling against Christ, to a view of the calm majesty of the Lord, sitting upon His heavenly throne and looking down upon them. "*He that sitteth in heaven laugheth them to scorn*." The wicked "sit in the seat of the scornful," in the Sanhedrim gathered at the house of Caiaphas, and condemn the Lord of life. They set Him at naught, and mock Him, as

² The kings of the earth set themselves,
And the rulers take counsel together,

Herod and his men of war did; they deliver Him to be crucified, as Pilate did, sitting on his judgment-seat. But "the Lord sitteth in heaven, and hath them in derision." It is observable, that the *Septuagint* here uses the same word (*ἐκυνετησιζω*) as is used in the Gospels to express their *mockery* of Christ Himself (Luke xvi. 14; xxiii. 35). The LORD will mock at them who mock at Christ.

The Psalm reports His Divine Words: "*Then shall He speak unto them in His wrath, and vex them in His sore displeasure*" (v. 5). Rage, if you will, against Christ, yet have I set,—I have firmly established (*anointed*, *Symmachus*, *Gesenius*, *Ewald*; but not *Hengstenberg*, *Hitzig*, *Delitzsch*, *Kay*, *Perronne*, and the other sense is preferable)—*My King*, the King of My choice, the Messiah, *upon Zion*, *My holy hill*; literally, the hill of My holiness, as David was set as King upon Mount Zion after that he had taken it from the Jebusites (2 Sam. vi. 7—10), and thither he brought up the Ark (2 Sam. vi. 16).

ZION AND JERUSALEM.

This being the first place in the Psalter where the word *Zion* occurs, the reader's attention may be invited to the distinction between *Zion* and *Jerusalem*. *Zion* was the fortified hill, the "strong hold" which David took (2 Sam. v. 7), and gave its name to "the city of David" (1 Kings viii. 1). There was his royal palace, and near it was the dwelling of the Lord (ix. 11; 1. 2; lxxvi. 2; xcix. 2). Its loftiness and strength, that of a mountain which cannot be removed (cxxxv. 1), its kingly and sacred character, made it to be the heart and centre of Jerusalem, and of the religion and polity of Israel, the source and wellspring of all its hopes, and joys, and blessings; and as Jerusalem was the heart and centre of all the hopes of mankind, so *Zion* is described as "the joy of the whole earth" (xlvi. 2). And therefore in the *Apocalypse*, "Mount *Sion*" is the place on which Christ is revealed as standing in kingly glory with His saints, who sing the new song before the Throne (Rev. xiv. 1—3).

But *Jerusalem* has a wider meaning in the Psalms. We hear of its walls and gates. It is the city of the faithful who are grouped together around Mount *Sion*, the fortress, the palace, the temple of the Great King, the heart and centre of Jerusalem; and therefore we have such expressions as these in the Psalms—"Blessed be the Lord out of *Zion*, which dwelleth at *Jerusalem*" (cxxxv. 21). Hence we may understand the prophetic and evangelical phrase which represents *Jerusalem* as the *daughter of Zion* (Zech. ix. 9. Matt. xxi. 5). David was established as King on the hill of *Sion*, after a long struggle, and Christ triumphed by His sufferings, and went up in glory to the heavenly *Sion* (see Rev. xiv. 1), where He is enthroned at God's right hand.

And now, by another sublime transition, Christ Himself is revealed, and we hear His words, "*I will declare the decree; Jehovah hath said unto Me, Thou art My Son; this day have I begotten Thee*;" first by eternal Generation (see Heb. i. 5. *Augustine*, *Pfeiffer*, p. 193), and next by Resurrection from the dead, as St. Paul explains the words (see on Acts xiii. 33. Rom. i. 3, 4), and therefore Christ is called the *first begotten* from the dead (Col. i. 18. Rev. i. 5): and this Psalm is appointed by the Church, as already observed, to be used on the festival of His Resurrection, and all the Ancient Expositors refer it to Him. See *Origen*, *Hilary*, *Chrysostom*, and *Augustine* here.

Thus it is declared that Christ will triumph over all rebellion; and not only so, but the rebellion of earthly powers will redound to His greater glory, and to the confusion of His enemies. The conversion of the Gentile world was to be even a consequence of that rebellion. Not till after Christ had been crucified and raised from the dead, did the edict go forth for the subjugation of the heathen to Him.

Adam was laid asleep, and Eve was formed from his side. So Christ sleeps on the Cross, His side is pierced, and the Church is born from it. Not till Isaac had suffered in will on Moriah, do we hear any thing of his future wife, Rebecca; but as soon as Isaac had offered himself, then she appears (see on Gen. xxii. 20). So, after that the Divine Isaac had given Himself to death, His bride was espoused to Him from the Mesopotamia of heathendom. He purchased the Universal Church with His own blood (Acts xx. 28). Then it was, but not till then, that He said to the Apostles, "All power is given unto Me; Go and teach all nations" (Matt. xxviii. 18, 19); and the conversion of the heathen is due not only to the sufferings which He endured at the hands of the heathen, but to His prayers for them. Ask of Me (says the Father to Christ), and I will give Thee the

heathen for Thine inheritance, and the utmost parts of the earth for Thy possession, *καταρχεσθαι*, in the *Septuagint*, the same word as is used to describe the inheritance of Canaan conquered by Joshua, the type of Jesus (Acts vii. 45).

These words are addressed by Jehovah to Christ as Son of Man; for as Son of God He had all dominion from the beginning, but as Man He was exalted and rewarded in the Nature in which He had suffered, and received the world as His kingdom (*Theodoret*). See below, on Matt. xxviii. 18. Phil. ii. 9.

Then, by another poetical movement, the Psalmist, having spoken of the divine love to the heathen, addresses the Messiah, and in language which reminds us again of the *Apocalypse* (Rev. ii. 27), he reveals His wrath against all who, after these manifestations of mercy and power, presume to resist Christ. *Thou shalt break them in pieces* (the *Sept.* has *ποιμανεῖς*; perhaps it read *tireem*, from *raah*; and so Rev. ii. 26. Cp. *Hengstenberg* here) *with a rod of iron: Thou shalt dash them in pieces like a potter's vessel*; so mighty art Thou, and so frail and feeble are they.

These words are wholly or partially repeated no less than three times in the *Apocalypse* (Rev. ii. 27; xii. 5; xix. 15. *Thrupp*, p. 41).

The moral which the royal Psalmist draws is this,—that all earthly power is to be consecrated to Christ, "*Be wise now therefore, O ye kings.*" As *Augustine* says (Epist. 93, ad Vincentium), Kings and Judges of the earth, that is, all civil rulers, are bound to serve Christ, not only as men, by living holy lives, but as kings and judges, that is, by using their royal and judicial authority in framing laws for the maintenance of His truth, and for the promotion of His glory. The highest earthly Potentates must serve Christ with fear; they must rejoice before Him, and in Him, but with trembling.

The conclusion in v. 12, is "*Kiss the Son.*" The original words (*nashsheku bar*) are rendered *kiss the Son*, by the *Syriac* Version, and by *S. Jerome*, in his commentary, though afterwards, in his translation of the Psalter, he adopted another rendering, namely, *adore pure* (with *Aquila* and *Symmachus*: see his *Apol.* ad Rufinum, i. p. 373). In the *Vulg.* it is *apprehendite disciplinam*; and so *Targum*, and *Sept.*, and *Arabic*, and *Ethiopic*.

There seems little doubt that the right rendering of the verb *nashak* here is to *kiss*, in the sense of doing homage to. Cp. 2 Sam. xv. 5. 1 Kings xix. 18. Job xxxi. 27. Hosea xiii. 2; and the note on Gen. xli. 40, where the typical analogy, in this respect, between Joseph and Christ in this Psalm, is noticed. The meaning assigned to it in the *Vulgate*, "*lay hold of*," is without any authority in the Hebrew Scriptures. Cp. *Pfeiffer*, p. 293. The difficulty lies in defining the sense of the word *bar*. *Gesenius* says (p. 138), that it is in frequent use in Chaldee for *son* (whence *Barnabas*, *Bartholomew*, *Bartimæus*, &c.). It is found in the sense of *son*, in Prov. xxxi. 2; and in Ezra v. 1, 2; vi. 4; and four times in Daniel iii. 25; v. 22. 31; vii. 13: in the first of which places it is applied to the *Son of God*, and in the last to the *Son of man*. This is remarkable; and it is not unreasonable to suppose that the Psalmist may have designedly chosen a less common form (*bar* instead of *ben*, which may also have been avoided on account of the word *pen* in the Hebrew, which follows next), to distinguish the Son, absolutely, namely, CHRIST, Who had been already introduced (in v. 7) by Jehovah Himself, "*Yet have I set My Son.*" What could be a more natural consequence than to add, "*Kiss the Son*"? And so *Dr. Pusey* (Lect. on Daniel, 476—478).

The other rendering of *bar* by *pure*, or *chosen* (a rendering adopted by *Kimchi*), is not very apposite (*Gesen.* 138); and to take it as an adverb, *purely*, is without any parallel instance in the Hebrew Scriptures. Nor can more be said in behalf of the rendering of others (as *Ewald*), "take counsel," or "embrace piety" (*Hitzig*). "*Bar* nusquam significat doctrinam, nusquam adverbialiter sumitur" (*Pfeiffer*, 293).

On the whole it seems best to adhere to the rendering of our Authorized Version, "*Kiss the Son*," and of our Prayer Book Version, which follows here the authority of *S. Jerome* (who says, in his Breviarium in Psalterium, "In Hebræo legitur *Naseu bar*, i.e. *adore filium*, apertissima de Christo prophetia"), and differs here, as in other important places, from the Roman *Vulgate*, which seems to be grounded on an erroneous reading (*nash-shegu* for *nash-sheku*).

Our authorized rendering is that of several Hebrew expositors, *Abenezra*, *Maimonides*, *Mendelssohn*, and of *Rosenmüller*, *De Wette*, *Gesenius*, *Winer*, *Hengstenberg*, *Delitzsch*,

b Ps. 45. 7.
John 1. 41.
c Jer. 5. 5.
Luke 19. 14.

Against the LORD, and against his ^b anointed, saying,
³ ^c Let us break their bands asunder,
And cast away their cords from us.

d Ps. 11. 4.
e Ps. 37. 13. &
59. 8.
Prov. 1. 26.

⁴ ^d He that sitteth in the heavens ^e shall laugh :
The Lord shall have them in derision.

|| Or, trouble.

⁵ Then shall he speak unto them in his wrath,
And || vex them in his sore displeasure.

† Heb. anointed.
† Heb. upon
Zion, the hill of
my holiness.
f 2 Sam. 5. 7.
|| Or, for a
decree.

⁶ Yet have I † set my king † ^f upon my holy hill of Zion.

g Acts 13. 33.
Heb. 1. 5. & 5. 5.

⁷ I will declare || the decree :
The LORD hath said unto me, ^g Thou art my Son ;
This day have I begotten thee.

h Ps. 22. 27. &
72. 8. & 89. 27.
Dan. 7. 13, 14.
See John 17. 4, 5.
& 19. 15.

⁸ ^h Ask of me,
And I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.

i Ps. 89. 23.
Rev. 2. 27. &
12. 5.

⁹ ⁱ Thou shalt break them with a rod of iron ;
Thou shalt dash them in pieces like a potter's vessel.

¹⁰ Be wise now therefore, O ye kings :
Be instructed, ye judges of the earth.

k Heb. 12. 28.

¹¹ ^k Serve the LORD with fear,
And rejoice ^l with trembling.

l Phil. 2. 12.

m Gen. 41. 40.
1 Sam. 10. 1.
John 5. 23.

¹² ^m Kiss the Son, lest he be angry,
And ye perish from the way,
When ⁿ his wrath is kindled but a little.

n Rev. 6. 16, 17.

^o Blessed are all they that put their trust in him.

o Ps. 34. 8. &
84. 12.
Prov. 16. 20.
Isa. 30. 18.
Jer. 17. 7.
Rom. 9. 33. &
0. 11.
1 Pet. 2. 6.
* 2 Sam. 15. & 16,
& 17, & 18.

PSALM III.

A Psalm of David, * when he fled from Absalom his son.

a 2 Sam. 15. 12.
& 16. 15.

¹ LORD, ^a how are they increased that trouble me !
Many are they that rise up against me.

Fuerst, Dr. Kay. Cp. Archdeacon Rose, Replies to Essays and Reviews, p. 98.

This, then, is the final exhortation,—*Kiss the Son*; adore Christ, lest ye perish in the way,—the way which ye have chosen for yourselves, in opposition to His way, which is the only right way, and therefore is called the way (Acts ix. 2; xix. 9; xxii. 4; xxiv. 22. Cp. lxxxi. 13). For soon is His anger kindled. Here again is an anticipation of the Apocalypse: “Hide us from the wrath of the Lamb” (Rev. vi. 16); but He desires to be merciful: and therefore the Psalm ends with *Blessing*, as the former had begun. These two Psalms are coupled together as a pair by that word “*Blessed*,” as they are by the words, the way of the ungodly shall perish (in i. 6); and ye perish in the way (ii. 12). And well may this be so; for this Psalm revealed two names of Him, to whom all Israel looked for blessing, viz. the Name MESSIAH, in v. 2, and the Name SON OF GOD, v. 7; and it is evident from the concluding words of this Psalm that the Messiah is spoken of as a Divine Person. If the Jews had understood this Psalm aright, and had not supposed that the Messiah was to be only a Man (see above, on Deut. xiii. 1), and not also God, they would not have incurred the curse, and have perished in their own self-chosen way, but have walked in His way, and have inherited the blessing, as some of them did, like Nathanael, “the Israelite indeed,” who said, “Rabbi Thou art the Son of God; Thou art the King of Israel” (John i. 49); and they would have joined with heart and voice in hosannas of adoration to Him: “Blessed is the King of Israel, that cometh in the Name of the Lord” (John xii. 13).

have seen a Vision of Judgment. The obedience and future reward of the godly; the rebellion and confusion of all unrighteous and antichristian Powers, however strong, have been displayed; and the extension of Christ's kingdom and its final establishment in glory.

We now have another pair of Psalms, which are joined to the foregoing. The first Psalm began with the word “*Blessed*,” the second Psalm ended with “*Blessed*,” and the present Psalm closes with the words “Thy *Blessing* is on Thy people.” In the foregoing Psalm God said that He would set His King upon His holy hill (v. 6), and now in the present Psalm, the King declares that God has heard him out of His holy hill (v. 4). And this Psalm is also joined to the 4th Psalm. They are coupled together, as the first two are, by certain words which we may venture to call catchwords. Observe here, in v. 5, *I laid me down and slept; I awaked; for the Lord sustained me*; and compare the words in the following Psalm (v. 8), *I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety*. The present Psalm is an Evening Hymn, the next a Morning Hymn. They may be regarded as specimens of the daily prayers of David, in his troubles and trials.

The present Psalm is entitled a Psalm of David (in Hebrew, *le David*, literally, to David; i. e. inspired into David, or dictated to David by the Holy Ghost; cp. xlv. title) during his flight from his son Absalom. The word rendered Psalm is *mizmor*, from *zamar*, to pluck (Gen. 248). The original meaning of the word is not clear, as applied to a musical composition; but it seems to signify, “to sing with an instrumental accompaniment” (*psallo*, from *psáo*, to touch); and it may be derived from the act of plucking the strings of a harp with the fingers.

PS. III.] In the two foregoing Psalms, which form a pair, we

- ² Many there be which say of my soul,
^b There is no help for him in God. Selah.
- ³ But thou, O LORD, art ^c a shield || for me;
 My glory, and ^d the lifter up of mine head.
- ⁴ I cried unto the LORD with my voice,
 And ^e he heard me out of his ^f holy hill. Selah.
- ⁵ ^g I laid me down and slept;
 I awaked; for the LORD sustained me.
- ⁶ ^h I will not be afraid of ten thousands of people,
 That have set themselves against me round about.
- ⁷ Arise, O LORD; save me, O my God:

b 2 Sam. 16. 8.
 Ps. 71. 11.

c Gen. 15. 1.
 Ps. 28. 7. &
 119. 114.
 || Or, about.
 d Ps. 27. 6.

e Ps. 34. 4.
 f Ps. 2. 6. &
 43. 3. & 99. 9.
 g Lev. 26. 6.
 Ps. 4. 8.
 Prov. 3. 24.

h Ps. 27. 3.

This Psalm was composed in a season of bitter suffering, when, in his old age, David was driven from his own capital city, Jerusalem, by his own people, and by his own beloved and rebellious son, Absalom; and when he crossed the Brook Kedron, and went up the mount of Olives barefoot, and wept as he went up.

David was then a signal type of CHRIST, in His agony and sufferings. See the *Prelim. Note* to 2 Sam. xv., and on 2 Sam. xv. 30; and *Hammond* here.

Here is a proof that the Psalms of David are not arranged chronologically. This Psalm belongs to the latest period of his life, a period long subsequent to that with which another Psalm, which is placed soon after it (viz., the seventh) is connected.

The arrangement of the Psalms is not an external one of time, but it is an inner one of thought and spirit; it is regulated by a prophetic anticipation of the history of Christ, and is pre-adjusted to it.

Not only are the Psalms inspired, but the *order*, in which they are placed, was regulated by the guidance of the Holy Ghost. *S. Jerome* says truly, "Psalmi in personâ Christi loquuntur;" and no less truly *S. Augustine* (in Ps. 150): "*Ordo Psalmorum mihi magni sacramenti videtur continere secretum.*"

David was a figure of Christ; to adopt the strong words of *Origen* here, "David is Christ;" that is, Christ speaks in him. David in his victories has been displayed to us in the two former Psalms, and we were raised from a view of them to a contemplation of CHRIST, enthroned as King of kings. We now descend into the lowlands of earthly sufferings through which David passed, and through which Christ passed to glory; and through which the Church of Christ must pass, and through which every Christian must pass, in order to attain the blessedness which has been revealed in the former Psalm. As *S. Jerome* says here, "Potest hic Psalmus et ad David, et ad Christum, et per eum ad omnes sanctos pertinere." Accordingly, the present Psalm is appointed in the Gregorian use for Good Friday.

It is worthy of remark, that in the present Psalm, and in all the four following Psalms, we have an expression of the personal feelings of David; the inspired representative of Christ, and of the suffering members of the Church of God in all ages. In every one of these five Psalms, we have frequent recurrence of the personal pronouns *I* and *me*, and of the possessive pronoun *my*. "Lord, how are they increased that trouble me; many are they that rise up against me. Many there be which say of my soul, There is no help for him in his God." This is the tone of these five Psalms in succession. They are plaintive utterances of David, of Christ, of the Church Militant, and of every faithful soul in it. But, let us observe, that as these strains of suffering start from a promise of blessing in the first pair of Psalms, so they rise to a vision of glory in the octave, "O Lord, our Governor, how excellent is Thy name in all the world who hast set Thy glory above the heavens!" (Ps. 8).

But to return. David, driven from his city by Absalom, and weeping on Mount Olivet, was eminently a type of Christ in His sufferings; and that period in his life seems therefore to have been selected here as a striking specimen of his afflictions, and as a very significant figure of Christ and His Church, and of every afflicted soul in it. The collocation of this Psalm (which describes the rebellion of Absalom against David) immediately next after the Psalm which describes the insurrection of the World against Christ, David's Divine Antitype, serves to bring out in a clear view this figura-

tive relation of David to Christ. And this is further displayed by the verbal resemblances in these two Psalms. Compare the words "*rise up against me*" in v. 1, and "thousands of people who set themselves against me" in v. 6, with the words in Ps. ii. 2, The Kings of the earth set themselves against the Lord, and against His Anointed; and compare the words, *His holy hill*, in v. 4, with the words in Ps. ii. 6, Yet have I set my King upon my holy hill.

We shall see that this first Book of the Psalter ends with a reference to a still more painful crisis of suffering, viz., the insurrection of his son Adonijah, leagued with Joab and Abiathar, against David in his old age on his sick bed (see Ps. 41). And the second Book of the Psalter begins with the same period in David's life as the present (see on Ps. 42, at the beginning).

Those insurrections against David, the Anointed of God, the King and the Father, were, in his history, what the Agony and Crucifixion of Christ is in the Gospel. They were *his* Gethsemane and Calvary; but they were succeeded by victory and triumph. Hence the prominence of their position in the Psalter. They have a prophetic meaning.

The present Psalm opens with a view of David's sorrows at the time when his people and his son were joined in insurrection against him, and supposed him to be cast off by God. The curses which he then endured from Shimei express that feeling (see 2 Sam. xvi. 8). He has no access to the Tabernacle, he has sent the Ark of God back to Jerusalem (2 Sam. xv. 24—29). But he feels God's spiritual presence: "I cried unto the Lord with my voice, and He heard me out of His holy hill," the *holy hill* mentioned in the foregoing Psalm (ii. 6). It is related, that when David, in his flight from Absalom, came to the top of the Mount of Olives, he *worshipped God* (2 Sam. xv. 32).

2.] The word SELAH is here introduced for the first time in the Psalter. It has been well called the "Sursum Corda" of the Hebrew ritual. It is probably derived from *salah*, to lift up, and denotes an *elevation* of the heart, and of the voice to God. It occurs in thirty-nine Psalms. *Once* in Psalms 7. 20. 21. 44. 47. 48. 50. 54. 60. 61. 75. 81. 82. 83. 85. 143. *Twice* in Psalms 4. 9. 24. 39. 49. 52. 55. 57. 59. 62. 67. 76. 84. 87. 88. *Thrice* in Psalms 3. 32. 46. 66. 68. 77. 140. *Four times* in Psalm 89. It never occurs at the end of a Psalm, except in Psalms which are coupled on to the following ones, as Psalms 3. 24. 46, which were festival hymns succeeded by others (see *Dr. Kay*, p. 331, 332, and *Delitzsch*, p. 22, who regards it as marking a transition from *piano* to *forte*). It is represented in *Sept.* by "diapsalma."

It is observable that *Selah*, the musical note of *elevation*, which occurs first here, is connected in this place with a triple *raising up*. "Thou, O Lord, art the lifter up of my head. I cried unto the Lord, I lifted up my voice. I laid me down to sleep, and rose up again, for the Lord sustained me."

5. *I laid me down and slept* [Probably at Mahanaim, where he was hospitably entertained by Barzillai and others. See 2 Sam. xvii. 27.

In a spiritual sense these words are applied by *Theodore*t and *S. Augustine* here and in his *De Civ. Dei*, xvii. 18, and by many others, to CHRIST sleeping on the Cross, and awaking from the dead, for the Lord sustained Him (cp. on Gen. xlix. 9); and the interpretation is expressed in Western Liturgies, in the Easter Antiphon, where Christ says:

"Ego dormivi, et somnum accepi, et surrexi . . . Alleluia."

David's enemies are compared, on account of their savage cruelty, to wild beasts; but God breaks their teeth (v. 7), and they are unable to devour their prey. Cp. lviii. 6.

i Job. 16. 10. &
29. 17.
Ps. 58. 6.
Lam. 3. 30.
k Prov. 21. 31.
Isa. 43. 11.
Jer. 3. 23.
Hos. 13. 4.
Jonah 2. 9.
Rev. 7. 10. &
19. 1.

- ¹ For thou hast smitten all mine enemies *upon* the cheek bone ;
Thou hast broken the teeth of the ungodly.
⁸ ^k Salvation *belongeth* unto the LORD :
Thy blessing *is* upon thy people. Selah.

PSALM IV.

|| Or, *overseer*,
Hab. 3. 19.

To the || chief Musician on Neginoth, A Psalm of David.

- ¹ HEAR me when I call, O God of my righteousness :
Thou hast enlarged me *when I was* in distress ;
|| Have mercy upon me, and hear my prayer.
² O ye sons of men, how long *will ye turn* my glory into shame ?
How long will ye love vanity, and seek after leasing ? Selah.
³ But know that ^a the LORD hath set apart him that is godly for himself :
The LORD will hear when I call unto him.
⁴ ^b Stand in awe, and sin not :
^c Commune with your own heart upon your bed, and be still. Selah.
⁵ Offer ^d the sacrifices of righteousness,
And ^e put your trust in the LORD.
⁶ *There be* many that say, Who will shew us *any* good ?
^f LORD, lift thou up the light of thy countenance upon us.

|| Or, *be gracious*
unto me.

a 2 Tim. 2. 19.
2 Pet. 2. 9.

b Eph. 4. 26.

c Ps. 77. 6.
2 Cor. 13. 5.

d Deut. 33. 19.
Ps. 50. 14. &
51. 19.
2 Sam. 15. 12.
e Ps. 37. 3. &
62. 8.

f Num. 6. 26.
Ps. 80. 3, 7, 19.
& 119. 135.

8. *Salvation belongeth unto the LORD*] He only can give the victory. And whatever may happen to me, the King, let *Thy blessing be upon Thy people!* David had shown his disinterestedness and love for his people, even when rebelling against him, by sending back the Ark to Jerusalem (see above, on 2 Sam. xv. 25). He prayed for them, even when they rejected him, and here also he was a figure of Christ, who prayed for His murderers (Luke xxiii. 34), and Who is ever praying for His Church, now that He is gone up into heaven, from whence He is ever shedding down a shower of *blessing upon His people*. Cp. below, v. 12; and xxviii. 9; xxix. 11; and on li. 18.

Ps. IV.] Title.—To the chief Musician, or Precentor, on *Neginoth*, i.e. on stringed instruments. See *Gesen.* 531. This word occurs in the titles of Psalms 4. 6. 54. 55. 67. 76. In 61 it is *eginath*.

The former Psalm was the Morning Hymn of David in his sufferings (see v. 5); the present was the Evening Hymn. Both probably belong to the same time of David's severe trial in his flight from Absalom, which was a foreshadowing of the sorrows of Christ. This is an Easter Even Psalm, *Sarum* use. See v. 8.

1. *Hear me, — O God of my righteousness*] Thou, God, from Whom my righteousness comes, and Who wilt maintain my right against mine enemies and Thine. So in xviii. 47, the "God of my salvation" is the God from Whom it comes, and on Whom it rests.

2. *O ye sons of men*] *O sons of the brave; bene ish* (filii viri, sons of a strong man), as opposed to *bene adam* (filii hominis, xlix. 2; lxii. 9). He is addressing those who rely on human strength, and contrasts them with himself, who relies on the power of God. How long will *my glory*, — the glory of my kingdom, which God hath given me (see iii. 3), — be shamefully treated by you, who rebel against me? *How long will ye love vanity, and seek after leasing*, or lying? (cp. v. 6). But whatever ye may do, yet know that God is on my side. David then turns from his enemies to his friends, and checks their wrath. *Be ye angry, but sin not* (so *Sept.*, *Vulg.* Cp. *Gesen.* 756; and *Kay*); and St. Paul seems to countenance this sense, by adopting this rendering of the *Sept.* in Eph. iv. 26. David may be supposed to be addressing such partisans as Joab and Abishai, his nephew, who, when David was flying from Absalom, was transported with indignation against his persecutors, and craved leave to take off the head of Shimei, who cursed David (see 2 Sam. xvi. 9), and was restrained by him in the spirit of this Psalm. See also David's merciful charge with regard to the life of Absalom himself (2 Sam. xviii. 5). *Commune with your*

own heart upon your bed (see v. 4), and *be still*. Commit my cause and yours to God as I do; cp. 2 Sam. xviii. 33.

5—8. *Offer the sacrifices of righteousness*] Ye are now excluded from the privilege of access to God's altar on Mount Zion; but still you may *offer sacrifices of righteousness*, the sacrifice of the heart. *Offer sacrifices of righteousness* in mercy and meekness, not with hands stained with blood; and *put your trust in the Lord*. Many among you (David is speaking to his followers, who accompanied him in his flight from Jerusalem, over the Mount of Olives, and looked wistfully and despondingly on the city, from which they were driven), many among you are *saying*, Where is any hope left? *Who will show us any good?* And he then turns from them, and raises his eyes to God: "*Lord, lift Thou up the light of Thy countenance upon us.*" We cannot now, it is true, offer the sacrifices of victims before the Ark at Jerusalem, but we may offer the sacrifice of the spirit. We have not access to the *Urim and Thummim* (the light and truth: see on Exod. xxviii. 30), on the High Priest's breastplate in the Sanctuary; but God will lift up the *light of His countenance* upon us. *That* is the true *Urim and Thummim*. We cannot now receive the Benediction of the *Priests*: "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace" (Numb. vi. 24—26); but the Lord Himself is ever present with us to bless us, and He lifts up the light of His countenance upon us. *There* is our true good. *There* is our genuine gladness, — a gladness of heart, — greater than any which our enemies can feel on account of the increase of their material blessings of *corn and wine* (v. 7). Compare the similar strain in Ps. xliii. 3, which belongs to the same crisis in David's history.

If we examine the narrative concerning the gifts brought to David by Ziba and Barzillai at this time (2 Sam. xvi. 1, 2; xvii. 27—29), when he was flying from Absalom, we shall see that David himself was in need of a supply of *corn and wine*, and that the *season* in which he fled was the time of the ingathering of harvests; and probably Absalom and his friends were exulting at that time in the plenty of their own supplies, and were revelling in "the joy of harvest," and in the spoil which they had gotten from the King and his friends at Jerusalem and in its neighbourhood.

But David has God's presence and protection, and therefore he has true gladness of heart, and he lays himself down in peace, probably at Mahanaim, and sleeps; for "Thou, Lord, alone makest him dwell in safety." Thou *alone* — cp. Deut. xxxii. 12.

A reference to the parallel pair of Psalms in the second

- 7 Thou hast put ^g gladness in my heart,
More than in the time *that* their corn and their wine increased.
8 ^h I will both lay me down in peace, and sleep :
ⁱ For thou, LORD, only makest me dwell in safety.

g Isa. 9. 3.

h Job 11. 18, 19.
Ps. 3. 5.
i Lev. 25. 18, 19.
& 26. 5.
Deut. 12. 10.

PSALM V.

To the chief Musician upon Nehiloth, A Psalm of David.

- 1 GIVE ear to my words, O LORD, consider my meditation.
2 Harken unto the ^a voice of my cry, my King, and my God :
For ^b unto thee will I pray.
3 ^c My voice shalt thou hear in the morning, O LORD ;
In the morning will I direct *my prayer* unto thee, and will look up.
4 For thou *art* not a God that hath pleasure in wickedness :
Neither shall evil dwell with thee.
5 ^d The foolish shall not stand [†] in thy sight :
Thou hatest all workers of iniquity.
6 ^e Thou shalt destroy them that speak leasing
The LORD will abhor [†] the bloody and deceitful man.
7 But as for me, I will come *into* thy house in the multitude of thy mercy :
And in thy fear will I worship ^g toward [†] thy holy temple.
8 ^h Lead me, O LORD, in thy righteousness because of [†] mine enemies ;
ⁱ Make thy way straight before my face.
9 For *there is* no ^{||} faithfulness [†] in their mouth ;
Their inward part *is* [†] very wickedness ;
^k Their throat *is* an open sepulchre ;
^l They flatter with their tongue.
10 ^{||} Destroy thou them, O God ;
^m Let them fall ^{||} by their own counsels ;
Cast them out in the multitude of their transgressions ,
For they have rebelled against thee.
11 But let all those that put their trust in thee ⁿ rejoice :
Let them ever shout for joy, because [†] thou defendest them :
Let them also that love thy name be joyful in thee.

a Ps. 3. 4.

b Ps. 65. 2.

c Ps. 30. 5. &
88. 13. & 130. 6.d Hab. 1. 13.
† Heb. *before*
thine eyes.

e Rev. 21. 8.

f Ps. 55. 23.
† Heb. *the man*
of bloods and
*deceit.*g 1 Kings 8. 29,
30, 35, 38.
Ps. 28. 2. &
132. 7. & 138. 2.
† Heb. *the temple*
*of thy holiness.*h Ps. 25. 5.
† Heb. *those*
which observe me,
Ps. 27. 11.
i Ps. 25. 4. &
27. 11.|| Or, *steadfastness.*
† Heb. *in his*
mouth, that is,
in the mouth of any
of them.† Heb. *wicked-*
nesses.
k Luke 11. 44.
Rom. 3. 13.
l Ps. 62. 4.|| Or, *Make them*
guilty.
m 2 Sam. 15. 31
& 17. 14, 23.|| Or, *from their*
counsels.
n Isa. 65. 13.
† Heb. *thou*
conerest over, or,
protectest them.

Book of the Psalter, viz. Ps. 42 and 43, will throw much light on this pair, the 3rd and 4th. See on Ps. 42, and xliii. 3.

Ps. V.] Title.—*Nehiloth*, or wind instruments (*Gesen.* 543). It only occurs here.

In the former Psalm David has *lain down in peace and slept* (iv. 8); he now *arises* early in the morning, and prays to God, and gives thanks. Such is the life of the believer, especially in times of trial. In the two former Psalms we see David excluded from the worship of the Sanctuary at Jerusalem; but now, being able to resort to the Tabernacle, he repairs to it with joy (vv. 3. 7; iv. 5). In the *Sept.* and *Vulg.* this Psalm is entitled, “For her who obtains the inheritance,” i.e. for the Church of God; for none but the Church of God, says *S. Jerome*, can have the hope which is expressed in this Psalm. The *Syriac* Version, therefore, inscribes this Psalm with the title, “A Prayer, in the person of the Church, when he went up to the House of the Lord.”

1. *Consider my meditation*] The word *meditate* is a *catchword*, which connects the present Psalm with the first two Psalms (i. 2; ii. 1); and the *voice of my cry* refers us back to Ps. iii. 4. Thus the Psalms are woven together by delicate threads running through them, as in a tissue.

3. *In the morning will I direct my prayer unto thee*] Literally,

will set it in order, like wood, and like the victim, laid in order on the altar by the Priest for the sacrifice (Lev. i. 6—8; vi. 5). On this use of the word *arac*, see below, on Ps. l. 23. David lays his prayer on the altar as a sacrifice to God. The wood and the victim are of no avail without the spiritual sacrifice of the heart of the offerer. Cp. Rom. xii. 1. 1 Pet. ii. 5.

5. *The foolish*] The *boastful*. Cp. lxxiii. 3; lxxv. 5.

6. *Thou shalt destroy them that speak leasing*] Here is another repetition from the preceding Psalm (v. 2). How long will ye seek after leasing? (Heb. *cazab*).

7. *In thy fear will I worship toward thy holy temple*] That is, the Tabernacle. Heb. *heykal* (literally, a palace), a word applied to the Tabernacle, in 1 Sam. i. 9; iii. 3. Below, xi. 4; xviii. 6. God is King; His house is a palace.

8. *Make thy way straight*] Do not let me choose *my own* way, but Thine; and do Thou make Thy way level and manifest before me. Cp. Ps. xxiii. 3; xxv. 5; xxvii. 11.

9. *They flatter with their tongue*] They make their tongue smooth. “Their throat is a noisome grave.” Cp. Jer. v. 10.

10. *Destroy thou them, O God*] Rather, *Declare Thou their guilt*.

— *Let them fall by their own counsels*] As David said of the counsel of Alithophel. See 2 Sam. xv. 31; xvii. 14. 23: *For they have rebelled* (not so much against me as) *against Thee*.

o Ps. 115. 13.

† Heb. *crown him*.

- 12 For thou, LORD, ° wilt bless the righteous ;
With favour wilt thou † compass him as *with* a shield.

PSALM VI.

To the chief Musician on Neginoth || * upon Sheminith, A Psalm of David.

|| Or, *upon the eighth*: See

1 Chron. 15. 21.

* Ps. 12, title.

a Ps. 38. 1.

Jer. 10. 24. &

46. 28.

b Ps. 41. 4.

c Hos. 6. 1.

d Ps. 90. 13.

e Ps. 30. 9. &
88. 11. & 115. 17.
& 118. 17.
Isa. 38. 18.|| Or, *every night*.f Job 17. 7.
Ps. 31. 9. &
38. 10. & 88. 9.
Lam. 5. 17.g Ps. 119. 115.
Matt. 7. 23. &
25. 41.
Luke 13. 27.
h Ps. 3. 4.

- 1 O ° LORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
2 ^b Have mercy upon me, O LORD ; for I *am* weak :
O LORD, ° heal me ; for my bones are vexed.
3 My soul is also sore vexed :
But thou, O LORD, ° how long ?
4 Return, O LORD, deliver my soul :
Oh save me for thy mercies' sake.
5 ° For in death *there is* no remembrance of thee :
In the grave who shall give thee thanks ?
6 I am weary with my groaning ;
|| All the night make I my bed to swim ;
I water my couch with my tears.
7 ^f Mine eye is consumed because of grief ;
It waxeth old because of all mine enemies.
8 ^g Depart from me, all ye workers of iniquity ;
For the LORD hath ^h heard the voice of my weeping.
9 The LORD hath heard my supplication ;
The LORD will receive my prayer.
10 Let all mine enemies be ashamed and sore vexed :
Let them return *and* be ashamed suddenly.

PSALM VII.

* Hab. 3. 1.

2 Sam. 16.

|| Or, *business*.

a Ps. 31. 15.

* Shiggaion of David, which he sang unto the LORD, * concerning the || words of Cush the Benjamite.

- 1 O LORD my God, in thee do I put my trust :
° Save me from all them that persecute me, and deliver me :

12. *Thou, LORD, wilt bless the righteous*] Here is another repetition from the foregoing Psalms (i. 1 ; ii. 12 ; iii. 8). With favour wilt Thou compass him as *with a shield* ; and thus we are brought back to the imagery of the preceding Psalm (iii. 3), "Thou, Lord, art a *shield* for me ; my glory, and the lifter up of my head." But here the shield (Heb. *tsinnah*, *scutum*) is greater than the shield there (Heb. *maghen*, *clypeus*). In Ps. xxxv. 2, both are mentioned: "Take hold on *shield* and *buckler*, and stand up for my help."

The prophetic declaration of the Psalmist here, that God will *bless the righteous* in all his sufferings, has received its full accomplishment in "Jesus Christ, *the righteous*." Accordingly, this Psalm is appointed in the Latin Church for use on Easter Even, when she is waiting in hope for its fulfilment in His Resurrection from the dead.

Ps. VI.] Title.—*Sheminith*, the bass voice. See Ps. 12 ; and 1 Chron. xv. 20, 21 ; and *Delitzsch*, p. 46.

The three former Psalms were produced by troubles from without ; by the rebellion of subjects, and of a son, and by the treachery of Ahithophel. Now we see a new form of suffering—that of bodily pain and anguish. David is here like another Job, sitting in the ashes ; and probably, like Job, taunted by some who ascribed his sufferings to his sin, and pointed to them as just punishments from God. Well has the Church placed this Psalm among her seven Penitential Psalms, which are the 6. 32. 38. 51. 102. 130. 143, and are appointed

for use on Ash-Wednesday. It is recorded of *S. Augustine*, that in his last sickness he ordered these Psalms to be inscribed in a visible place, on a wall of his chamber, where he might fix his eyes and heart upon them, and make their words his own, in the breathing out of his soul to God : "Ultimâ, qua defunctus est, ægritudine, jusserrat Psalmos Davidicos, qui sunt paucissimi de pœnitentiâ, scribi, ipsosque quaterniones jacens in lecto contra parietem positos diebus suâ infirmitatis intuebatur et legebat, et jugiter ac ubertim flebat" (*Possidius*, Vit. Aug. 42).

3. *My soul is also sore vexed*] The *Septuagint* has here ἡ ψυχὴ μου ἐταπάχθη,—words adopted by our Lord Himself in His sufferings, as described in the Gospel (John xii. 27. Cp. Ps. xlii. 6, 7).

5. *In death there is no remembrance*] Or *commemoration of Thee*. These words, and their parallels, in xxx. 9 ; lxxviii. 11, appear to have been in the mind of the pious descendant of the Psalmist, the good King Hezekiah, after his sickness : "The grave cannot praise Thee, Death cannot celebrate Thee. The living, the living, he shall praise Thee, as I do this day" (Isa. xxxviii. 18, 19).

Ps. VII.] Title.—*Shiggaion* of David (from *shaga*, to wander), supposed by some (as *Ewald*) to mean a desultory, erratic poem, so called from the variety and rapid succession of its emotions,—a dithyramb (*Delitzsch*). Or it may refer to the time of wandering or flittings under persecutions, in which

- ² ^b Lest he tear my soul like a lion,
 ' Rending it in pieces, while *there is* † none to deliver.
- ³ O LORD my God, ^d if I have done this;
 If there be ^e iniquity in my hands;
- ⁴ If I have rewarded evil unto him that was at peace with me;
 (Yea, ' I have delivered him that without cause is mine enemy :)
- ⁵ Let the enemy persecute my soul, and take it;
 Yea, let him tread down my life upon the earth,
 And lay mine honour in the dust. Selah.
- ⁶ Arise, O LORD, in thine anger,
^g Lift up thyself because of the rage of mine enemies :
 And ^h awake for me to the judgment *that* thou hast commanded.
- ⁷ So shall the congregation of the people compass thee about :
 For their sakes therefore return thou on high.
- ⁸ The LORD shall judge the people :
 Judge me, O LORD, ⁱ according to my righteousness,
 And according to mine integrity *that is* in me.
- ⁹ Oh let the wickedness of the wicked come to an end ;
 But establish the just :
^k For the righteous God trieth the hearts and reins.
- ¹⁰ † My defence is of God,
 Which saveth the ^l upright in heart.
- ¹¹ || God judgeth the righteous,
 And God is angry *with the wicked* every day.
- ¹² If he turn not, he will ^m whet his sword ;
 He hath bent his bow, and made it ready.

b Isa. 38. 13.

c Ps. 50. 22.

† Heb. *not a deliverer.*

d 2 Sam. 16. 7, 8.

e 1 Sam. 24. 11.

f 1 Sam. 24. 7. & 26. 9.

g Ps. 94. 2.

h Ps. 44. 23.

i Ps. 18. 20. & 35. 24.

k 1 Sam. 16. 7.

l Chron. 28. 9.

Ps. 139. 1.

Jer. 11. 20. &

17. 10. & 20. 12.

Rev. 2. 23.

† Heb. *My buckler is upon God.*

l Ps. 125. 4.

|| Or, *God is a**righteous judge.*

m Deut. 32. 41.

David lived when he composed it. This is the only Psalm which has this title. The title of Habak. iii. is, "A Prayer upon *Shigionoth*." It belongs to that series of Psalms which are called *fugitivi* by *S. Augustine*. See on lli. 1.

Who this Cush the Benjamite was, named in the title of the Psalm, is not certain. Some suppose that it is an enigmatical name of Saul (*Targum, Jerome, Luther, Hengst.*), or of Shimei (*Kay* : see 2 Sam. xvi. 7, 8), and that he may be called *Cush*, an Ethiopian, as not worthy the name of an Israelite; and as like Cush, the eldest son of Ham, the scorner, who mocked his father Noah, and published his shame (Gen. ix. 22; x. 6).

This name of a person of whom no account has been preserved, is (as *Ewald* observes) an interesting and important evidence of the antiquity and independent historical value of the titles of the Psalms. It is like the names *Jael* and *Bedan* in the history of the Judges. See above, on Judg. v. 6. 1 Sam. xii. 12.

This Psalm, which takes up the strain of thought and desire in the latter part of the preceding Psalm, where David resorts to God for defence from his enemies (see vi. 8. 10), represents another form of tribulation—that which arises from calumny and slander. David had been falsely accused of some heinous sins. Here also he resembled Job. See Job xxxi. 16: "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof. *Yea, rather from my youth he was brought up with me.*" So David says here (v. 4), "If I have done, as I am slanderously accused of doing,—*if I have rewarded evil unto him that was at peace with me,—yea, rather, I have delivered, or set free him that without cause is mine enemy.*" This was very true; for David had twice delivered Saul, his persecutor, from death. See 1 Sam. xxiv. 7. 11; xxvi. 9.

Some render this, "If I cast down him that without any cause was my foe (*Gesen., Kay*); others, *If I have sent away my enemy empty* (*Jerome, Thrupp*). But, as *Tregelles* observes (in *Gesen.* 283), we need not desert the common meaning of the verb : see vi. 4.

This Psalm is connected with the foregoing by certain *catchwords*. Here, in v. 2, we have, "Lest he tear *my soul*," and in v. 5, "Let the enemy persecute *my soul*;" and in the foregoing Psalm, v. 3, "*My soul is vexed*;" and in v. 4, "Deliver *my soul*." Here we have, v. 6, "Arise, O Lord, in *Thine anger*;" there we had, v. 1, "O Lord, rebuke me not in *Thine anger*."

6. *Lift up thyself because of*] Or rather, *against the rage of mine enemies; and, awake for me to the judgment that Thou hast commanded; or rather, Thou hast ordained judgment.* I appeal from their slanders to Thee, the Judge of all, Who wilt do me right, and condemn them.

7.] The Authorized Version needs correction here. The sense of what follows (v. 7) is, *And let the gathering together of the people surround Thee, O God.* Summon them before Thee, to hear Thy judicial sentence; and then, when Thou hast delivered it, *return on high above it* (i. e. above the gathering together of the people), to Thy heavenly throne. We may here compare the words of God Himself concerning Babel: "The Lord went down to see the City and the Tower. . . . Let us go down, and there confound their language" (Gen. xi. 5. 7); and concerning Sodom, "I will go down and see whether they have done altogether according to the cry of it" (Gen. xviii. 21). So God is here invoked to come down to earth, and to gather the people to His tribunal, and to take cognizance of the cause, and then to return to heaven. Cp. Isa. lxiv. 1: "O that Thou wouldst rend the heavens, and that Thou wouldst come down." This is the appeal of the Church in her sufferings upon earth. She imitates David; she imitates her divine Master, "Who when He was reviled, reviled not again, but committed Himself to Him Who judgeth righteously" (1 Pet. ii. 23).

10. *My defence*, or rather, *my shield is*, or *rests, upon God*] He returns to the imagery of former Psalms (iii. 3; v. 12).

12. *If a man will not turn and repent, God will whet His sword; He hath bent His bow, and made it ready*] Yea, for that man He hath prepared the instruments of death. *He hath*

- ⁿ Deut. 32. 23, 42. Ps. 64. 7.
^o Job 15. 35. Isa. 33. 11. & 59. 4. James 1. 15.
[†] Heb. *He hath digged a pit.*
^p Esth. 7. 10. Job 4. 8.
<sup>Ps. 9. 15. & 10. 2. & 35. 8. & 94. 23. & 141. 10.
<sup>Prov. 5. 22. & 26. 27.
<sup>Eccles. 10. 8.
^q 1 Kings 2. 32. Esth. 9. 25.</sup></sup></sup>
- ¹³ He hath also prepared for him the instruments of death ;
^a He ordaineth his arrows against the persecutors.
- ¹⁴ ° Behold, he travaileth with iniquity,
 And hath conceived mischief, and brought forth falsehood.
- ¹⁵ † He made a pit, and digged it,
^p And is fallen into the ditch *which* he made.
- ¹⁶ ^q His mischief shall return upon his own head,
 And his violent dealing shall come down upon his own pate.
- ¹⁷ I will praise the LORD according to his righteousness :
 And will sing praise to the name of the LORD most high.

PSALM VIII.

To the chief Musician * upon Gittith, A Psalm of David.

- * Ps. 81, & 84, title.
^a Ps. 148. 13.
^b Ps. 113. 4.
^c See Matt. 11. 25. & 21. 16.
¹ Cor. 1. 27.
[†] Heb. *founded.*
^d Ps. 44. 16.
- ¹ O LORD our Lord, how ^a excellent is thy name in all the earth !
 Who ^b hast set thy glory above the heavens.
- ² Out of the mouth of babes and sucklings hast thou † ordained strength
 Because of thine enemies,
 That thou mightest still ^d the enemy and the avenger.

ordained His arrows ; rather, *He hath made His arrows to be of fire*, for that man (vv. 12, 13. Cp. Eph. vi. 16).

The Psalmist foresees the future triumph of Truth and Justice, and rejoices in the sight. He anticipates the visions of the Apocalypse, and the final consummation of all things: "Great and marvellous are Thy works, Lord God Almighty. Just and true are Thy ways, Thou King of nations; for Thy judgments are made manifest" (Rev. xv. 3, 4).

This present Psalm is coupled as a pair with the preceding by its close, which corresponds to that of the foregoing.

In reviewing the first seven Psalms, we see that they are joined together like links in a continuous chain. The connexion of the first and second, both in thoughts and words, has been already noticed. The third is a Morning Hymn; the fourth is an Evening Hymn; the fifth again is a Morning Hymn; the sixth and seventh are Nocturnal Hymns (see vi. 6); the seventh is connected with them.

These five hymns represent David, the type of Christ, and of His mystical Body, the Church, under various forms of trial and tribulation, and prepare us for the glorious song of exultation which now follows. They are like a spiritual Kedron of darkness, a ghostly Gethsemane of agony, a prophetic Calvary of shame, leading up to a glorious Olivet of victory; and the moral to be drawn from the collocation of these Psalms of suffering, followed by a Psalm of glory, may be expressed in the words of the Apostle: "If we suffer with Him, we shall also reign with Him" (2 Tim. ii. 12).

Ps. VIII.] Title.—*Upon Gittith*; probably upon a musical instrument which David brought from Gath (*Targum*). All the Psalms "on *Gittith*," the 8th, 81st, and 84th, are of a jubilant character. If this is the true meaning, then the Philistine city, Gath, furnished, as Egypt had done before, instruments which were converted to the praise of God in the Hebrew Church. Some suppose it to mean a musical *tune* from Gath (*Hüavernick*, iii. 114).

The *Sept.* and *Vulg.* render the word *Gittith*, the *wine-presses* (Gath signifies a winepress), and suppose these Psalms to have been sung to a musical instrument used in the joy of the vintage (cp. *Gesen.* 183). This interpretation has led some of the earlier expositors to suppose that this, and the other Psalms with this title, were sung at the joyful season of the ingathering of fruits and treading of grapes at the Feast of Tabernacles,—an opinion not unworthy of notice. And many of the Fathers give a spiritual meaning to the word *winepresses* here, and regard it as representing the spiritual joy and praise of the Christian Churches which form the Church Universal. See *Theodoret* here, and the note there, p. 650.

The Church uses this Psalm on the festival of the ASCENSION of her Lord into heaven, and thus teaches us its meaning.

David, having in the five foregoing Psalms passed through a time of trial from rebellion, now rises to joy. He lays aside the personal individuality which characterizes all those Psalms, and expands his thoughts to the whole family of man. O LORD (JEHOVAH) our Lord (Adonai), how excellent is Thy Name, not in Israel only, but in all the earth !

This Psalm is the octave of the first Psalm, which is joined on to the second; and it renews the sounds of triumph uttered by that Psalm, to be consummated in Christ. David was a type of Christ in suffering, and in victory after it.

1. *Who hast set Thy glory above the heavens*] Or rather, *Because Thou hast set Thy glory upon the heavens*; literally, *because of Thy setting* (δὶὰ τὸ τίθεναι), or bestowing, *Thy glory* (cp. 1 Chron. xxix. 26). The verb *tenah* is the infinitive mood, from *nathan*, to give, or place; and this is the sense assigned to the words in *Sept.*, *Vulg.*, *Syriac*, and *Æthiopic*.

This truth is displayed in the natural heavens, which are the work of the Lord Jehovah; and these words are a prophetic utterance which was fulfilled in Christ's glorious exaltation above the heavens. His Ascension made the heavens to be more glorious, and made the Name of Jehovah our Lord to be glorious in all the earth. See *Hitzig*, *Ewald*, *Hupfeld*, *Delitzsch*, and *Bp. Browne*.

2. *Out of the mouth of babes and sucklings hast Thou ordained strength*] Or, *Thou hast grounded power*. Thou condescendest, even to the weakest of the children of men, and hast built strength even upon the voices of babes and sucklings (not properly infants, but those who are able to lispen Thy praise), that by means of them Thou mightest confound the proud and wrathful enemy of Thee and of Thy truth.

This phrase is rendered (in *Sept.*, *Vulg.*, *Æthiopic*, *Syriac*) *Thou hast prepared, or perfected, praise*; and this interpretation is adopted in Matt. xxi. 16.

Our Lord appeals there to this text as having a fulfilment, by way of specimen, in the hosannas of the disciples, despised as babes by the proud Pharisees, and yet confuting and confounding them by singing praises to Him (see *Irenæus*, iv. 24, and *Chrysostom* here), according to His own saying, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. xi. 25). St. Paul declares the same truth when he says, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty" (1 Cor. i. 27). "God's strength is made perfect in man's weakness" (2 Cor. xii. 9). He has committed the treasure of the Gospel to "earthen vessels, that the excellency of its power may be known to be of God, and not of man." See 2 Cor. iv. 7.

This prophecy was fulfilled in the clearest manner, when, after the Ascension of Christ into heaven, God poured down the

³ When I^e consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained ;
⁴ 'What is man, that thou art mindful of him ?
And the son of man, that thou visitest him ?

c Ps. 111. 2.

⁵ For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.

f Job 7. 17.
Ps. 144. 3.
Heb. 2. 6.

⁶ ^g Thou madest him to have dominion over the works of thy hands ;

g Gen. 1. 26, 28

^h Thou hast put all *things* under his feet :

h 1 Cor. 15. 27.
Heb. 2. 8.

Holy Spirit, and enabled the babes of His Church, the despised publicans and fishermen of Galilee (see Acts ii. 7), to confound the proud priests, and scribes, and Pharisees of Jerusalem, who were raging against Christ. Accordingly, this is a topic for praise in a Psalm appointed for Whitsunday,—"There is little Benjamin their ruler," &c., "Thy God hath ordained thy strength" (Ps. lxxviii. 27).

God has built His fortress on man's weakness; and the paraphrase of the *Septuagint* and other versions, adopted by St. Matthew, is quite true; He has *perfected praise* for Himself thereby" (cp. xxi. 1, xxix. 1, lxxviii. 1, and *Delitzsch* and *Dr. Kay* here). He *grounded* strength on the voices of His disciples, who cried "Hosanna to the Son of David," at His triumphal entry on Palm Sunday into Jerusalem,—the prelude to His glorious Ascension to the Heavenly Zion,—that He might quell the cavils of His enemies, who had the audacity to ask Him to silence His disciples when they were praising Him (Luke xix. 40); but He declared that His disciples, by praising Him, were fulfilling a prophecy which the scribes held in their hands, and He *stilled* the enemy Himself with these words of David,—“Out of the mouths of babes and sucklings Thou hast perfected praise” (Matt. xxi. 16).

The former Psalm, the sixth Psalm, connected with the seventh, was a *nocturnal hymn*, and it was written in a night of trouble (see vi. 6); and the present also is a *nocturnal hymn*, but it is a song of praise in harmony with the glorious splendour of the starry heavens which it describes.

3. 4. *When I consider Thy heavens, the moon and the stars* (he does not mention the sun), *the work of Thy fingers, What is man* (Heb. *Enosh*, man in his frailty), *that Thou art mindful of him, or the son of man* (of Adam), *that Thou visitest him?* This is a reflection very like that of David, when he had received the gracious promise of God through the Prophet Nathan, which is recorded in 2 Sam. vii.; see the *Prelim. Note* on that chapter, and the note on v. 19, which verse is the best commentary on the present words, which may probably have been dictated at that critical period in David's life.

What is man, now so frail and feeble, that *Thou madest him only a little lower than Elohim?* so the original: and *Elohim* is here rendered *Angels* by *Sept.*, *Vulg.*, *Targum*, *Ethiopic*, *Syriac*, *Arabic*, and the Jewish Expositors generally; and this reading is adopted in the Epistle to the Hebrews (ii. 7); and *Elohim* is also rendered by *Angels*, in Heb. i. 6 (cp. Pfeiffer, Dubia, p. 298. Tregelles, in *Gesen.* p. 48); and the use of the word *Elohim* in Exod. xxi. 6, and xxii. 7, 8. Ps. lxxxii. 1, xcvii. 7, cxxxviii. 1, where it means other beings than God, may make us pause before we reject a rendering which has so much authority on its side.

Modern interpreters, however, generally are in favour of translating the words thus:—"Thou madest him little less than God."

In either case, the words refer to man's *original creation*, in perfect innocence after the Divine image and likeness; (see above, on Gen. i. 26.) This, and the words, *Thou madest him to have dominion over the works of Thy hands* (v. 6), are also said with reference to God's gift to Adam at that time; "Let them have dominion over the fish of the sea," &c. See Gen. i. 26.

The divine image was marred by the Fall of Man. The grant of dominion over all the Creation was also, in a great measure, forfeited by the Fall (see the remarks of *Bp. Sanderson*, quoted above, on Gen. i. 26; and below, on 1 Cor. iii. 23). Man (Adam), who was created little less than *Elohim*, fell, and became *Enosh*, frail and feeble; and the Earth, which before was blessed, was cursed for his sake, (Gen. iii. 17; cp. Rom. viii. 20).

David therefore contrasts Man's *original greatness* with Man's *present frailty*. But how could this be a source of congratulation? Must it not rather be a cause of sorrow and shame, to contrast man, become as *Enosh* after the Fall, with what he had been, when created only a little less than *Elohim*?

How could this be an occasion for joy? What is the answer to this question? Only because David, being a Prophet, and knowing (as St. Peter expressly affirms, Acts ii. 30) that "God had sworn with an oath to him, that of the fruit of his body, according to the flesh, He would raise up Christ to sit upon His throne," foresaw that Man, in his own Seed, the second Adam, would be restored to the dignity and dominion that he had originally received from God in the first Adam; nay, that he would be raised in Christ to far higher dignity, glory, and power than he ever possessed in Paradise. This is what David himself expressed in 2 Sam. vii. 19, referring to the Divine promise in 2 Sam. vii. 13.

Without this view, this Psalm is wholly unintelligible. Man, who fell in Adam, is a mere *Enosh* without Christ. But in Christ, he is raised *above* Adam, and above the Angels themselves. He is united to *Elohim*. He who is the Son of God from eternity, took Man's nature, and became Emmanuel, God with us, God manifest in the flesh; and after He had suffered as Man upon the Cross, for the sins of all Mankind summed up in Himself, He raised Himself from the dead, and said, "All power is given to Me in heaven and in earth" (Matt. xxviii. 18).

Without Christ the Redeemer and Restorer of all things, the very purpose of creation was frustrate; and therefore St. Paul supplies a comment on this Psalm, in Heb. ii. 6—9 (see the note there): "We see not yet all things put under him (man), but we contemplate (*βλέπομεν*) JESUS (the *Man* Jesus, the Second Adam) by reason of the *suffering of death* (which, in becoming man, He was enabled to suffer), *crowned with glory and honour*, in order that, so suffering, He, by the grace of God, might taste death for *every man*;" and that thus all the children of Adam might profit by His humanity, and might be exalted in Him; and that all things might be put under His feet (see 1 Cor. xv. 26). And the Church adopts this interpretation, by connecting this Psalm with the Ascension of Man in Christ Jesus into heaven, and His session in glory at the right hand of God, far above the *moon* and the *stars*, "Angels, Authorities, and Powers being made subject unto Him" (1 Pet. iii. 22). (So *S. Cyril Alex.*, *S. Chrys.*, *Theodoret*, *S. Ambrose*, de Officiis, i. 28; de Noe, 10, and *S. Jerome* and *S. Augustine* here.) And these words, "Thou hast crowned Him with glory and worship," are taken up in another Ascension Psalm. "Thou settest a crown of pure gold on His head" (xxi. 3).

How fully was the language of this Psalm realized in that night, when the stars were shining on those fields of Bethlehem where David had kept his father's sheep; and the Angels chanted in the ears of shepherds the gratulatory hymn—"Glory to God in the highest, and on earth peace, good will toward men," for the descent of the Son of God to become Son of Man; and when the Nature of Man was exalted in Christ to a higher elevation than that of the Angels themselves; and when the new Star in the heaven shone to lead the Gentiles to His light, and Kings to the brightness of His rising (Isa. lx. 3); and again, at that day, when the "men of Galilee," who were despised as mere babes by the wise of this world, stood on the Mount of Olives, and saw Him exalted in glory above the heavens.

Lastly, let us observe, that as from the second Psalm the Ancient Church learnt to recognize the Messiah as *Son of God* (*Bar Elohim*) (see ii. 7 and 12); so from the present Psalm she learnt to acknowledge Him as the *Son of Man*, *Bar Enosh*, *Son of Man* in His weakness (see v. 4), the title by which Daniel calls Him (Dan. vii. 13,—cp. below, the remarkable words in Ps. lxxx. 17), and which Christ adopts as His own (*υἱὸς ἀνθρώπου*, not *υἱὸς ἀβρᾶμ*); and thus when we read these words by the light of the Gospel, we see a revelation of Christ's two Natures, the Divine and the Human, and of the exaltation of Man's Nature in Him, even to a higher altitude than that in which Man was originally created, and of the judicial majesty and universal dominion of Christ.

6, 7. *Thou hast put all things under his feet: All sheep and oxen*] In a secondary spiritual sense, the *sheep* and *oxen* have

† Heb. *Flocks*
and oxen all of
them.

- 7 † All sheep and oxen,
Yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.

1 ver. 1.

- 9 ¹ O LORD our Lord, how excellent is thy name in all the earth!

PSALM IX.

To the chief Musician upon Muth-labben, A Psalm of David.

- 1 I WILL praise thee, O LORD, with my whole heart;
I will shew forth all thy marvellous works.
2 I will be glad and ^arejoice in thee:

a Ps. 5. 11.

been regarded by some Ancient Expositors (as *Athanasius*) as symbolical of the Jewish World; and the wild *beasts of the field* as figurative of the Heathen Nations; and the *fowls of the air* as representing the higher order of human intelligences; and the *fishes of the sea*, those who are immersed in the waves of worldly affairs (*Hesychius*).

However this may be, certain it is that we have here a prophecy of Man's exaltation in Christ.

To adopt the words of an ancient Father (*Theodoret*), God, the Eternal Word, has taken our nature, and has made it to be His own temple, and has called it His own flesh; and after He had effected this ineffable union, has sat down on the throne of the world, high "above all principality and power, and every name that is named in this world, and the world to come" (Eph. i. 21), and has put all things under His feet. Such is the honour which Human Nature, in Christ, has received from the Lord of all.

This is the glorious testimony of the first octave of the Psalter.

Ps. IX.] Title.—Upon *Muth labben*. All attempts to explain the origin of this term, *Muth labben* (*Death to the son, or death of the son*) are conjectural. Some suppose that it refers to a well-known tune, to which this Psalm was set. See *Pfeiffer*, *Dubia*, p. 299, where various expositions of it are detailed, and *Hävernicks*, Einleit. iii. 116.

The earlier expositors, as *Hilary*, *S. Ambrose*, *S. Jerome*, *S. Augustine*, *S. Gregory Nyssen*, *Theodoret*, and others, suppose a reference to the *Son*,—the Son of Man and of God (cp. the concluding remarks on the foregoing Psalm), and it is not unworthy of observation, that the divine judicial majesty, the glory of which is here described by the Psalmist, is vested in the *Son*, because He is the Son of *Man*, and as a consequence of *His death*. See John v. 22. Acts xvii. 31. Heb. x. 12, 13.

The obscurity of the title, for which no one can clearly account, is a proof of its antiquity. Cp. note above, on the title of Psalm 7.

This is the first of the Alphabetical Psalms, which are Ps. 9, 10, 25, 34, 111, 112, 119, 145, four of which, 9, 25, 34, 145, are ascribed in their titles to David. The adoption of writing *acrostically* is not (as some allege) a sign of decline in Roman literature. *Ennius* wrote acrostics (*Cicero*, de *Divin.* ii. 54). But it was designed to aid the memory by the help, as it were, of stepping-stones.

This mode of writing has been adopted by the Christian Church with this view. We may refer for specimens of it to the anti-Donatistic "Hymnus Abecedarius" of *S. Augustine* (tom. ix.), and to the poems of *Gregory Nazianzen*, and to the hymn, "A Solis Ortus Cardine," of *Sedulius*.

The Alphabetical Psalms are mainly didactic, and such technical helps were very suitable in such cases. The 119th Psalm is the best illustration of this. See the *Prelim. Note* there.

Here each of the lines of vv. 1 and 2 begin with *aleph*, those of vv. 3 and 4, with *beth* (*daleth* is omitted), and so till, with some variations as to the length of the stanzas, we come to v. 17, which begins with *yod*; and v. 12 of Ps. 10 begins with *caph*, v. 14 with *resh*, v. 15 with *shin*, v. 17 with *thav*. Thus this ninth Psalm is coupled with the following, and they form a pair. Indeed, in the *Fulgate*, and some other versions, they make one Psalm. It is also joined to it by certain remarkable expressions occurring in both Psalms, e.g. "in times of trouble" (Heb. *ittoth batssarak*), v. 10 (cp. x. 1); by the word *oppressed* or *crushed* (Heb. *dac*), v. 9 (cp. x. 18); the phrase *enosh* for

mortals, vv. 19, 20 (cp. x. 18). The words, "*Arise, O Lord*," are found near the close of both Psalms. Psalm ix. (13, 19) declares that God does *not forget* the poor; Psalm x. (v. 12) prays that He will *not forget*, in contrast with the impious saying of the ungodly, that He *has forgotten* (v. 11); Psalm ix. (v. 12) says, that God will *inquire*; in Psalm x. (v. 13) the wicked say, that He will *not inquire*. Cp. *Delitzsch*, *Kay*, *Pusey* on Daniel, 316.

This Psalm is also connected with the two foregoing ones. The seventh Psalm ended with the words, "I will praise the Lord, and will sing praises to the Name of the Lord Most High. In the beginning of the eighth Psalm the Name of God is praised as excellent, because of His works (vv. 1—3). And now the strain is repeated: "I will praise Thee, O Lord; I will show forth all Thy marvellous works; I will sing praise to Thy Name, O Thou Most High." And this praise is grounded on the recognition of the exaltation of Man in the Messiah, which is the glorious theme of the hymn of praise which we have just heard, the eighth Psalm.

Yet further. It will be seen, on examination of all this group of Psalms (the ninth to the fourteenth), that it displays one great doctrine,—that of the judicial power of God punishing His adversaries, and delivering His faithful servants. These Psalms are "Visions of Judgment" on various forms of impiety, and they find their natural consummation in the next octave, the fifteenth Psalm, which the Church, by a wise instinct, has appointed as a Proper Psalm for the festival of the Ascension; the first Proper Psalm being the eighth, when she contemplates Christ sitting in Judicial Majesty at God's right hand. Thus she has joined together the two octaves in that festival.

These Visions of Judgment succeed one another in a regular order, as follows:—

The present Psalm, the ninth, is a "Vision of Judgment" upon *Nations* rising against God, and is the counterpart of Psalm 2.

The next Psalm, the tenth, is a Vision of Judgment upon proud and prosperous, treacherous and cruel Atheism.

Psalm the eleventh is a Vision of Judgment on the violence of open persecutors.

Psalm the twelfth is a Vision of Judgment on the hypocrisy of insidious and sycophantic deceivers.

Psalm the thirteenth is a Vision of Judgment on those who appear to have crushed the Truth.

Psalm the fourteenth is a Vision of Judgment on a general apostasy in faith and morals.

Thus these Seven Psalms may be compared with the Seven Seals, the Seven Trumpets, and the Seven Vials of the Apocalypse; they are consummated (as those septenary groups of the Apocalypse are) in a Vision of Ascension and glory: "Lord, who shall abide in Thy Tabernacle, who shall dwell on Thy holy hill?" (Ps. xv. 1.)

Hence in the *Syriac* and *Arabic* Versions, some of these Psalms are entitled, "Prophecies of the Coming of Christ."

In the present Psalm David contemplates the destruction of the Nations. He looks up to the Lord, sitting on His throne of judgment. He hath prepared His throne for judgment; He shall judge the world in righteousness (vv. 7, 8). Cp. also vv. 4, 15, 17, 18.

We may express the connexion of the eighth and ninth Psalms in the words of the Church: "He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and dead."

- I will sing praise to thy name, O ^bthou most High.
- ³ When mine enemies are turned back,
They shall fall and perish at thy presence.
- ⁴ For † thou hast maintained my right and my cause ;
Thou satest in the throne judging † right.
- ⁵ Thou hast rebuked the heathen, thou hast destroyed the wicked,
Thou hast ^cput out their name for ever and ever.
- ⁶ || O thou enemy, destructions are come to a perpetual end :
And thou hast destroyed cities ; their memorial is perished with them.
- ⁷ ^d But the LORD shall endure for ever :
He hath prepared his throne for judgment.
- ⁸ And ^e he shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.
- ⁹ † The LORD also will be † a refuge for the oppressed,
A refuge in times of trouble.
- ¹⁰ And they that ^g know thy name will put their trust in thee :
For thou, LORD, hast not forsaken them that seek thee.
- ¹¹ Sing praises to the LORD, which dwelleth in Zion :
^h Declare among the people his doings.
- ¹² † When he maketh inquisition for blood, he remembereth them :
He forgetteth not the cry of the || humble.
- ¹³ Have mercy upon me, O LORD ;
Consider my trouble *which I suffer* of them that hate me,
Thou that liftest me up from the gates of death :
- ¹⁴ That I may shew forth all thy praise in the gates of the daughter of Zion :
I will ^k rejoice in thy salvation.
- ¹⁵ ^l The heathen are sunk down in the pit *that they made* :
In the net which they hid is their own foot taken.
- ¹⁶ The LORD is ^m known *by* the judgment *which* he executeth :
The wicked is snared in the work of his own hands. || ⁿ Higgaion. Selah.
- ¹⁷ The wicked shall be turned into hell,
And all the nations ^o that forget God.
- ¹⁸ ^p For the needy shall not alway be forgotten :
^q The expectation of the poor shall *not* perish for ever.

b Ps. 56. 2. &
83. 18.

† Heb. *Thou hast
made my judg-
ment.*
† Heb. *in right-
eousness.*

c Deut. 9. 14.
Prov. 10. 7.

|| Or, *The de-
structions of the
enemy are come
to a perpetual
end : and their
cities hast thou
destroyed. &c.*
d Ps. 102. 12, 26.
Heb. 1. 14.

e Ps. 96. 13. &
98. 9.

f Ps. 32. 7. &
37. 39. & 46. 1.
& 91. 2.

† Heb. *an high
place.*
g Ps. 91. 14.

h Ps. 107. 22.

i Gen. 9. 5.

|| Or, *afflicted.*

k Ps. 13. 5. &
20. 5. & 35. 9.

l Ps. 7. 15, 16. &
35. 8. & 57. 6. &
94. 23.

Prov. 5. 22. &
22. 8. & 26. 27.
m Exod. 7. 5. &
14. 4, 10, 31.
|| That is, *Medi-
tation.*

n Ps. 19. 14. &
92. 3.

o Job 8. 13.
Ps. 50. 22.

p ver. 12.

Ps. 12. 5.

q Prov. 23. 18.
& 24. 14.

5. *Thou hast rebuked the heathen*] Here our minds are carried back to the second Psalm, and to the rebellion of the people against God's Anointed.

6. *O thou enemy*] Rather, *As for the enemy, they are cut off; they are ruins for ever*, like Sodom and Gomorrah, and the literal Babylon; and as the Babylon of the Apocalypse will be (Rev. xviii. 19—21). Cp. below xi. 6.

— *And thou hast destroyed cities*] Rather, *And cities, Thou, O God, hast rooted out; their memorial, even theirs is perished.* What God destroys cannot be restored, and their cities are desolate for ever; but He reigns eternally, *The Lord shall endure for ever. He hath prepared His throne for judgment. He shall judge the world in righteousness.* St. Paul, by adopting these words in his speech at Athens (Acts xvii. 8), and by applying them to God judging the world by Christ, helps us to see the connexion of this Psalm with the preceding one.

11. *Sing praises to the LORD, which dwelleth in Zion*] This was the expression of David's joy when he had taken Jebus, and brought the Ark up to Zion; and he prays to the Lord for help, that he may show forth all His praise in the gates of the daughter of Zion (v. 14), i.e. of Jerusalem, the city which is the daughter of Zion the citadel (see above, on

ii. 6), and his heart is lifted up from the gates of death (v. 13), and from the gates of the earthly Zion to the heavenly Zion, on which his own Son is set in glory and majesty, as he himself has declared in Ps. ii. 6, where Jehovah had said, "Yet have I set My King on My holy hill of Zion." This thought of his own exaltation, and of the destruction of his enemies by the judicial majesty of God is closed in the original by a double musical note, *Higgaion, Selah*, the one signifying the meditation of the heart, from *hagah*, to meditate (i. 2; ii. 1), (*higgaion* occurs, xix. 14; xcii. 3. Lam. iii. 62); the other signifying the elevation both of the heart and voice; see on iii. 4.

17. *The wicked*] They, who were once so proud, *shall be turned into hell* (Heb. into *shēol*), the world of darkness. God will *put them in fear*, or rather, He will array His terror against them, and they will fall prostrate at the sight. The impious and haughty man (who once so gloried in his power, and rebelled against God) shall find that he is a frail and feeble man (Heb. *enosh*).

The Psalmist repeats the word of the foregoing Psalm, in which Man is described in his weakness after the Fall, and apart from God and Christ. See the note on viii. 4.

- 19 Arise, O LORD ; let not man prevail :
Let the heathen be judged in thy sight.
- 20 Put them in fear, O LORD :
That the nations may know themselves to be but men. Selah.

PSALM X.

- 1 WHY standest thou afar off, O LORD ?
Why hidest thou thyself in times of trouble ?
- 2 † The wicked in *his* pride doth persecute the poor :
^a Let them be taken in the devices that they have imagined.
- 3 For the wicked ^b boasteth of his † heart's desire,
And ^c || blesseth the covetous, *whom* the LORD abhorreth.
- 4 The wicked, through the pride of his countenance, ^d will not seek *after* God :
|| God is not in all his ^e thoughts.
- 5 His ways are always grievous ;
^f Thy judgments are far above out of his sight :
As for all his enemies, ^g he puffeth at them.
- 6 ^h He hath said in his heart, I shall not be moved :
ⁱ For *I shall* † never be in adversity.
- 7 ^k His mouth is full of cursing and † deceit and fraud :
^l Under his tongue is mischief ^m and || vanity.
- 8 He sitteth in the lurking places of the villages :
ⁿ In the secret places doth he murder the innocent :
^o His eyes † are privily set against the poor.
- 9 ^p He lieth in wait † secretly as a lion in his den :
He lieth in wait to catch the poor :
He doth catch the poor, when he draweth him into his net.
- 10 † He croucheth, *and* humbleth himself,
That the poor may fall || by his strong ones.
- 11 He hath said in his heart, God hath forgotten :
^q He hideth his face ; he will never see *it*.
- 12 Arise, O LORD ; O God, ^r lift up thine hand :
Forget not the || humble.
- 13 Wherefore doth the wicked condemn God ?
He hath said in his heart, Thou wilt not require *it*.

† Heb. *In the pride of the wicked he doth persecute.*
a Ps. 7. 16. & 9. 15, 16.
b Ps. 5. 22.
c Ps. 94. 4.
† Heb. *soul's.*
d Prov. 28. 4.
Rom. 1. 32.
|| Or, *the covetous blesseth himself, he abhorreth the LORD.*
e Ps. 14. 2.
|| Or, *all his thoughts are.*
There is no God.
f Ps. 14. 1. & 53. 1.
g Prov. 24. 7.
Isa. 26. 11.
h Ps. 12. 5.
i Ps. 30. 6.
Eccles. 8. 11.
Isa. 56. 12.
j Rev. 18. 7.
† Heb. *unto generation and generation.*
k Rom. 3. 14.
† Heb. *deceits.*
l Job 20. 12.
m Ps. 12. 2.
|| Or, *iniquity.*
n Hab. 3. 14.
o Ps. 17. 11.
† Heb. *hide themselves.*
p Ps. 17. 12.
Micah 7. 2.
† Heb. *in the secret places.*
† Heb. *He breaketh himself.*
|| Or, *into his strong parts.*

q Job 22. 13.
Ps. 73. 11. & 94. 7.
Ezek. 8. 12. & 9. 9.
r Micah 5. 9.
|| Or, *afflicted.*

Ps. X.] The Tenth Psalm is a continuation of the foregoing, as has been already observed ; see on ix. 1.

2. *The wicked in his pride doth persecute the poor*] Our English Version is capable of improvement here (vv. 2—4) ; in *the pride of the wicked the poor is vexed (scorched by fire). They (the proud) are taken in the plots which they (themselves) have laid. For the wicked sings praise to his soul's desire ; he himself is the god of his praise and glory. He blesses and idolizes himself ; he sings hallelujahs to himself, and forgets God (v. 4). Grasping gain he blesseth ; he despiseth the Lord ; cp. Mal. iii. 15 : " And now we call the proud happy ; yea, they that work wickedness are even set up."*

In what follows, the Authorized Version may be amended. The Psalmist adds, *The wicked in his scornfulness, (saith) He (God) will not require it* (see v. 13,—cp. 2 Chron. xxiv. 22). God will not make inquisition. There is no Judgment to come. This is the impious and scornful spirit of which the Prophets speak (Isa. v. 19, and Mal. ii. 17), "Where is the God of judg-

ment?" and which St. Peter describes, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His Coming?" (2 Pet. iii. 4.)

4.] The wicked also saith, *There is no God ; this is all his thought.* The wicked denies the Moral Government of the world. *God will not require ; nay, more, God is not : this is his creed.* All his thoughts end in downright Atheism. He will not seek for God, and then says,—"He is not."

5. *His ways are always grievous*] Or rather, are *prosperous*. See *Gesen.* 265 ; and as to the verb in the original, cp. Job xx. 21 ; and as to the sense, Job xii. 6 : "The tabernacles of robbers prosper, and they that provoke God are secure."

— *Thy judgments are far above out of his sight*] Cp. Job xxii. 12, 13 : "Is not God in the height of heaven? And thou sayest, How doth God know?"

10. *He croucheth, and humbleth himself*] Or, according to the *Cethib*, *He (the poor) is crushed, and sinks* (see *Gesen.* 198), *the helpless perish by his strong ones.*

- ¹⁴ Thou hast seen *it* ;
 For thou beholdest mischief and spite, to requite *it* with thy hand :
 The poor † * committeth himself unto thee ;
 'Thou art the helper of the fatherless.
- ¹⁵ " Break thou the arm of the wicked and the evil *man* :
 Seek out his wickedness *till* thou find none.
- ¹⁶ * The LORD *is* King for ever and ever :
 The heathen are perished out of his land.
- ¹⁷ LORD, thou hast heard the desire of the humble :
 Thou wilt || ^v prepare their heart,
 Thou wilt cause thine ear to hear :
- ¹⁸ To ^z judge the fatherless and the oppressed,
 That the man of the earth may no more || oppress.

† Heb. *leaveth*.
 s 2 Tim. 1. 12.
 l Pet. 4. 19.
 t Ps. 68. 5.
 Hos. 14. 3.
 u Ps. 37. 17.

x Ps. 29. 10. &
 145. 13. &
 146. 10.
 Jer. 10. 10.
 Lam. 5. 19.
 Dan. 4. 34. &
 6. 26.
 l Tim. 1. 17.
 || Or, *establish*.
 y 1 Chron. 29. 18.

z Ps. 82. 3.
 Isa. 11. 4.
 || Or, *terrify*.

PSALM XI.

To the chief Musician, *A Psalm* of David.

- ¹ ^a IN the LORD put I my trust :
^b How say ye to my soul, Flee *as* a bird to your mountain ?
- ² For, lo, ^c the wicked bend *their* bow,
^d They make ready their arrow upon the string,
 That they may † privily shoot at the upright in heart.
- ³ ^e If the foundations be destroyed,
 What can the righteous do ?
- ⁴ ^f The LORD *is* in his holy temple,
 The LORD's ^g throne *is* in heaven :
^h His eyes behold, his eyelids try, the children of men.
- ⁵ The LORD ⁱ trieth the righteous :
 But the wicked and him that loveth violence his soul hateth.
- ⁶ ^k Upon the wicked he shall rain || snares,
 Fire and brimstone, and || an horrible tempest :
^l *This shall be* the portion of their cup.

a Ps. 56. 11.

b See 1 Sam. 26.
 19, 20.

c Ps. 64. 3, 4.

d Ps. 21. 12.

† Heb. *in darkness*.

e Ps. 82. 5.

f Hab. 2. 20.

g Ps. 2. 4.
 Isa. 66. 1.
 Matt. 5. 34.
 & 23. 22.
 Acts 7. 49.
 Rev. 4. 2.
 h Ps. 33. 13 &
 34. 15, 16. &
 66. 7.
 i Gen. 22. 1.
 James 1. 12.
 k Gen. 19. 24.
 Ezek. 38. 22.
 || Or, *quick burning coals*.
 || Or, *a burning*
 tempest. l See Gen. 43. 34. 1 Sam. 1. 4. &
 9. 23. Ps. 75. 8.

14. *Thou hast seen ; for thou beholdest mischief and spite*] To put them in *Thine* hand. So far from not observing the cruel acts of the wicked, Thou holdest them in *Thy* hand ; they are all stored there in *Thy* keeping, under *Thy* control ; and in due time Thou wilt bring them forth for judgment.

15. *Seek out his wickedness till thou find none*] Thou wilt exercise a searching inquiry into all human actions, and wilt " make a full end of iniquity," by utterly destroying every vestige of it, and then *the Lord will be King for ever and ever*, and all His enemies will He put under His feet ; and the *man of the earth*, or rather man, frail man (*enosh*), of the earth earthy, who has so proudly vaunted himself against the God of heaven, will be discovered to be what he is—*vanity*.

Ps. XI.] This is another of the " Visions of Judgment " which are presented to the eye of faith in this series of Psalms, from Ps. 9 to 14 ; see on Ps. ix. 1.

The foregoing Psalm has displayed the impious temper and language of the proud, prosperous sinner ; the present Psalm describes the faith of the righteous in persecution. This Psalm is joined on to the foregoing by certain catchwords. That Psalm in v. 8 described the wicked as lurking in secret places, as having " their eyes privily set against the poor ; " and here they are represented as aiming their arrows, that they may privily shoot at the upright (v. 2).

1. *In the Lord put I my trust : how say ye to my soul,*

Flee, O bird, to thy hill ?] David's words to Saul, " The King hath come to seek me, as when one hunteth a *partridge* in the mountains," may illustrate this. See above, on 1 Sam. xxvi. 20. Cp. on lxxxiv. 3, " The sparrow hath found her a house."

3. *If the foundations be destroyed, what can the righteous do ?*] *The Lord* is in His *holy Temple*, is the answer ; as in Ps. iv. 6. " Many say, Who will show us any good ? " The answer to which is a prayer, *viz.* " Lord, lift Thou up the light of *Thy* countenance upon us."

6. *Upon the wicked he shall rain snares, fire and brimstone*] The Psalmist refers to the destruction of Sodom and Gomorrah, as a prophetic emblem of what awaits the ungodly (see on ix. 6) ; and he anticipates the language of St. Jude concerning those cities, " as set forth for an example, suffering the vengeance of eternal fire " (Jude 7). And he anticipates also the imagery of the Apocalypse, xix. 20 ; xxi. 8.

— *this shall be the portion of their cup*] See Rev. xvi. 19 ; xviii. 6. He adds, that *the righteous Lord loveth righteousness*. *His countenance doth behold the upright* (cp. Job xxxvi. 7. 1 Pet. iii. 12) ; or (as it is rendered in the *Arabic* and *Targum*) *the righteous shall see His face*. Cp. xiii. 1 ; xvi. 11 ; xvii. 15. Rev. xxii. 4.

This prophecy received its accomplishment in the reception of Christ into glory ; and through Him it will be fulfilled in all the faithful. Accordingly, this Psalm is appointed in the Latin Church for use on the Festival of the Ascension.

m Ps. 45. 7. &
146. 8.
n Job 36. 7.
Ps. 33. 18. &
34. 15.
l Pet. 3. 12.

- ⁷ For the righteous LORD ^m loveth righteousness;
ⁿ His countenance doth behold the upright.

PSALM XII.

To the chief Musician || * upon Sheminith, A Psalm of David.

|| Or, upon the
eighth.
* Ps. 6, title.
|| Or, Save.
a Isa. 57. 1.
Micah 7. 2.

- ¹ || HELP, LORD; for ^a the godly man ceaseth;
For the faithful fail from among the children of men.

b Ps. 10. 7.

- ² ^b They speak vanity every one with his neighbour:

c Ps. 28. 3. &
62. 4.
Jer. 9. 8.
Rom. 16. 18.
† Heb. an heart
and an heart,
l Chron. 12. 33.
d l Sam. 2. 3.
Ps. 17. 10.
Dan. 7. 8, 25.
† Heb. great
things.
† Heb. are
with us.

- ^c With flattering lips and with † a double heart do they speak.

e Exod. 3. 7, 8.
Isa. 33. 10.

- ³ The LORD shall cut off all flattering lips,
And the tongue that speaketh ^d † proud things:

|| Or, would
ensnare him.
f Ps. 10. 5.
g 2 Sam. 22. 31.
Ps. 18. 30. &
19. 8. & 119. 140.
Prov. 30. 5.

- ⁴ Who have said, With our tongue will we prevail;
Our lips † are our own: who is lord over us?

† Heb. him: that
is, every one of
them.

- ⁵ For the oppression of the poor, for the sighing of the needy,

- ^e Now will I arise, saith the LORD;
I will set him in safety from him that || ^f puffeth at him.

- ⁶ The words of the LORD are ^g pure words:
As silver tried in a furnace of earth, purified seven times.

- ⁷ Thou shalt keep them, O LORD,
Thou shalt preserve † them from this generation for ever.

† Heb. the vilest
of the sons of men
are exalted.

- ⁸ The wicked walk on every side,
When † the vilest men are exalted.

PSALM XIII.

To the || chief Musician, A Psalm of David.

|| Or, overseer.

- ¹ HOW long wilt thou forget me, O LORD? for ever?

a Deut. 31. 17.
Job 13. 24.
Ps. 44. 24. & 88. 14. & 89. 46. Isa. 59. 2.

- ^a How long wilt thou hide thy face from me?

Ps. XII.] This Psalm is a sequel to the foregoing. It displays another form of impiety, which will incur the anger of God—the impiety of the tongue.

Our lips are our own the wicked say (v. 4); or rather, *are with us*, on our side (cp. 2 Kings vi. 16. Ps. xli. 7). They rely on their lips, their smooth flattering speeches fitted to deceive; and on their proud and haughty words able to overawe. This (they say) is our artillery; with it we are invincible. But no; *The Lord shall cut off all flattering lips (lips of smooth things), and the tongue which speaketh proud things.*

How different are the words of God! *The words of the Lord are pure words*, as *silver tried in a furnace of earth* (v. 6); or, in a furnace placed in the earth, so that it may be heated to any intensity.

Therefore, since God has pledged His word in favour of piety and virtue, *The Lord saith, I will arise* (v. 5), and will set him (the poor) *in safety*, from him that *puffeth at him* (cp. x. 5, and *Gesen.* 668). The verb here used (*puach*) signifies literally *to breathe, to blow* (Cant. iv. 16. Ezek. xxi. 31. *Gesen.* 668). By this word the present Psalm is linked on to a foregoing one; “As for his enemies, he *puffeth at them*” (x. 5).

7, 8.] These verses may be rendered thus: *Thou shalt keep them, O Lord, Thou shalt guard him from this generation for ever*, although the wicked walk on every side, because *vileness is exalted among the children of men*. The Psalmist foretells two things: that ungodliness will overflow, even unto the end; and that the righteous will be preserved from the flood of iniquity. And thus he prepares the way for the declaration of the Lord Himself in the Gospel, concerning the latter Days (Matt. xxiv. 12, 13).

This Psalm was used by the Jews at a circumcision, when

infants were brought into covenant with the LORD, whose protection is here assured to His faithful servants, in a faithless age. The act of Circumcision had a spiritual significance. It separated God's people from those who were uncircumcised, and it taught a moral lesson, that they must not be “uncircumcised in hearts and ears, and lips” (Exod. vi. 12. 30. Deut. x. 16. Acts vii. 51. Rom. ii. 25); for, as the Psalm says, “The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.”

Ps. XIII. and Ps. XIV.] Psalm 13 is linked on to what goes before it, and to what follows it.

At the close of the foregoing Psalm, the writer lamented that the wicked are exalted (v. 8), and now (in v. 2) he asks, *How long shall the enemy be exalted?* He repeats these words, “*How long,*” four times with earnest wistfulness. He prays God to look on him (v. 1), and hear him (v. 3); and in the next Psalm (v. 2) he says, The Lord looked down from heaven upon the children of men. He says here (v. 5), *Let my heart rejoice in Thy salvation* (so the words are to be rendered); and in the next Psalm he says (v. 7), “Oh that the *salvation* of Israel might come out of Zion! when the Lord bringeth back the captivity of His people, then Jacob shall rejoice, and Israel shall be glad.”

In a large prophetic sense, these Psalms represent the crying of the Church upon earth in the last days—“*Lord, how long?*” in times when Iniquity will abound, and Impiety be exalted, and Piety will seem to be in danger of sinking into an abyss of destruction.

They represent also the crying of souls beneath the altar with a loud voice, “*How long, O Lord, holy and true, dost*

- ² How long shall I take counsel in my soul,
Having sorrow in my heart daily?
 How long shall mine enemy be exalted over me?
- ³ Consider *and* hear me, O LORD my God:
^b Lighten mine eyes, ^c lest I sleep the *sleep of death*;
⁴ ^d Lest mine enemy say, I have prevailed against him;
And those that trouble me rejoice when I am moved.
- ⁵ But I have ^e trusted in thy mercy;
 My heart shall rejoice in thy salvation.
- ⁶ I will sing unto the LORD,
 Because he hath ^f dealt bountifully with me.

b Ezra 9. 8.
 c Jer. 51. 39.
 d Ps. 25. 2. &
 35. 19. & 38. 16.

e Ps. 33. 21.

f Ps. 116. 7. &
 119. 17.

PSALM XIV.

To the chief Musician, *A Psalm* of David.

- ¹ THE ^a fool hath said in his heart, *There is no God.*
^b They are corrupt, they have done abominable works,
There is none that doeth good.
- ² ^c The LORD looked down from heaven
 Upon the children of men,
 To see if there were any that did understand, *and seek God.*
- ³ ^d They are all gone aside,
 They are *all* together become † filthy:
There is none that doeth good, no, not one.
- ⁴ Have all the workers of iniquity no knowledge?
 Who ^e eat up my people *as they eat bread*,
 And ^f call not upon the LORD.
- ⁵ There † were they in great fear:
 For God *is* in the generation of the righteous.
- ⁶ Ye have shamed the counsel of the poor,
 Because the LORD *is* his ^g refuge.
- ⁷ † ^h Oh that the salvation of Israel *were come out of Zion!*
ⁱ When the LORD bringeth back the captivity of his people,
 Jacob shall rejoice, *and Israel shall be glad.*

a Ps. 10. 4. &
 53. 1, &c.
 b Gen. 6. 11, 12.
 Rom. 3. 10, &c.

c Ps. 33. 13. &
 102. 19.

d Rom. 3. 10, 11
 12.
 † Heb. *stinking*.

e Jer. 10. 25.
 Amos 8. 4.
 Micah 3. 3.
 f Ps. 79. 6
 Isa. 64. 7.

† Heb. *they
 feared a fear*,
 Ps. 53. 5.

g Ps. 9. 9. &
 142. 5.

† Heb. *Who will
 give, &c.*
 See Rom. 11. 26.
 h Ps. 53. 6.
 i Job 42. 10.
 Ps. 126. 1.

Thou not come to judge?" See Rev. vi. 10. Cp. below, xlv. 23—26, where is a similar appeal for deliverance.

The Church here says (v. 2), *How long shall I be taking counsel?* She appears to be devising many plans in vain, like an unsuccessful general in an army. And when her state seems to be waxing worse and worse, and apostasy appears to prevail, as is described in the following Psalm (xiv. 1—3), and the oppressors devour God's people as their daily bread (cp. liii. 4), and they *shame the counsel of the poor*; i. e. they treat all pious designs with disdain and scorn, as old wives' fables, and as mere dreams of idiots or dotards, then suddenly the Avenger will come; *There were they in great fear*. Yonder I see the Judge appearing; the Psalmist points his finger to His awful presence, and beholds His enemies quaking with fear, and crying to the hills to cover them. And the redemption of God's people draweth nigh. O Lord, hasten the time! *Oh that the salvation*

of Israel were come out of Zion, where the Ark of God is (David, in his flight from Absalom, left it there); and (in a larger spiritual sense) from the heavenly Zion, where the Redeemer-Judge sits enthroned (see ii. 6), and whence He will come to judgment (cp. Rom. xi. 26). *When the Lord bringeth back the captivity of His people*, as He brought the captive Ark from the land of the Philistines (the taking of the Ark is called the "Captivity of the Land" in Judg. xviii. 30: see note there; and therefore this phrase is no sign of an interpolation in an age later than that of David), *then shall Jacob rejoice, and Israel shall be glad*; as in the days of Samuel, the "men of Bethshemesh," when reaping their wheat harvest in the valley, "lifted up their eyes, and saw the Ark, and rejoiced" at the sight. 1 Sam vi. 13.

On the relation of the present Psalm to Psalm 53, and on the Name of God, as used respectively in each, see on Ps. 53.

PSALM XV

A Psalm of David.

a Ps. 24. 3, &c.
† Heb. *sojourn*.
b Ps. 2. 6. & 3. 4.

c Isa. 33. 15.

d Zech. 8. 16.
Eph. 4. 25.
e Lev. 19. 16.
Ps. 34. 13.

f Exod. 23. 1.
|| Or, *receiveth*,
or, *endureth*.
g Esth. 3. 2.

h Judges 11. 35.

i Exod. 22. 25.
Lev. 25. 36.
Deut. 23. 19.
Ezek. 18. 8. &
22. 12.
k Exod. 23. 8.
Deut. 16. 19.
l Ps. 16. 8.
2 Pet. 1. 10.

- ¹ LORD, ^a who shall † abide in thy tabernacle?
Who shall dwell in ^b thy holy hill?
² ^c He that walketh uprightly, and worketh righteousness,
And ^d speaketh the truth in his heart.
³ ^e He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
^f Nor || taketh up a reproach against his neighbour.
⁴ ^g In whose eyes a vile person is contemned;
But he honoureth them that fear the LORD.
He that ^h sweareth to his own hurt, and changeth not.
⁵ ⁱ He that putteth not out his money to usury,
^k Nor taketh reward against the innocent.
He that doeth these *things* ^l shall never be moved.

PSALM XVI.

|| * Michtam of David.

|| Or, *A golden*
Psalm of David.
* So Ps. 56, & 57,
& 58, & 59, & 60.

a Ps. 25. 20.

- ¹ PRESERVE me, O God:
^a For in thee do I put my trust.

Ps. XV.] We now arrive at the second octave of the Psalms, and it coincides with the second Psalm appointed for the festival of the Ascension, as the first octave fell on the first Psalm appointed for that festival.

In the foregoing Psalm David had lifted up his eyes to Zion, the hill of God, where the Ark of His presence was. He was mindful of the holiness required of all who are admitted to its neighbourhood. The holiness of the Ark had been shown by the death of Uzzah, who had been smitten by God for touching it: "And David was afraid of the Lord, and said, How shall the Ark of the Lord come to me?" (2 Sam. vi. 7—9.) This feeling of reverential awe seems to have produced three Psalms, Ps. 15, 24, and 101. This feeling acted powerfully on the mind of his son Solomon, as we know from the incident in 2 Chron. viii. 11, and from his words "the places are holy (*holiness*) whereunto the Ark of the Lord hath come."

How much more is this true of the heavenly Zion, to which David raises his eyes and his heart from the earthly citadel! Therefore he puts this question to himself and others, "Lord, who shall sojourn (*παρουσία*, Sept., even a short time) in Thy tabernacle? and much more, *Who shall dwell* (abide continually, *κατασκηνώσει*, Sept.) in Thy holy hill, where the Ark was?" And he answers this question by drawing a portraiture, which, in its several features, is the very opposite to that which had been delineated in the foregoing Psalm. Contrast, for instance, the words above: *They speak vanity* (i.e. falsehood) *every one with his neighbour*, xii. 2, and the words here concerning the righteous, v. 3. *He doeth no evil to his neighbour, nor taketh up a reproach against his neighbour*. Compare Ps. ci. 5. Contrast again the words above, concerning the wicked: *covetous, he blesseth* (x. 3), and *scorneth the Lord*; and the words here (v. 4). *In whose eyes the vile person is contemned, or, who is self-abased; but he honoureth them that fear the Lord*. So far from eating up God's people as they eat bread (xiv. 4), he abstains even from usury (literally, what bites: see on Exod. xxii. 25); and contrast also the summary: *The heathen are sunk down in the pit* (ix. 15), *The wicked shall be turned into hell* (ix. 17), with the words here (v. 5), "He that doeth these things shall never be moved."

⁵ *shall never be moved*] He who is thus qualified to dwell in God's *holy hill* shall never be moved (see the next Psalm, v. 8), he shall partake of the stability of that *holy hill* itself, as it is said, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (cxxxv. 1).

We see, therefore, that there is a logical progress in the two

octaves. The eighth Psalm,—the first octave, the first Psalm for Ascension Day,—springs forth from out of the first pair of Psalms, in which the blessedness of the righteous is depicted, and in which Christ is revealed as sitting in glory on His *holy hill* of Zion (ii. 6). That Psalm, the eighth, revealed to us the exaltation of the Divine HEAD of the Church, Christ Jesus, raising our humanity to the right hand of God, and having all things subject to Him. The second octave, the present Psalm, the second Psalm for Ascension Day, speaks of the exaltation of Christ, the true King, not to any earthly Zion, but (as Eusebius here expresses it) to the hill of the living God, the heavenly Jerusalem (see Heb. xii. 22); and in an appropriate corollary it represents the duties to be done by His members, in order that they may be qualified to ascend to that *holy hill* of Zion, and to partake in the exaltation of their Divine Head. Christ has gone before, in order "to prepare a place" for them; but they must "prepare themselves" for the place. They who are travellers to the heavenly Zion, must have their loins girt, and their "feet shod with the preparation of the Gospel of peace" (Eph. vi. 15). And, therefore, this Psalm, which describes the heavenly ascent, is called by some ancient Expositors "Jacob's Ladder of Angels."

The ancient Fathers observe that the Psalm takes the form of question and answer ("Lord, who shall dwell in Thy holy hill?"); and it may be called, as it were, a "Catechism for Heaven." It is continued in Ps. xxiv.: "Who shall ascend into the hill of the Lord?" another Psalm for Ascension Day.

David, in singing this Psalm, is teaching us how we may attain the blessedness of the everlasting mansions. See *Athanasius*, *Basil*, and *Theodoret* here; and ep. *Bp. Sanderson's* Sermon on this Psalm (iii. 358). The moral of it may be expressed in the words of St. Paul: "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 1—4).

Ps. XVI.] Title.—*Michtam of David*. This title is prefixed to five other Psalms, 56—60. The word *michtam* is probably derived from *catham*, to engrave; and therefore this Psalm is entitled, *An engraving on a pillar*, in Sept. and Targum; and the word seems to intimate that the language of the Psalm is written in capital letters before the eyes, and is to

² *O my soul, thou hast said unto the LORD, Thou art my LORD :*

^b *My goodness extendeth not to thee ;*

³ *But to the saints that are in the earth,
And to the excellent, in whom is all my delight.*

⁴ *Their sorrows shall be multiplied that || hasten after another god :
Their drink offerings of blood will I not offer,*

^c *Nor take up their names into my lips.*

⁵ ^d *The LORD is the portion † of mine inheritance and ° of my cup :
Thou maintainest my lot.*

⁶ *The lines are fallen unto me in pleasant places ;
Yea, I have a goodly heritage.*

⁷ *I will bless the LORD, who hath given me counsel :*

^f *My reins also instruct me in the night seasons.*

⁸ ^g *I have set the LORD always before me :*

b Job 22. 2, 3. &
35. 7, 8.
Ps. 50. 9.
Rom. 11. 35.

|| Or, give gifts
to another.

c Exod. 23. 13.
Josh. 23. 7.
Hos. 2. 16, 17.
d Deut. 32. 9.
Ps. 73. 26. &
119. 57. & 142. 5.
Jer. 10. 16.
Lam. 3. 24.
† Heb. of my
part.
e Ps. 11. 6.

f Ps. 17. 5.

g Acts 2. 25, &c.

be deeply engraven on the heart. Compare the note, above, on Job's words, by which he introduces his memorable declaration of his faith in the Resurrection: "Oh that my words were printed in a Book, that they were graven with an iron pen and lead in the rock for ever!" (Job xix. 23).—That was Job's *michtam*. Compare also below, on Gal. vi. 11; and the note at the end of that chapter; and *Hammond* here. Others derive the word *michtam* from *cethem*, gold; the root of which is *catham*, to separate, to purify, to hide as precious; and they suppose it to signify a *golden* poem, like the "aurea carmina," ascribed to Pythagoras: see *Fuerst*, 710, 810, and our Margin.

The first octave of Psalms has presented to us a series of Visions of Judgment, ending in the Vision of the Ascension of the Righteous. The following octave, ending in Ps. 22, exhibits a series of sufferings, culminating in Resurrection to glory. David is a representative of the believer, severely afflicted in this life. He presents to us in himself an epitome of the conflicts of the Church Militant in earth, and is a type of Christ in suffering and in glory. Therefore, this octave of Psalms naturally finds its climax in the sufferings of Christ. It ends with that Psalm which Christ used on the Cross (Ps. 22), which the Church has appointed for use on the Day of the Lord's Passion, and which ends with a thanksgiving for that victory and glory, to which His Passion brought Him, and to which it will bring all His faithful members with Him.

The present Psalm is connected in thought and language with the foregoing. In the foregoing Psalm David had said that the godly man *honoureth them that fear the Lord* (v. 4); and now he says, that "his own *delight is in the saints upon earth*." The foregoing Psalm ended with the words, he *shall never be moved*; and the present Psalm takes up those words (v. 8): "I have *set* the Lord always before me: because He is at my right hand, I shall *not be moved*." In the *Sept.*, as well as in the original, the same word is used in both places. He had said, in the foregoing Psalm, "Lord, who shall abide in Thy tabernacle, who shall dwell or *rest* in Thy holy hill?" and he now says, "My flesh also shall *rest* in hope" (v. 9). In the original, and in *Sept.*, and in *Vulg.*, the word (signifying to *rest*) is happily repeated.

The following Psalm is in like manner linked on by *catch-words* to the present.

The present Psalm is entitled, in the *Syriac* and *Arabic* Version, a Psalm on the "election of the Church, and on the Resurrection of Christ;" and we know from the Holy Spirit Himself, speaking by two Apostles, St. Peter (see Acts ii. 25—31) and St. Paul (see Acts xiii. 35. 37), that David here speaks in the person of Christ, or rather that Christ speaks in David, and by David, and foretells His own Resurrection. As St. Peter observes, David knew that God would raise up Christ from out "of his loins;" and, to adopt the words of St. Paul (Heb. vii. 10), Christ was "in the loins of his father" David, and spake by David's mouth. As St. Peter affirms, the Spirit of Christ was in the Prophets, and testified of His "sufferings, and of the glory that should follow" (1 Pet. i. 11).

Christ is the only perfect example of the righteous One, described in the foregoing Psalm: "Lord, who shall dwell in Thy tabernacle?" and therefore that Psalm, which displays a picture of the Righteous One, prepares us for a vision of the Resurrection and Ascension of Christ in the present Psalm.

1. *Preserve me, O God: for in thee do I put my trust—thou hast said unto the LORD, Thou art my Lord*] The Chaldee paraphrase supplies here the words, "*O my soul*," which are adopted in our Version, and seem to be authorized by Jeremiah, who imitates these words: "The Lord is my portion, saith my soul, therefore will I hope in Him" (Lam. iii. 24). Cp. Gen. xlix. 6. Judg. v. 21. Ps. xxxv. 4; xliii. 5; ciii. 1; cxxxi. 3. Jer. iv. 19; and see the references to the *soul*, below, v. 10; and above, iii. 2; vi. 3. 4; vii. 2. 5; xi. 1; xiii. 2.

These words (say *Athanasius* and *Theodore*) are spoken in the person of Christ, Whom the Father hath appointed heir of all things (Heb. i. 2).

2. *My goodness extendeth not to thee*] Or, *my goods cannot profit Thee*, Who art the Author of all good, and Who art in heaven (see *Sept.*), but they are for the *saints who are on earth, and for the excellent ones*. In them is all my delight, although they are despised by the world. The Church of the Saints is my Hephzibah (Isa. lxii. 4. *Delitzsch*). This seems to be the sense of the passage; and it is an expression of thoughts which rose in David's mind, when he had made immense preparations for the temple, and for the edification of God's people; and he has given utterance to these thoughts in 1 Chron. xxix. 11—16, which may serve as a commentary on this Psalm. David's mind seems to be turning toward that future Temple; and he deplors the misery of those who worship any other God but the Lord of that Temple; and he says that he will take no part in the sacrifices to other deities, or even make mention of the name of their God, according to the precept of the Law: "Make no mention of the name of other gods, neither let it be heard out of thy mouth" (Exod. xxxiii. 13). He regards himself as dedicated to God's service like the Levites (Numb. xviii. 20). "*The Lord is the portion of mine inheritance*" (v. 5). What is my wealth to Him? He Himself is all my wealth. My meat and drink is to do His will. Thus he almost anticipates the language of his Divine Antitype (John iv. 34); and, being filled with the Holy Ghost, he loses his own personal features of earthly feebleness, and is (as it were) transfigured into Christ, and in His name speaks of His Resurrection.

5. *portion and my cup*] Observe the contrast to xi. 6. There the *portion* of the wicked and their *cup* of carousal is storm, and fire, and brimstone: *my cup and portion* is the LORD.

6. *The lines*] Which mark out my inheritance: (see Deut. xxxii. 9. Josh. xvii. 5. 2 Sam. viii. 2, where the same word *chebel* is used; and *Hammond* here) *are fallen unto me in pleasant places: yea, I have a fair heritage*. Such is the heritage of Christ. The lines of that heritage, the Church Universal, extend to the ends of the earth. Cp. xix. 4; and *Eusebius* here. St. Paul adopts the figure (2 Cor. x. 16).

7. *I will bless the LORD, who hath given me counsel* (or *warning*): *my reins also* (my earnest desires: see Job xix. 27. Ps. vii. 9; xxvi. 2; lxxiii. 21. Jer. xi. 20; xvii. 10; xx. 12) *instruct* (or counsel) *me in the night season*] This phrase seems to refer to the words of Job in his marvellous prophecy of the Resurrection, which is his "*michtam*" (see above, *Prelim. Note*), and which closes with the words, "*my reins* are consumed within me" with earnest desire of seeing God in that day (Job xix. 27). I have intense longing for Him in the depth of the night.

h Ps. 73. 23. &
110. 5. & 121. 5.
i Ps. 15. 5.
k Ps. 30. 12. &
57. 8.
† Heb. dwell confidently.
l Ps. 49. 15.
Acts 2. 27. 31. &
13. 35.
m Lev. 19. 28.
Num. 6. 6.
n Matt. 7. 14.
o Ps. 17. 15. &
21. 6.
Matt. 5. 8.
l Cor. 13. 12.
1 John 3. 2.
p Ps. 36. 8.

- Because ^h *he is* at my right hand, ⁱ I shall not be moved.
⁹ Therefore my heart is glad, ^k and my glory rejoiceth :
 My flesh also shall † rest in hope.
¹⁰ ^l For thou wilt not leave ^m my soul in hell ;
 Neither wilt thou suffer thine Holy One to see corruption.
¹¹ Thou wilt shew me the ⁿ path of life :
^o In thy presence is fulness of joy ;
^p At thy right hand *there are* pleasures for evermore.

PSALM XVII.

A Prayer of David.

† Heb. justice.

- ¹ HEAR † the right, O LORD,
 Attend unto my cry,
 Give ear unto my prayer, *that goeth* † not out of feigned lips.
² Let my sentence come forth from thy presence ;
 Let thine eyes behold the things that are equal.
³ Thou hast proved mine heart ;
^a Thou hast visited *me* in the night ;
^b Thou hast tried me, *and* shalt find nothing ;
 I am purposed *that* my mouth shall not transgress.
⁴ Concerning the works of men,
 By the word of thy lips I have kept *me from* the paths of the destroyer.

a Ps. 16. 7.

b Job 23. 10.
Ps. 26. 2. &
66. 10. & 139. 2.
Zech. 13. 9.
Mal. 3. 2, 3.
1 Pet. 1. 7.

9. *Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope*] He takes up the words of the former Psalm (v. 1) : “ Who shall rest on Thy holy hill ? ” And he utters words, which we know to have been in the mind of Christ Himself ; and indeed we are expressly told by two Apostles that it is Christ Who is here speaking of His own Burial and Rest in the Grave, and of His own Resurrection. See Acts ii. 25—31 ; xiii. 34—36 ; and *Pusey* on Daniel, 499.

Accordingly, the present Psalm, and the foregoing Psalm, to which it is a sequel, are appointed in the Latin Church for use on “ Sabbathum Sanctum,” or Easter Even, when she meditates on the Rest of Christ, Who is the true Sabbath, in the Grave, and of the Rest which is in store for all who fall asleep in Him : “ Blessed are the dead which die in the Lord ; for they rest from their labours ” (Rev. xiv. 13).

These words of the Psalmist, being applied to Christ by two Apostles, are very important in a doctrinal sense, viz. :

This Psalm (says *Theodoret*) refutes the heresies of Arius, Eunomius, and Apollinarius, who deny that Christ had a reasonable soul. It shows (as *Didymus* observes) the perfect humanity of Christ ;—that He had a human spirit, called *heart* here, and a human soul, speaking by its organ the *tongue* (as *glory* is rendered in Acts ii. 26), and a human body. Cp. the triple partition, *body, soul, and spirit*, in 1 Thess. v. 23 ; and note there. And as to the sense of the word *glory*, see Gen. xlix. 6. Ps. xxx. 12 ; lvii. 8 ; cviii. 1, 2. The word seems to be used for those parts of man which make his *glory*, his reason, and speech, and by which he glorifies God. See *Hammond* here.

The words declare also the separate existence and consciousness of the human soul, when released from the body by death. What David here affirms, speaking in the person of Christ, is, that His human soul was not left in the place of departed spirits (*shēol*), to which it went from the cross (see on Luke xxiii. 43 ; and on 1 Pet. iii. 19), and that His human flesh did not see corruption ; for it was raised from the dead on the third day. St. Peter affirms (Acts ii. 30), that “ David knew that God had sworn to him by an oath that He would raise up Christ from the fruit of his loins according to the flesh, to sit upon His throne ; ” and therefore St. Peter teaches us that this Psalm was written by David, after the promise given to him by God through Nathan, in 2 Sam. vii. 9 ; and St. Peter asserts, that “ David being a prophet,” here spake by inspiration of the Holy Ghost, concerning Christ’s Resurrection from the dead.

“ The Lord Christ ” (says *Theodoret*) “ is here speaking as Man, and is saying, ‘ I, being strengthened by the power of God, am going to My Passion, and I rejoice in the hope of Resurrection ; for My soul will not be left in Hades, nor will My body see corruption, but I shall speedily rise again, and return to Life, and open the way of Life to all believers.’ ” Cp. *Bp. Andrewes’* Sermons, ii. 260. 397 ; iii. 61. 65 ; *Bp. Pearson* on the Creed, pp. 251. 253, Art. v. The word *Holy One* is plural in the printed text of the original ; but the singular is found in 260 MSS., and in all the Ancient Versions, and is so quoted by St. Peter (Acts ii. 27—31 ; xiii. 34—37). The plural may, however, serve to remind us that the hope of glory assured to Christ, the Head, the Holy One of God, is also assured through Him to all His members, who partake of His holiness. See Rom. viii. 11. 2 Cor. iv. 14. 1 Thess. iv. 14. To them also the promise extends : “ *Thou wilt show me the path of life ; in Thy presence (or countenance) is fulness of joy ; at Thy right hand* ” (as in an inexhaustible fountain) “ *are pleasures for evermore.* ” Cp. xvii. 15 ; xxxvi. 8.

Ps. XVII.] This Psalm is called a *Prayer* (*tephillah*) of David. This designation (*tephillah*) is prefixed to five Psalms. See also 17. 86. 90. 102. 142.

This Psalm is linked on to the foregoing by certain *catch-words* ; cp. v. 3, “ Thou hast visited me *in the night*,” with xvi. 7, “ My reins instruct me in the *night seasons*,” and cp. vv. 4, 5, “ I have kept me from the *paths* of the destroyer,” with xvi. 11, “ Thou wilt show me *the path of life*,” and both Psalms end with the same aspiration for a blessed Resurrection.

The former Psalm is a prophecy of Christ the Head, proclaiming the certainty of His own glorious Resurrection. The present Psalm is a *prayer* of David, and of all true believers represented by him, for a joyful Resurrection through Christ.

4. *I have kept me from the paths of the destroyer*] Or rather, I have marked the *paths* of the transgressor. I have tried them *by the word of Thy lips*. The sentiment is explained by the Apostolic precept, “ If any man obey not our words, *note that man*, and have no company with him, that he may be ashamed (2 Thess. iii. 14. Cp. *ibid.* v. 6).

Observe the contrast between these words and those of the foregoing Psalm. There we read (v. 11), Thou wilt show me the *path of life* ; here the Psalm speaks of the *paths* of the destroyer. The path of life is one ; but there are *many paths* of the destroyer.

- ⁵ ^c Hold up my goings in thy paths,
That my footsteps † slip not.
- ⁶ ^d I have called upon thee, for thou wilt hear me, O God:
Incline thine ear unto me, *and hear my speech.*
- ⁷ ^e Shew thy marvellous lovingkindness,
O thou || that savest by thy right hand
Them which put their trust *in thee*
From those that rise up *against them.*
- ⁸ ^f Keep me as the apple of the eye,
^g Hide me under the shadow of thy wings,
- ⁹ From the wicked † that oppress me,
From † my deadly enemies, *who compass me about.*
- ¹⁰ ^h They are inclosed in their own fat :
With their mouth they ⁱ speak proudly.
- ¹¹ They have now ^k compassed us in our steps :
^l They have set their eyes bowing down to the earth ;
- ¹² † Like as a lion *that* is greedy of his prey,
And as it were a young lion † lurking in secret places.
- ¹³ Arise, O LORD, † disappoint him, cast him down :
Deliver my soul from the wicked, ^m || *which is thy sword :*
- ¹⁴ || From men *which are thy hand*, O LORD,
From men of the world, ⁿ *which have their portion in this life*,
And whose belly thou fillest with thy hid treasure :
|| They are full of children,
And leave the rest of their *substance* to their babes.
- ¹⁵ As for me, ^o I will behold thy face in righteousness :
^p I shall be satisfied, when I awake, with thy likeness.

c Ps. 119. 133.

† Heb. *be not moved.*

d Ps. 116. 2.

e Ps. 31. 21

|| Or, *that savest them which trust in thee from those that rise up against thy right hand.*

f Deut. 32. 10. Zech. 2. 8.

g Ruth 2. 12. Ps. 36. 7. & 57. 1. & 61. 4. & 63. 7. & 91. 1, 4.

† Heb. *that waste me.*† Heb. *my enemies against the soul.*

h Deut. 32. 15.

Job 15. 27.

Ps. 73. 7. & 119. 70.

i 1 Sam. 2. 3.

Ps. 31. 18.

k 1 Sam. 23. 26.

l Ps. 10. 8, 9, 10.

† Heb. *the likeness of him (that is, of every one of them) is as a lion that desireth to ravine.*† Heb. *sitting.*† Heb. *prevent his face.*

m Isa. 10. 5.

|| Or, *by thy sword.*|| Or, *From men by thine hand.*

n Ps. 73. 12.

Luke 16. 25.

James 5. 5.

|| Or, *their children are full.*

o 1 John 3. 2.

p Ps. 4. 6, 7. & 16. 11. & 65. 4.

PSALM XVIII.

To the chief Musician, *A Psalm* of David, *the servant of the LORD, who spake unto the LORD the *Ps. 36, title.
words of *this song in the day *that* the LORD delivered him from the hand of all his enemies, * 2 Sam. 22.
and from the hand of Saul ; and he said,

- ¹ ^a I WILL love thee, O LORD, my strength.
- ² The LORD *is* my rock, and my fortress, and my deliverer ;

a Ps. 144. 1.

5. *Hold up my goings*] Or, as it may be rendered, *By holding fast my goings in Thy paths*, or rather, *tracks*, ruts of wheels (*Gesen.* 491), *my footsteps have not been moved.* I owe my safety to the care which I take to tread in Thy footsteps.

8. *Keep me as the apple of the eye*] Literally, *keep me as a little man* (i.e. as the pupil, in which the image, pupilla, of a little man may be seen, as in a mirror. Cp. Deut. xxxii. 10. *Gesen.* 41. Gr. κόρη), *as a daughter of the eye.*

The dearness of the believer to God is marked by this metaphor. He (God) keeps them as the apple of His eye (Deut. xxxii. 10), and whoever injureth them “toucheth the apple of His eye” (Zech. ii. 8. Cp. Lam. ii. 18). There is a climax of delicate tenderness in the language here. “Keep me as a little man (a son of the eye), yea, as a darling daughter of the eye. See below, on xxii. 20.

13. *Arise, O Lord, disappoint him*] Or *prevent him; cast him down, deliver my soul from the wicked by Thy sword. From men, O Lord, by Thy hand.* This is the true rendering (cp. *Targum*, and 1 Sam. xxv. 26. 33. See *Delitzsch* and others). This sense seems to be authorized by St. Peter, referring to these Psalms, when he is speaking of the Resurrection of Christ. “He being *by the right hand* of God exalted” (Acts ii. 33 ; v. 31). “Him hath God exalted with *His right hand* to be a Prince and a Saviour.”

The Psalmist adopts the words of Job, describing the prosperity of the wicked in this life (Job xxi. 7—15); and he comforts himself in the trials of this world, as Job did, with the hope of a blessed Resurrection (see Job xix. 23—27), and of seeing the likeness (the *temunah*, Num. xii. 8. Cp. Heb. i. 3) of God.

The wicked are satisfied abundantly in this life, with children born after *their own likeness*; but when I awake from the sleep of death, I shall be *satisfied* (the same word is repeated in the Hebrew, and in the Sept. *χορτάζουαι* is repeated, a word adopted often in the Gospels, to signify repletion with food from God, Matt. v. 6 ; xiv. 20), with *Thy likeness*, Thy glory, in life everlasting (*Sept.*). We shall then see Him as He is; and we shall be changed into His likeness. The thought is completed by St. John; “Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is (cp. 1 Cor. xiii. 12 ; xv. 49. 2 Cor. iii. 18. Col. iii. 10). As *Theodore*t observes here, the wicked may be satisfied with *sons* in this life, but I, O God, shall be satisfied with the sight of Thy SON for evermore. So also *Didymus* here.

Ps. XVIII.] This Psalm, which is entitled a *shirah* (or song, see on Ps. 30, title), is David's Hymn of praise to God for his

† Heb. *my rock*.
b Heb. 2. 13.

c Ps. 76. 4.

d Ps. 116. 3.

† Heb. *Belial*.

|| Or, *cords*.

e Acts 4. 31.

† Heb. *by his*.

f Ps. 144. 5.

g Ps. 99. 1.

h Ps. 104. 3.

i Ps. 97. 2.

k Ps. 97. 3.

l Ps. 29. 3.

m Josh. 10. 10.
Ps. 144. 6.
Isa. 30. 30.

n Exod. 15. 8.
Ps. 106. 9.

My God, † my strength, ^b in whom I will trust ;
My buckler, and the horn of my salvation, *and my high tower*.
³ I will call upon the LORD, ^c *who is worthy* to be praised :
So shall I be saved from mine enemies.
⁴ ^d The sorrows of death compassed me,
And the floods of † ungodly men made me afraid.
⁵ The || sorrows of hell compassed me about :
The snares of death prevented me.
⁶ In my distress I called upon the LORD,
And cried unto my God :
He heard my voice out of his temple,
And my cry came before him, *even* into his ears.

⁷ ^e Then the earth shook and trembled ;
The foundations also of the hills moved and were shaken,
Because he was wroth.
⁸ There went up a smoke † out of his nostrils,
And fire out of his mouth devoured :
Coals were kindled by it.
⁹ ^f He bowed the heavens also, and came down :
And darkness *was* under his feet.
¹⁰ ^g And he rode upon a cherub, and did fly :
Yea, ^h he did fly upon the wings of the wind.
¹¹ He made darkness his secret place ;
ⁱ His pavilion round about him *were* dark waters
And thick clouds of the skies.
¹² ^k At the brightness *that was* before him his thick clouds passed,
Hail *stones* and coals of fire.
¹³ The LORD also thundered in the heavens
And the Highest gave ^l his voice ;
Hail *stones* and coals of fire.
¹⁴ ^m Yea, he sent out his arrows, and scattered them ;
And he shot out lightnings, and discomfited them.
¹⁵ ⁿ Then the channels of waters were seen,

deliverance from all his enemies (see the title, and above, 2 Sam. xxii.), and has an appropriate place in the present group of Psalms, which speak of Resurrection after suffering. It is entitled a Psalm of David, “the *servant of the Lord*,” and thus is coupled with another Psalm of deliverance, Ps. 36.

This Psalm is connected with the sufferings and Resurrection of David’s Divine Antitype, Jesus Christ. The Agony and Death of Christ are prefigured in the earlier part of the Psalm. *The sorrows of death compassed me* (observe the connexion with the foregoing Psalm, xviii. 9), *the floods of ungodly men made me afraid. The sorrows of the grave compassed me about, the snares of death prevented me* (vv. 4, 5). *The earth shook and trembled*; (as at the Crucifixion and Resurrection of Christ, Matt. xxvii. 51; xxviii. 2.) *He sent from above, He took me, He drew me out of many waters, He delivered me from my strong enemy, and from them which hated me. He brought me forth into a large place. He delivered me, because He delighted in me. The Lord rewarded me according to my righteousness.*

This Psalm also foretells the extension of Christ’s power and glory to the heathen, in consequence of His sufferings and deliverance, and predicts the alacrity with which the Gentiles will submit to His sway. *Thou hast made me the head of the heathen, a people whom I have not known shall serve me. As*

soon as they hear of me they shall obey me (see vv. 43, 44); and therefore St. Paul teaches us to apply this Psalm to the conversion of the Gentiles to Christ, which was the firstfruits of Christ’s Death and Resurrection. See v. 49, quoted in Rom. xv. 9.

Doubtless we must hold the literal sense of this Psalm, and apply it to David himself, the Anointed King of Israel, whose throne was defended by God against all insurrections (cp. xx. 6). But the Psalm looks far beyond David, as St. Paul has taught us; it looks to Christ, and His Church, as the Psalm testifies at its close. “The Lord gives salvation to *His King*, and sheweth mercy to His Anointed, to David, and to his *Seed for evermore*.” “Quæcunque in hoc Psalmo (says *Augustine*) dicta sunt, quæ ipsi Domino, id est Capiti Ecclesiæ, congruere non possunt, ad Ecclesiam referenda sunt. Totus enim Psalmus Christum loquitur, in quo sunt omnia membra ejus;” and *Jansenius* well says, “David canit omnia de se tanquam typo Christi, Seminis sui, ejus passionis victorias, et imperium in omnes gentes propagandum, et sine fine duraturum, in se previdit adumbrari.” Even the *Chaldee Paraphrase* calls this Psalm a prophecy; and the *Syriac Version* calls it “a hymn on Christ’s Ascension.”

This Psalm has already been commented on in the notes on 2 Sam. xxii.

And the foundations of the world were discovered
At thy rebuke, O LORD,
At the blast of the breath of thy nostrils.

16 ° He sent from above, he took me,
He drew me out of || many waters.

o Ps. 144. 7.

|| Or, *great waters*.

7 He delivered me from my strong enemy,
And from them which hated me :
For they were too strong for me.

18 They prevented me in the day of my calamity :
But the LORD was my stay.

19 p He brought me forth also into a large place ;
He delivered me, because he delighted in me.

p Ps. 31. 8. &
118. 5.

20 q The LORD rewarded me according to my righteousness ;
According to the cleanness of my hands hath he recompensed me.

q 1 Sam. 24. 19.

21 For I have kept the ways of the LORD,
And have not wickedly departed from my God.

22 For all his judgments *were* before me,
And I did not put away his statutes from me.

23 I was also upright † before him,
And I kept myself from mine iniquity.

† Heb. *with*.

24 r Therefore hath the LORD recompensed me according to my righteousness,
According to the cleanness of my hands † in his eyesight.

r 1 Sam. 26. 23.

† Heb. *before his eyes*.

25 s With the merciful thou wilt shew thyself merciful ;
With an upright man thou wilt shew thyself upright ;

s 1 Kings 8. 32.

26 With the pure thou wilt shew thyself pure ;
And t with the froward thou wilt || shew thyself froward.

27 For thou wilt save the afflicted people ;
But wilt bring down u high looks.

t Lev. 26. 23, 24,
27, 28.Prov. 3. 34.
|| Or, *wrestle*.

u Ps. 101. 5.

Prov. 6. 17.

x Job 18. 6.

|| Or, *lamp*,
Job 29. 3.

28 x For thou wilt light my || candle :
The LORD my God will enlighten my darkness.

29 For by thee I have || run through a troop ;
And by my God have I leaped over a wall.

|| Or, *broken*.

30 *As for* God, y his way *is* perfect :

y Deut. 32. 4.

Dan. 4. 37.

Rev. 15. 3.

z Ps. 12. 6. &

119. 140.

Prov. 30. 5.

|| Or, *refined*.

a Ps. 17. 7.

b Deut. 32. 31, 39.

1 Sam. 2. 2.

Ps. 86. 8.

Isa. 45. 5.

c Ps. 91. 2.

z The word of the LORD is || tried :
He *is* a buckler a to all those that trust in him.

31 b For who *is* God save the LORD ?
Or who *is* a rock save our God ?

32 *It is* God that c girdeth me with strength,
And maketh my way perfect.

33 d He maketh my feet like hinds' feet,
And e setteth me upon my high places.

d 2 Sam. 2. 18.

Hab. 3. 19.

e Deut. 32. 13. &
33. 29.

34 f He teacheth my hands to war,
So that a bow of steel is broken by mine arms.

f Ps. 144. 1.

35 Thou hast also given me the shield of thy salvation :
And thy right hand hath holden me up,
And || thy gentleness hath made me great.

36 Thou hast enlarged my steps under me,
g That † my feet did not slip.

|| Or, *with thy*
meekness thou
hast multiplied
me.

g Prov. 4. 12

† Heb. *mine*
ankles.

- 37 I have pursued mine enemies, and overtaken them :
Neither did I turn again till they were consumed.
- 33 I have wounded them that they were not able to rise :
They are fallen under my feet.
- 39 For thou hast girded me with strength unto the battle :
Thou hast † subdued under me those that rose up against me.
- 40 Thou hast also given me the necks of mine enemies ;
That I might destroy them that hate me.
- 41 They cried, but *there was* none to save *them* :
^h *Even* unto the LORD, but he answered them not.
- 42 Then did I beat them small as the dust before the wind :
I did ⁱ cast them out as the dirt in the streets.
- 43 ^k Thou hast delivered me from the strivings of the people ;
And ^l thou hast made me the head of the heathen :
^m A people *whom* I have not known shall serve me.
- 44 † As soon as they hear of me, they shall obey me :
† The strangers ⁿ shall || † submit themselves unto me.
- 45 ^o The strangers shall fade away,
And be afraid out of their close places.
- 46 The LORD liveth ; and blessed *be* my rock ;
And let the God of my salvation be exalted.
- 47 *It is* God that † avengeth me,
^p And || subdueth the people under me.
- 48 He delivereth me from mine enemies :
Yea, ^q thou liftest me up above those that rise up against me :
Thou hast delivered me from the † violent man.
- 49 ^r Therefore will I || give thanks unto thee, O LORD,
Among the heathen, and sing praises unto thy name.
- 50 ^s Great deliverance giveth he to his king ;
And sheweth mercy to his anointed, to David,
And to his seed ^t for evermore.

† Heb. *caused to bow.*

h Job 27. 9. & 35. 12.
Prov. 1. 28.
Isa. 1. 15.
Jer. 11. 11. & 14. 12.
Ezek. 8. 18.
Micah 3. 4.
Zech. 7. 13.
i Zech. 10. 5.
k 2 Sam. 2. 9, 10. & 3. 1.
l 2 Sam. 8.
m Isa. 52. 15. & 55. 5.
† Heb. *At the hearing of the ear.*
† Heb. *the sons of the stranger.*
n Deut. 33. 29.
Ps. 66. 3. & 81. 15.
|| Or, *yield feigned obedience.*
o Heb. *lie.*
p Micah 7. 17.

† Heb. *giveth avengements for me.*
p Ps. 47. 3.
|| Or, *destroyeth.*

q Ps. 59. 1.

† Heb. *man of violence.*

r Rom. 15. 9.
|| Or, *confess.*

s Ps. 144. 10.

t 2 Sam. 7. 13.

PSALM XIX.

To the chief Musician, A Psalm of David.

a Gen. 1. 6.
Isa. 40. 22.
Rom. 1. 19, 20.

- 1 THE ^a heavens declare the glory of God ;
And the firmament sheweth his handywork.

Ps. XIX.] The foregoing Psalm closed with the declaration, that thanks will be given to *God among the Gentiles* ; the present Psalm takes up, and continues, that strain, and glorifies God for the universal diffusion of light, both natural and spiritual.

The Holy Ghost, speaking by St. Paul, has enabled us to see the spiritual meaning of this Psalm, and to recognize its connexion with the preceding. The foregoing Psalms, as interpreted by him (Rom. xv. 9), contain a prophecy of the extension of Christ's kingdom to the heathen ; an extension which did not take effect during His earthly ministry, but was a consequence of His Death and Resurrection, and Ascension into heaven, and of the sending of the Comforter by Him (see Matt. xxviii. 20, and above, Ps. ii. 8). And now, in the present Psalm, as explained by St. Paul, we hear a song of praise for the universal diffusion of the Gospel by the ministry of its preachers, to all nations of the earth. "I say," asks St. Paul, "have they not heard? Yes, verily, *their sound went into all the earth, and their words unto the ends of the world* (Rom. x. 18).

The Church has adopted St. Paul's interpretation, and has signified her adoption of it by appointing this Psalm to be used on the Festival of the Nativity, when she celebrates the rising of the "Sun of righteousness" upon the earth ; and it is only a natural sequence of that adoption to connect it with His *Birth* from the *grave*, when the light, which dawned at His Nativity, shone forth upon all nations, to whom He sent forth His Apostles after His Resurrection, to preach the Gospel, and to baptize them into the Name of the Blessed Trinity ; and to whom He sent the Holy Ghost after His Ascension, to enable them to fulfil their commission.

This has already been pre-announced in the second Psalm, where, *after* Christ's Passion, the Father is represented as saying to Him, "Ask of Me, and I will give Thee *the heathen for Thine inheritance*, and the *utmost parts of the earth for Thy possession*" (ii. 8). Accordingly, in the Latin Church, this Psalm is appointed for use also on the festivals of the Ascension and of Trinity Sunday ; so likewise it was in the Sarum use ; and in the Gregorian use, it is appointed for

- ² Day unto day uttereth speech,
And night unto night sheweth knowledge.
- ³ *There is no speech nor language,*
|| † *Where their voice is not heard.*
- ⁴ ^b || Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the Sun,
- ⁵ Which is as a Bridegroom coming out of his chamber,
* *And rejoiceth as a strong man to run a race.*
- ⁶ His going forth is from the end of the heaven,
And his circuit unto the ends of it :
And there is nothing hid from the heat thereof.
- ⁷ ^d The || law of the LORD is perfect, || converting the soul :
The testimony of the LORD is sure, making wise the simple.

|| Or, without these their voice is heard.

† Heb. without their voice heard.

b Rom. 10. 18.
|| Or, Their rule, or, direction.

c Eccles. 1. 5.

d Ps. 111. 7.
|| Or, doctrine.
|| Or, restoring.

the Annunciation. It is thus fitly connected with the Conception of the Incarnate LOGOS or WORD, Who manifested the God-head by Creation (v. 1), and Revelation (v. 7: John i. 1—3. 13).

1. *The heavens*—that is, the natural heavens—*declare the glory of God*] Of EL, the God of Creation. These words (observes *Athanasius*) are an appropriate preamble to the announcement of the preaching of the Word of God to the heathen. The heathen worshipped the host of heaven; the sun, the moon, and stars. But the heavens and the heavenly host (says the Psalmist) declare the glory of God their Creator; they worship Him. *Day unto day poureth out* (or welletth out) *speech as from a fountain. They have no speech or language; their voice is not heard.* The elements are God's Evangelists; the universe is God's Church. The sermon which they preach has found its response in the universal assent of mankind (see *Dr. Barrow's* sermon on this text, Sermon viii., vol. iv. 184, "On the Being of a God, proved by universal Consent"). But the eloquence of the elements is a silent eloquence, and thus differs from the articulate utterances of the Church. *Their line hath gone forth through the whole earth.* Their measuring line extends to its confines (see 1 Kings vii. 23. Jer. xxxi. 39. Ezek. xlvii. 3. Zech. i. 16; and St. Paul's metaphor, which seems to be derived from this passage: 2 Cor. x. 13—16. Cp. Ps. xvi. 6; and lxxviii. 55). The other interpretation, *chord, musical string*, seems hardly pertinent; a musical chord vibrates, but can scarcely be said to go out, or extend. The Hebrew word (*kav*) here used, occurs fifteen times in the Bible, but never in that sense. In the universality of its extent, the preaching of the Elements resembles that of the Church.

4. *In them hath he set a tabernacle* (or pavilion) *for the sun*] As for some mighty King and warrior, surrounded by the tents of his army, encamping around his standard.

5. *Which is as a bridegroom going forth from his chamber*] It cannot, surely, be by chance that we have here figurative expressions which describe the work of Christ, the King of kings, the Mighty Conqueror, Who is compared in both Testaments to the Sun (Mal. iv. 2. Rev. i. 16; x. 1), and shines forth as a Sun in the Tabernacle of His Church, and dispels the darkness of sin and error, and illumines the world with His light; and Who is also called the *Bridegroom* in Scripture, and, as a Bridegroom (John iii. 29. Rev. xxi. 9), came forth from His heavenly chamber, to unite our nature to the Divine. He came forth "de utero virginali tanquam thalamo" (says *Augustine*) in order to espouse to Himself the Bride, His Church, and to join her in mystical wedlock to Himself. And therefore all ancient expositors agree in applying these words to Christ; and this Psalm is appointed, in the Sarum and Latin use, for Christmas Day; and in the Gregorian use, for the Annunciation.

6. *There is nothing hid from the heat thereof*] The blind man does not see the glory of the sun, but all men feel its heat. So, though the wicked close their eyes to the light of the truth of Christ, "the Sun of righteousness," and will not acknowledge the glory of His Godhead, yet all will feel His heat; good men will be cheered by its genial warmth, but the evil will be scorched by its glaring fire (*Asterius*).

7. *The law of the LORD*] From the natural world the Psalmist turns his eye to the spiritual, in a transition similar to that which we have already seen in the eighth Psalm. As St. Paul teaches (Rom. i. 20; ii. 14), Nature and Scripture are

God's Two Volumes. The one is the Book of His Works, the other of His Word. The one declares His Power; the other His Will and His Grace. This transition is marked here by the change of the Divine Name, from God (EL) to LORD (Jehovah). "The heavens declare the glory of God; the Law of the LORD is an undefiled law." With regard to the significance of this change of Name, see above, on Gen. ii. 4.

To mark the transition more clearly, the word LORD is repeated seven times, and the whole is summed up in a prayer: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O LORD, my Rock and my Redeemer. He calls the LORD His Rock, and by this name at the end, this Psalm is joined on to the former, which begins (v. 2) with that appellation (cp. i. 1; ii. 12). See also xviii. 31. 46, where, when the same name occurs, he calls Him his Redeemer, his Goël, Who vindicates his cause (see xviii. 46, 47), "Blessed be my Rock, God, that avengeth me."

The consideration of this diffusion of the knowledge of God to all nations, so that it is as universal as the light of the sun, a diffusion consequent on Christ's Resurrection and Ascension, elicits a song of praise for the genial lustre of that spiritual light, and a correlative sense of the responsibilities of those who enjoy it; and therefore the Psalm passes into a Prayer. The sense of the holiness of God, and the purity of His Law, and the consciousness of what God has done for the soul, awaken in the soul a sense of its own sinfulness and its need of pardon and grace.

Who can understand his errors, his sins of ignorance and infirmity? *Cleanse Thou me*—absolve me (see Exod. xx. 7. Nahum i. 3) *from secret faults*; sins even unknown to myself. Above all, *keep thy servant from presumptuous, or wilful, sins*; literally, from proud, presumptuous, insolent ones (Heb. *zedim*), the tyrants of the soul (Num. xv. 17—31); let them not have dominion over me, then shall I be innocent from great transgression. On the meaning of this passage, and on the distinction between wilful sins and sins of ignorance and negligence, see *Bp. Sanderson's* excellent sermon on this text (i. 82—95), and the note above, on Levit. iv. 2.

On the word Goël, or Redeemer, see above, on Job xix. 25, where Job prophesies of the Resurrection, and speaks of his Redeemer as delivering him from the grave; and see Job xxvi. 13, where God's work in Creation and in Redemption are joined in the same breath. It is not surely by chance, that this word (which occurs only in two other places—in Ps. lxxviii. 35; ciii. 4) is used in connexion with the doctrine of the Resurrection.

In this Psalm, David describes God as CREATOR, REDEEMER, and SANCTIFIER. The first part of the Psalm speaks of Creation and Providence; the second, of the Written Law; the third speaks of Grace and Redemption, and ends in Prayer, "Cleanse Thou me, O LORD."

The blessings for which the Psalm prays, are supplied in the New Testament (*Theodoret*). This Psalm is a "Scala sancta," on which we mount from a contemplation of God the Creator, to the adoration of the Lord, the Redeemer and the Sanctifier; and therefore it may be used as a Hymn of Praise for the preaching of the Gospel to all Nations, joined together in one faith, by Baptism into the NAME of the Ever-Blessed Trinity—God the Father, God the Son, and God the Holy Ghost (see Matt. xxviii. 19). Accordingly, this Psalm is appointed in the Sarum and Latin use for Trinity Sunday.

- ⁸ The statutes of the LORD are right, rejoicing the heart :
^e The commandment of the LORD is pure, ^f enlightening the eyes.
⁹ The fear of the LORD is clean, enduring for ever :
 The judgments of the LORD are [†] true and righteous altogether.
^g Ps. 119. 72, 127. ¹⁰ More to be desired are they than gold, ^h yea, than much fine gold :
^{Prov. 8. 10, 11, 19.} ^h Sweeter also than honey and [†] the honeycomb.
[†] Heb. the dropping of honey-combs.
¹¹ Moreover by them is thy servant warned :
 And ⁱ in keeping of them there is great reward.
^k Ps. 40. 12. ¹² ^k Who can understand his errors ?
^l Cleanse thou me from ^m secret faults.
¹³ ⁿ Keep back thy servant also from presumptuous sins ;
^o Let them not have dominion over me :
 Then shall I be upright,
 And I shall be innocent from || the great transgression.
^{||} Or, much.
^p Ps. 51. 15. ¹⁴ ^p Let the words of my mouth, and the meditation of my heart,
 Be acceptable in thy sight,
 O LORD, [†] my strength, and my ^q redeemer.
[†] Heb. my rock, Ps. 18. 1.
^q Isa. 43. 14. & 44. 6. & 47. 4.
ⁱ Thess. 1. 10.

PSALM XX.

To the chief Musician, A Psalm of David.

- ¹ THE LORD hear thee in the day of trouble ;
^a The name of the God of Jacob [†] defend thee ;
² Send [†] thee help from ^b the sanctuary,
 And [†] strengthen thee out of Zion ;
³ Remember all thy offerings,
 And [†] accept thy burnt sacrifice ; Selah.
⁴ ^c Grant thee according to thine own heart,

^a Prov. 18. 10.
[†] Heb. set thee on an high place.
[†] Heb. thy help.
^b 1 Kings 6. 16.
² Chron. 20. 8.
^{Ps. 73. 17.}
[†] Heb. support thee.
[†] Heb. turn to ashes: or, make fat.
^c Ps. 21. 2.

Ps. XX.] The four following Psalms continue the strain of prayer, praise, and prophecy, suggested by the view of suffering, followed by deliverance and Resurrection, which was presented to the writer by his own life primarily, and in a fuller sense by that of His Seed and Antitype, Jesus Christ.

David prays for himself in the second person: "*The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee.*" Doubtless, in a literal sense, this Psalm was intended for liturgical use, when the King of Israel and his people went forth against their enemies. But it looks beyond them; and David, as the Prophet, sees in himself a figurative adumbration of Christ.

The present, and the next Psalm, form a pair, and are coupled together (like other pairs of Psalms) by catchwords. Thus here, in v. 5, we have, "*We will rejoice in thy salvation;*" and the next Psalm takes up the words, and begins thus: "*The King shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice.*" Here again the prayer is, "*The Lord grant thee according to thine own heart, and fulfil all thy counsel*" (v. 4); and there we hear the voice of praise (in v. 2): "*Thou hast given him his heart's desire, and hast not withholden the request of his lips.*"

This pair of Psalms is an introduction to the next Psalm (the 22nd), the Psalm which Christ Himself appropriated to Himself, by adopting its first words, when He was offering Himself as a sacrifice for us on the Cross (Matt. xxvii. 46).

What is true of the Gospels historically, is true of the Psalms prophetically; they reveal by degrees more and more clearly the mystery of the Cross, and the offices of Christ. We have in the present group of Psalms an instance of this process of gradual development.

In the two foregoing Psalms, under the figure of David,

a conqueror and king, we had a view of Christ, the Divine Conqueror and King, bringing the heathen under His peaceful sway, and diffusing the light of the Gospel throughout the world. This was the guerdon of His conflicts, the trophy of His victory. And now (as *S. Jerome, S. Augustine*, and other ancient expositors observe) we have a view of Christ as a Priest offering a Sacrifice. The Psalmist, in devout adoration, prays for the acceptance of his Seed: "*The Lord hear thee in the day of trouble; remember all Thy offerings* (literally, thy meat-offerings: Heb. *minchahs*; which were specially regarded as memorials, typical of the Holy Eucharist (see on Lev. ii. 2), and accept Thy burnt sacrifice,—the whole burnt offering of Thyself. See above, on Leviticus, *Introd.*, p. iii.; and on i. 2—9.

This prayer is made more emphatic by the note of exaltation of heart and voice (*Selah*). "*Christo hæc dicit*" (says *Augustine*), "*figurâ optandi; quæ ventura sunt canens; crucem, quâ totus oblatas es Deo, in lætitiâ Resurrectionis convertat!*" "*Grant Thee according to Thine own heart, and fulfil all Thy counsel;*" that the fulness of the Gentiles may come in, and so all Israel be saved (*Augustine*); and this is what Isaiah calls the "travail of Christ's soul, by which He was satisfied;" see Isa. liii. 11. And then, as if the Psalmist saw his prayer already granted, he exclaims, "*We will rejoice in Thy salvation, in the salvation achieved by Thee; and in the Name of our God we will set up our banners.* Christ is our JEHOVAH *nissi*. See on Exod. xvii. 15. The Cross is our banner. David, inspired by the Holy Ghost, beholds the Resurrection of Christ, and the acceptance of His sacrifice. "*Now know I that the Lord saveth His anointed;*" and David rejoices in the overthrow of His enemies, Death, Satan, and the Grave, and in the resurrection of the Church Universal to grace and glory, achieved by the Resurrection of Christ.

And fulfil all thy counsel.

- ⁵ We will ^drejoice in thy salvation,
And ^ein the name of our God we will set up *our* banners :
The LORD fulfil all thy petitions.

d Ps. 9. 14

e Exod. 17. 13.
Ps. 60. 4.

- ⁶ Now know I that the LORD saveth ^fhis anointed ;
He will hear him [†]from his holy heaven
[†]With the saving strength of his right hand.
⁷ ^gSome *trust* in chariots, and some in horses :
^hBut we will remember the name of the LORD our God.
⁸ They are brought down and fallen :
But we are risen, and stand upright.
⁹ Save, LORD :
Let the king hear us when we call.

f Ps. 2. 2.

[†] Heb. *from the*
heaven of his
holiness.

[†] Heb. *by the*
strength of the
salvation of his
right hand.
g Ps. 33. 16, 17.
Prov. 21. 31.
Isa. 31. 1.
h 2 Chron. 32. 8.

PSALM XXI.

To the chief Musician, A Psalm of David.

- ¹ THE king shall joy in thy strength, O LORD ;
And ^ain thy salvation how greatly shall he rejoice !
² ^bThou hast given him his heart's desire,
And hast not withholden the request of his lips. Selah.
³ For thou preventest him with the blessings of goodness :
Thou ^csettest a crown of pure gold on his head.
⁴ ^dHe asked life of thee, *and* thou gavest *it* him,
^e*Even* length of days for ever and ever.
⁵ His glory *is* great in thy salvation :
Honour and majesty hast thou laid upon him.
⁶ For thou hast [†]made him most blessed for ever :

a Ps. 20. 5, 6.

b Ps. 20. 4, 5.

c 2 Sam. 12. 30.
1 Chron. 20. 2.

d Ps. 61. 5, 6.

e 2 Sam. 7. 19.
Ps. 91. 16.

[†] Heb. *set him to*
be blessings,
Gen. 12. 2. Ps. 72. 17.

8. *They are brought down and fallen : but we are risen, and stand upright. Save, LORD : let the king hear us when we call*] So the *Targum*, which renders the words, "O Lord, redeem us. O mighty King, hear us;" and so the *Syriac Version*. But, according to many ancient Versions (*Sept., Arabic, Ethiopic, Vulg.*, which has, "Domine salvum fac regem"), they may be rendered, "*O Lord, save the King : may he hear us when we call.*"

But on the whole, the *Authorized Version* seems preferable. In the other rendering, the change of person is abrupt ; and that reading seems designed to avoid what no doubt was a mystery, but is made clear to us by the Gospel, namely, that the King here prefigured is the LORD, and that He is the Messiah, Who hears and answers prayer. David was King of Israel ; but he, the earthly king, whose courage had saved his people, knew that he needed help from above. He therefore looks up, and adores his heavenly King, and prays to Him for salvation. He says, "Hearken unto the voice of my cry, my King and my God" (v. 2. See what follows here : "The king rejoiceth in thy strength," xxi. 1). And the Holy Spirit here teaches us to look to the King Whom God had promised, and Whose Ascension into heaven the Psalmist himself describes as the Ascension of One Who is no other than the "LORD of hosts" (xxiv. 10), and that to Him the prayer, "*Hosanna*," or, "Save, Lord," is to be addressed. That David prophesied of the Messiah as a Divine Person, is certain from the testimony of our Lord Himself. See Matt. xxii. 44 ; and cp. Heb. i. 5—13.

Ps. XXI.] The language of the present Psalm, which is coupled with the foregoing, and refers to the same Person, confirms the exposition given of that Psalm. That Psalm was a prayer for the victory of Christ ; this is a thanksgiving for it. "De Christo canitur," says *Augustine*. The present Psalm is the echo of the foregoing ; and each celebrates the praise of Christ.

Doubtless, in a primary sense, both these Psalms concern David himself ; but they extend far beyond him. The King, here displayed to us, is King of kings ; He is the Everliving One, Christ Blessed for ever. This is avowed even by Hebrew expositors.

The *Chaldee Targum* opens here with these remarkable words : "O Lord, *the King Messiah* shall rejoice in Thy strength ;" and *Rashi* owns that the older Hebrew doctors expounded this Psalm of the Messiah ; but he adds, that in order to obviate the arguments of Christians, it is better to confine it to David. They, therefore, who limit it to the literal sense, imitate the Jews. The Church has declared her own judgment on this question by appointing this Psalm to be used on the festival of Christ's Ascension into heaven.

3. *Thou settest a crown of pure gold on his head*] Compare the words of a preceding Psalm, also appointed for Ascension Day : "Thou hast crowned Him with glory and honour" (viii. 5) ; and the Vision of Christ in glory, seen by St. John, in the Apocalypse : "I saw, and behold a white horse : and He that sat on him had a bow ; and a crown was given Him : and He went forth conquering, and to conquer" (Rev. vi. 2).

4. *He asked life of thee—thou gavest it him—length of days for ever*] This could not be predicated of David himself ; but it is true of Christ, who says, in the Apocalypse, "I am He that liveth, and was dead ; and, behold, I am alive for evermore" (Rev. i. 18. Cp. Rom. vi. 10).

6. *Thou hast made him most blessed for ever*] Or, as it may be rendered literally, and more emphatically, *Thou hast made him blessings for ever*. Christ is "the Blessed One ;" and all are "blessed in Him ;" and "all shall call Him Blessed" (lxxii. 17). God has blessed us with all spiritual blessings in Him (Eph. i. 3) ; and He "is made unto us wisdom and righteousness, and sanctification and redemption" (1 Cor. i. 30). "He is over all, God blessed for ever" (Rom. ix. 5).

f Ps. 16. 11. &
45. 7.
Acts 2. 28.
† Heb. *gladdened*
him with joy.
g Ps. 16. 8.
h 1 Sam. 31. 3.

† Thou hast † made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD,
And through the mercy of the most High he ^g shall not be moved.

8 Thine hand shall ^h find out all thine enemies :
Thy right hand shall find out those that hate thee.

9 ⁱ Thou shalt make them as a fiery oven in the time of thine anger :
The LORD shall ^k swallow them up in his wrath,

† And the fire shall devour them.

10 ^m Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.

11 For they intended evil against thee :
They ⁿ imagined a mischievous device,
Which they are not able to perform.

12 Therefore || shalt thou make them turn their † back,
When thou shalt make ready thine arrows upon thy strings against the face
of them.

13 Be thou exalted, LORD, in thine own strength :
So will we sing and praise thy power.

PSALM XXII.

|| Or, *the hind of*
the morning.

To the chief Musician upon || Aijelet Shaha, A Psalm of David.

a Matt. 27. 46.
Mark 15. 34.
† Heb. *from my*
salvation.
b Heb. 5. 7.

1 MY ^a God, my God, why hast thou forsaken me ?

Why art thou so far † from helping me, and from ^b the words of my roaring ?

8. *Thine hand*] He turns to the King,—namely, to Christ,—and addresses Him. Cp. xx. 9.

11. *They intended evil against thee—which they are not able to perform*] Or rather, *they perform nothing*. This was true of David's foes, and much more of Christ's. Thine enemies, O Christ, conspired against Thee (cp. above, ii. 1); but Thou hast overcome Death by dying, and hast triumphed over Satan by the Cross (Heb. ii. 14. Col. ii. 15).

12. *Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them*] Here again we recognize the imagery, which describes the victories of Christ as a Warrior riding with His bow in His hand, and discharging His arrows against His enemies. See below, Ps. xlv. 5; and also, on Rev. vi. 2. And the Psalmist adores Him as JEHOVAH,—the Name which is ascribed to Him in other Psalms, which celebrate the Ascension. See the foregoing Psalm (v. 9); and xxiv. 10.

13. *Be thou exalted, LORD, in thine own strength : so shall we sing and praise thy power*] “Exaltare, Domine, in virtute Tuâ, quam infirmitatem putaverunt,” says *Augustine*.

Ps. XXII.] Title.—*Upon Aijelet Shaha*, i. e. upon the Hind of the Morning. Most modern critics regard this as the name of a tune to which the Psalm was set. But the *Targum* explains it as signifying “the morning oblation of the Lamb;” and so the Midrash on Canticles (ii. 8). Other Jewish interpreters regarded it as a Name of the Shechinah, and as a symbol of dawning Redemption (*Delitzsch*, 183).

The Hind represents innocence, persecuted by those who are compared in the Psalm to huntsmen, with their dogs chasing it to death. See v. 16. Cp. Isaiah xlii. 14. The Hind of the *Morning*. Such was Christ at His Passion. He was hunted as a hind; He was the “Dayspring from on high;” He was lovely and pure as the Morning; and early in the morning, “while it was yet dark,” His savage hunters thirsted for His death (Matt. xxvi. 57; xxvii. 1). Christ, the innocent and spotless Hind is contrasted in the Psalm with the bulls of Bashan and the ravening and roaring lion (vv. 12, 13).

The *Syriac* and *Arabic* Versions designate this as “a Psalm concerning David, when persecuted by his enemies,” and a “prophecy concerning the Passion of Christ, and the calling of the Gentiles;” and *Theodore* says that the morning oblation

symbolized the dawn of Christ's Glory; and *S. Jerome* says, “Nos per cervum matutinum nullum alium nisi Christum intelligimus, sicut totius Psalmi contextus ostendit.” The *inapplicability* of many things in this Psalm to David himself (see vv. 16—18. Cp. *Sadler*, Emmanuel, pp. 109—114) shows that some other Person than David is here contemplated. It suggests the belief,—a belief confirmed by other evidence,—that the “Spirit of Christ,” which was in David, is here speaking of the “sufferings of Christ, and of the glory that should follow” (1 Pet. i. 11); in fact, that Christ speaks by David.

This Psalm is connected with the foregoing. In that Psalm we beheld Christ's Exaltation; here we see His sufferings, to which that Exaltation was due. Cp. the similar sequence, in Ps. 68 and 69.

Our Lord adopted the first words of this Psalm, when He was on the cross: “*My God, My God, why hast Thou forsaken Me?*” (Matt. xxvii. 46. Mark xv. 34.); and *S. Jerome* justly says, “Ex hoc animadvertimus, totum Psalmum a Domino in cruce posito decantari.” And the Holy Spirit, speaking by two Apostles and Evangelists, St. Matthew (xxvii. 35) and St. John (xix. 23), applies it to Christ. St. Matthew says, they crucified Him, and parted His garments, casting lots, that *it might be fulfilled which was spoken by the Prophet* (i. e. in this Psalm, v. 18), or, as St. John has it, “that *the Scripture might be fulfilled*, which saith, They parted My garments among them, and upon My vesture did they cast lots.” And St. John says (xix. 28), “Jesus knowing that all things were now accomplished, that the *Scripture* might be fulfilled” (i. e. the *Scripture* in v. 15), “saith, I thirst.” The language of those who persecuted Christ to death, is accurately described in the Psalm: “All they that see Me *laugh Me to scorn*; they shoot out the lip, they *shake the head*, saying, *He trusted in the Lord : let Him deliver Him*” (vv. 7, 8). Compare the narrative of the Evangelists: “They that passed by reviled Him, *wagging their heads*” (Matt. xxvii. 39). It is remarkable that the very words here used in the *Septuagint*, ἐξεμυκτήρισαν, and ἐκίνησαν κεφαλὰν, are adopted in the Gospels (Matt. xxvii. 39. Mark xv. 29. Luke xxiii. 35. Cp. above, on ii. 4), “They mocked Him, and said, *He trusted in God : let Him deliver Him*” (Matt. xxvii. 41. 43). And the Author of the Epistle to the Hebrews quotes v. 22 of this Psalm, and regards it as spoken by Christ: “He is not ashamed to call them brethren, saying,

- 2 O my God, I cry in the daytime, but thou hearest not ;
And in the night season, and † am not silent.
- 3 But thou art holy,
O thou that inhabitest the ° praises of Israel.
- 4 Our fathers trusted in thee :
They trusted, and thou didst deliver them.
- 5 They cried unto thee, and were delivered :
⁴ They trusted in thee, and were not confounded.
- 6 But I am ° a worm, and no man ;
⁴ A reproach of men, and despised of the people.
- 7 ⁵ All they that see me laugh me to scorn :
They † shoot out the lip, ⁵ they shake the head, saying,
- 8 ¹ † He trusted on the LORD that he would deliver him :
⁴ Let him deliver him, || seeing he delighted in him.
- 9 ¹ But thou art he that took me out of the womb :
Thou || didst make me hope when I was upon my mother's breasts.
- 10 I was cast upon thee from the womb :
⁴ Thou art my God from my mother's belly.
- 11 Be not far from me ; for trouble is near ;
For there is † none to help.
- 12 ² Many bulls have compassed me :
Strong bulls of Bashan have beset me round.
- 13 ³ They † gaped upon me with their mouths,
As a ravening and a roaring lion.
- 14 ⁴ I am poured out like water, ² and all my bones are || out of joint :
⁴ My heart is like wax ;

† Heb. there is no
silence to me,

° Deut. 10. 21.

d Ps. 25. 2, 3. &
31. 1. & 71. 1.
Isa. 49. 23.
Rom. 9. 33.
e Job 25. 6.
Isa. 41. 14.
f Isa. 53. 3.
g Matt. 27. 39.
Mark 15. 29.
Luke 23. 35.
† Heb. open.
h Job 16. 4.
Ps. 109. 25.
i Matt. 27. 43.
† Heb. He rolled
himself on the
LORD.

k Ps. 91. 14.
† Or, if he delight
in him.
l Ps. 71. 6.
|| Or, kept me
in safety.

m Isa. 46. 3. &
49. 1.

† Heb. not a
helper.
n Deut. 32. 14.
Ps. 68. 30.
Ezek. 39. 18.
Amos 4. 1.

o Job 16. 10.
Ps. 35. 21.
Lam. 2. 16. &
3. 46.

† Heb. opened
their mouths
against me.
p Dan. 5. 6.

|| Or, sundered.
q Josh. 7. 5. Job 23. 16.

I will declare Thy name unto my brethren, in the midst of the Church will I sing praise unto Thee (Heb. ii. 12).

The concurrent opinion of all ancient Expositors may be summed up in the words of *S. Augustine* here: "Dicuntur hæc in personâ Crucifixi;" or, as *Theodoret* expresses it, "our Lord Christ speaks in this Psalm as Man, suffering Man, in the Name of all Human Nature;" and the Church has declared her judgment in this sense, by appointing this Psalm to be used on Good Friday.

It is remarkable, that in the Hebrew Synagogue this Psalm is appointed to be used on the anniversary of the great national deliverance of Purim, which has been shown above to have been typical and prophetic of the World's deliverance by the death of Christ. See the notes on Esther vii. 9; ix. 24; x. 3.

It may be added here, that this group of Psalms (Ps. 23—25) affords a beautiful specimen of that exquisite symmetry with which the Psalms are arranged, so as to be fitted to one another, and to be pre-adjusted to the Gospel. In the 22nd we have a prophetic view of His Passion, and of the consequent preaching of the Gospel to all nations; in the 23rd, of His Death, Burial, and Resurrection; in the 24th, of His Ascension into heaven; in the 25th, of the remission of sins through Him; and thus we have a prelude to the utterances of the Church of Christ in her Creed: "I believe in Jesus Christ, His only Son our Lord, Who was crucified, dead, and buried. He ascended into heaven. I believe in the Holy Ghost, &c.

1. *Why art thou so far?* Rather, as in the margin, *Far from my salvation* (i.e. from Thee, my Preserver) are the words of my roaring. Thou hearest them not.

3. *Thou art holy*, O thou that inhabitest the praises of Israel] Or, literally, and more emphatically, Thou that art sitting on the praises of Israel as on a throne, as Thou art enthroned upon the Cherubim (lxxx. 1; xcix. 1).

6. *I am a worm!* So Jacob is called by God: "Fear not, thou worm, Jacob, and ye men of Israel" (Isa. xli. 14); and such Christ Himself seemed to be in His humiliation (Catena, p. 392). The Hebrew word here rendered worm is (not *zachal*,

nor *sas*, nor *rimmah*, but) *toleah*, that is, the worm formed of the *coccus*, which yields scarlet juice, with which the scarlet dye is produced; and this word is therefore often rendered *scarlet* in the Bible (Exod. xxv. 4; xxvi. 1; and xxviii. xxxv. xxxviii. xxxix., *passim*; and Lev. xiv., *passim*); and, as *Hammond* observes, this was a fit name for Christ; for though He was despised as a worm, yet with His blood is "dyed that garment, in which we must appear before God;" scarlet is often used as typical of Christ's blood. See the note above, on Josh. ii. 18; and on Lev. xiv. 4.

8. *He trusted on the LORD*] Rather, literally, *roll upon God*, i.e. Cast Thyself upon Him, if Thou canst. Cp. the words in xxxvii. 5, where the same verb is used. Trust in the Lord, Whom Thou claimest as Thy God. Probably this scoff is grounded upon what Christ is foreseen to have said, Who (as St. Peter, who was present at His arraignment, asserts) "when He was reviled, reviled not again, when He suffered, He threatened not, but was committing (*παροιδου*, a verb put absolutely, as the verb is here) Himself to Him that judgeth righteously; Who His own self bare our sins in His own body on the tree." See 1 Pet. ii. 24.

It is observable that the Evangelist St. Matthew (xxvii. 43) adopts the paraphrase of the *Septuagint* here, which is also followed in other versions, *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic*, where the verb is in the past tense, "*He trusted* in God;" and not in the imperative. Probably this paraphrase was designed to explain clearly the words of the original.

12. *Strong bulls of Bashan have beset me round*] Cp. Ezek. xxxix. 18. Bashan was famous for its cattle (Deut. xxxii. 14). The chief Priests and Scribes of the multitudinous herd of the people, exulting fiercely in their power, and yet as stupid and irrational as brute beasts, are here compared to fat bulls of Bashan. Cp. Deut. xxxii. 14. Hosea iv. 16 (*Eusebius*, *Theodoret*).

14. *all my bones are out of joint*] And yet, strange to say, not a bone of Him was broken; otherwise, the type of the Paschal Lamb would not have been fulfilled. See John xix. 36. Our Lord's body was like the Apostolic net, on the point of breaking—but not broken. Luke v. 6. Compare also John xxi. 11.

- It is melted in the midst of my bowels.
- r Prov. 17. 22. ¹⁵ My strength is dried up like a potsherd ;
 s Job 29. 10. And ^s my tongue cleaveth to my jaws ;
 Lam. 4. 4. And thou hast brought me into the dust of death.
 John 19. 23.
- t Rev. 22. 15. ¹⁶ For ^t dogs have compassed me :
 The assembly of the wicked have inclosed me :
 u Matt. 27. 35. " They pierced my hands and my feet.
 Mark 15. 24. ¹⁷ I may tell all my bones :
 Luke 23. 33. * They look and stare upon me.
 John 19. 23, 37. & 20. 25.
 x Luke 23. 27, 35.
- y Luke 23. 34. ¹⁸ They part my garments among them,
 John 19. 23, 24. And cast lots upon my vesture.
- z ver. 11. ¹⁹ But ^z be not thou far from me, O LORD :
 Ps. 10. 1. O my strength, haste thee to help me.
- ²⁰ Deliver my soul from the sword ;
 a Ps. 35. 17. ^a † My darling † from the power of the ^b dog.
 † Heb. my only one.
 † Heb. from the hand.
 b ver. 16. ²¹ ^c Save me from the lion's mouth :
 c 2 Tim. 4. 17. ^d For thou hast heard me from the horns of the unicorns,
 d Isa. 34. 7. ²² ^e I will declare thy name unto ' my brethren :
 Acts 4. 27. In the midst of the congregation will I praise thee.
 e Ps. 40. 9.
 Heb. 2. 12.
 f John 20. 17. Rom. 8. 29.

¹⁶. *They pierced my hands and my feet*] The word here rendered *they pierced*, is *caari*; and in most extant Hebrew MSS. the reading is punctuated so as to signify "*as a lion*." Two MSS. (*Kennicott*, 39; *De Rossi*, 337) are cited as having *caaru*, "*they pierced*." And so the *Sept.* renders the word; and so *Syriac*, *Arabic*, and *Vulg.*, and the *Æthiopic* (the *Chaldee Targum* has both readings); and the *Masora Magna*, on Numb. xxxiv. 9, and the *Masora Parva*, say that the word is *not* to be rendered *as a lion*. *S. Justin Martyr*, in his Dialogue with Trypho the Jew (§ 104), quotes the reading *they pierced*, and no exception is taken by the interlocutor to that rendering.

Some have supposed that *caari* is the true reading, not however in the sense of *as a lion*, but with a vocalization so modified as to become a nominative plural participle construct, and to signify *piercing*; and this seems on the whole the most probable view. That the Messiah was to be *pierced*, is foretold by Isaiah (liii. 5. Cp. Zech. xii. 10), and that our Lord's hands and feet were pierced is evident from Luke xxiv. 40. John xx. 25.

On this question, see the various authorities cited in the elaborate article of *Pfeiffer* (*Dubia*, p. 305), who accepts the reading *caari* in the sense of *piercing* (*De Rossi's* Collations; *Delitzsch*, p. 193; *Phillips*, *Perowne*, 107; *Dr. Kay*, 42. 326; *Thrupp*, 133. Ewald adopts *caaru*, *they pierced*).

With regard to the allegation, that these words could not have been written by David, as being inapplicable to him, see on lxi. 2. That very inapplicability proves that a greater than David is here.

²⁰. *Deliver my soul from the sword*] These words of Christ on the Cross, speaking here by the mouth of David, seem to be echoed by those of Simeon to the Blessed Virgin at the Presentation, "Yea, a sword shall pierce through thine own soul also," as well as through the soul of thy Son (Luke ii. 35), where the same word, *ῥομφαία*, is used for *sword*, as in the *Septuagint* here. Cp. *Origen* here.

— *My darling*] Heb. *yechidah*. This is a remarkable word: it is the feminine of *yachid*, which signifies an *only son* (from *yachad*, to join: *Gesen.* 345), and it is rendered here *μωρονεινός* by *Sept.*, and *unica* by *Vulg.*

It is a memorable fact, that the masculine *yachid* occurs three times in one chapter of the historical books of the Old Testament, and in no other part of them; and that chapter is Genesis xxii., which relates the sacrifice of Isaac, the only-begotten son, whom his father loved, the type of CHRIST crucified. See Gen. xxii. 2: "Take now thy son, *thine only son* (*yachid*), whom thou lovest;" and in v. 12, "Thou hast not withheld thy son, *thine only son*, from Me;" and in v. 16. It is also a remarkable circumstance, that the feminine word *yechidah*, which is the word used here, occurs *only once* in the historical books of the Old Testament; and that passage is the

history of the sacrifice of Jephthah's daughter (Judg. xi. 34), "*she was his only daughter*;" on which it has been already observed that she was in several most interesting and beautiful respects a type of the pure human soul of Christ, offering itself a willing sacrifice on the cross. See above, note on Judges xi. 40, pp. 128—130.

In the Psalms this word is used in another place which foretells the Passion of Christ: "*Rescue my soul from their calamities*" (destructions), "*my darling from the lions*" (xxxv. 17; see there vv. 11. 15, 16). *My darling* is explained by the parallelism in both these places as meaning *my soul* (Heb. *nephesch*; Gr. *ψυχή*), which is mine as being that which I possess, and which I willingly lay down, as Christ says: "No man taketh *My life* (or soul, *ψυχήν*) from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John x. 17, 18). And that soul might well be called *yechidah*; that is, an only child, and a daughter, on account of its dearness to God. (See John i. 14. 18; iii. 16. 18. 1 John iv. 9). The feminine gender bespeaks intensity of tender feeling and dearness. Cp. note on 1 Thess. ii. 7; and on Ps. xvii. 8; and the exquisitely pathetic and tender words in Nathan's parable, "It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter" (2 Sam. xii. 3).

²¹. *Thou hast heard me from the horns of the unicorns*] Thou hast heard me, so as to deliver me from the horns of the wild oxen. He had before spoken of his proud, wealthy, and carnal enemies as *fat bulls* of Bashan (v. 12); he now describes them as *wild oxen*, *buffaloes*, or *bisons*; see on Job xxxix. 9. Cp. below, xxix. 6; xcii. 10.

²². *I will declare thy name unto my brethren: in the midst of the congregation will I praise thee*] He says, I will declare Thy name unto my brethren; this was literally fulfilled in Christ (as *S. Jerome* remarks), when He said to Mary Magdalene, on the morning of the Resurrection, "Go unto my brethren, and say unto them, I ascend unto My Father, and your Father, and My God, and your God" (John xx. 17); and when He said to the women, "Go tell My brethren that they go into Galilee, and there shall they see Me" (Matt. xxviii. 10).

But it had a still wider fulfilment. Christ arose from the dead, and became the *firstborn among many brethren* (Rom. viii. 29. 1 Cor. xv. 20. Col. i. 18. Rev. i. 5). This is the blessed fruit and glorious reward of Christ's Death and Passion. He speaks as before (says *Theodoret*), and calls all who believe in Him His brethren. St. Paul explains the words, teaching us to regard them as uttered by Christ, "the Captain of our salvation, made perfect through sufferings," and to see here "Jesus crowned with glory and honour for the suffering of death;" and as, by the free gift and grace of God, "tasting death for every man, and thus bringing many sons to glory"

- ²³ ^s Ye that fear the LORD, praise him ;
 All ye the seed of Jacob, glorify him ;
 And fear him, all ye the seed of Israel.
- ²⁴ For he hath not despised nor abhorred the affliction of the afflicted ;
 Neither hath he hid his face from him ;
 But ^h when he cried unto him, he heard.
- ²⁵ ⁱ My praise *shall be* of thee in the great congregation :
^k I will pay my vows before them that fear him.
- ²⁶ ^l The meek shall eat and be satisfied :
 They shall praise the LORD that seek him :
 Your heart ^m shall live for ever.
- ²⁷ ⁿ All the ends of the world shall remember and turn unto the LORD :
^o And all the kindreds of the nations shall worship before thee.
- ²⁸ ^p For the kingdom *is* the LORD's :
 And he *is* the governor among the nations.
- ²⁹ ^q All *they that be fat* upon earth shall eat and worship :
^r All they that go down to the dust shall bow before him :
 And none can keep alive his own soul.
- ³⁰ A seed shall serve him ;
^s It shall be accounted to the LORD for a generation.
- ³¹ ^t They shall come, and shall declare his righteousness
 Unto a people that shall be born, that he hath done *this*.

g Ps. 135. 19, 20.

h Heb. 5. 7.

i Ps. 35. 18. &
40. 9, 10. & 111. 1.k Ps. 66. 13. &
116. 14.l Eccles. 5. 4.
l Lev. 7. 11, 12,
15, 16.m Ps. 69. 32.
Isa. 65. 13.
m John 6. 51.n Ps. 2. 8. &
72. 11. & 86. 9. &
98. 3.

Isa. 49. 6.

o Ps. 96. 7.

p Ps. 47. 8.

Obad. 21.

Zech. 14. 9.

Matt. 6. 13.

q Ps. 45. 12.

r Isa. 26. 19.

Phil. 2. 10.

s Ps. 87. 6.

t Ps. 78. 6. &

36. 9. & 102. 18.

Isa. 60. 3.

See Rom. 3. 21, 22.

(Heb. ii. 9—12), and as purchasing an universal Church, formed of Gentiles as well as of Jews, by His blood (Acts xx. 28). As is expressed here (vv. 27, 28), "All the ends of the earth shall remember themselves, and be turned unto the Lord, and all kindreds of nations shall worship before Thee."

This change of bitter and intense sorrow to rapturous and jubilant praise, may serve to explain the circumstances which at first may have surprised us, that we find this Psalm, the 22nd (a Psalm appointed for Good Friday), as an octave following two successive octaves (viz.), the 8th Psalm and the 15th, which the Church has associated with the Festival of Christ's glorious *Ascension* into heaven. This collocation is perfectly rational. Its principle may be expressed in our Lord's own language, upon the night before His *Passion*, "Now is the Son of Man glorified" (John xiii. 31); and in St. Paul's words, "For the joy that was set before Him, He endured the Cross, despising the shame, and is set down at the right hand of God" (Heb. xii. 2). The glories of Ascension Day ought ever to be blended in our thoughts with the sorrows of Good Friday; and in this Psalm they meet together, and, as it were, greet one another with a sisterly embrace and loving kiss.

^{23.} *all ye the seed of Israel* All ye, who, being born again, become Israelites indeed, and see God by faith (*S. Jerome*). See below, on xxiv. 6.

^{24.} *of the afflicted* Heb. *ani*. This word is specially identified in the Psalms with Christ, Who in all our afflictions was afflicted. See on xxxiv. 6; xxxv. 10; xl. 17; lxix. 29. See also Zech. ix. 9, where it is rendered *lowly*.

^{25.} *My praise shall be of thee in the great congregation* Or rather, "My praise springs forth from Thee." Thou art its source. Cp. Ps. cxviii. 23.

^{26.} *The meek shall eat and be satisfied* Blessed are the meek, for they shall feed on Him Who is the Bread of Life (*Eusebius*).

^{27.} *All the ends of the earth shall remember* All nations in all quarters of the world shall remember themselves and their Father's home, like the returning Prodigal, the type of the heathen world coming back to God (see Luke xv. 17—20), and like the healed demoniac, coming and sitting down at Jesus' feet, clothed and in his right mind (Mark v. 15. Luke viii. 35).

^{28.} *The kingdom is the LORD's* This is an Evangelical prophecy. The Kingdom of Satan has passed away. The Kingdom of Christ has come. By His Ascension into heaven, all things are put under His feet. Satan fell from heaven by pride; Christ ascended above the heaven of heavens by humility (*S. Jerome*).

^{29.} *All they that be fat upon earth shall eat and worship* They who boast their earthly abundance, and pamper themselves with this world's dainties, and are inclosed in their own fat (xvii. 10); they who are compared to bulls of Bashan in v. 12, must come and seek their food at Christ's table of Scriptures and Sacraments, if they would be fat and flourishing (Ps. xcii. 14); fat indeed, and not having "leanness of soul;" they must seek for food there where He makes a spiritual "feast of fat things" (Isa. xxv. 6), and He "will satiate them with marrow and fatness" (Ps. lxiii. 5). They must worship Him (see lxvii. 11). *None can keep alive his own soul*. Christ alone can do that. *They go to dust*. He only can raise them.

^{30.} *A seed shall serve him* A never-failing seed, born to Him by the regenerating waters of Baptism (says *Theodore*), shall worship Him; no Powers of Earth or Hell shall prevail against His Church (Matt. xvi. 18); it *shall be accounted*, or numbered, to the Lord (see lxxxvii. 6. 2 Chron. ii. 16) *for a generation*—appertaining to Him, not to earthly kings, and living by His life. The language of this Psalm, passing from accents of sorrow to strains of joy, may be compared with that of the divine prediction of Isaiah (liii.) (also appointed for Good Friday), in which, after a description of the sufferings of the Messiah, the prophet proceeds to speak of the glorious fruits of His Passion in the purchase of the Universal Church by the blood of the Cross: "He shall see His seed, He shall prolong His days; He shall see of the travail of His soul, and be satisfied."

^{31.} *They shall come, and shall declare his righteousness* For, as Isaiah there says, "By His knowledge shall my righteous servant justify many, for He shall bear their iniquities" (Isa. liii. 11); and "the righteousness of God is manifested in Him, even the righteousness of God by faith in Jesus Christ, Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness, that He might be just, and the justifier of him which believeth in Jesus" (Rom. iii. 21—26).

It is certain that what is spoken in this Psalm (says *Theodore*) has not been verified in David himself, nor in any of his posterity, except in the Lord Jesus Christ. He, and He only, Who is God, the Eternal Word, and Who was made flesh, of the Seed of David, has filled the earth and sea with divine knowledge of the truth, and has turned men from false worship, to adore the only true God.

— *Unto a people that shall be born* They shall be born again by the preaching of the Word, received with faith, and by baptism into Christ (*S. Jerome*).

PSALM XXIII.

A Psalm of David.

a Isa. 40. 11.
Jer. 23. 4.
Ezek. 34. 11, 12,
23.
John 10. 11.
1 Pet. 2. 25.
Rev. 7. 17.
b Phil. 4. 19.
c Ezek. 34. 14.
† Heb. *pastures*
of tender grass.
d Rev. 7. 17.
† Heb. *waters of*
quietness.
e Ps. 5. 8. &
31. 3.
Prov. 8. 20.
f Job 3. 5. &
10. 21, 22. &
24. 17.
Ps. 44. 19.
g Ps. 3. 6. &
27. 1. & 118. 6.
h Isa. 43. 2.
i Ps. 104. 15.
† Heb. *makest*
fat.
k Ps. 92. 10.

† Heb. *to length*
of days.

- 1 THE LORD is ^a my shepherd ;
^b I shall not want.
- 2 ^c He maketh me to lie down in † green pastures :
^d He leadeth me beside the † still waters.
- 3 He restoreth my soul :
^e He leadeth me in the paths of righteousness for his name's sake.
- 4 Yea, though I walk through the valley of 'the shadow of death,
^f I will fear no evil :
^h For thou art with me ;
Thy rod and thy staff they comfort me.
- 5 ⁱ Thou preparest a table before me in the presence of mine enemies :
Thou † ^k anointest my head with oil ; my cup runneth over.
- 6 Surely goodness and mercy shall follow me all the days of my life :
And I will dwell in the house of the LORD † for ever.

Ps. XXIII.] The present Psalm is a natural sequel to the foregoing, in which the Good Shepherd has been described as giving His life for the sheep (John x. 11). This Psalm is the voice of the Church, praising Christ (*S. Jerome*). It is the song of the heathen exulting with joy, because the Lord Himself leads them to green pastures; and it describes the mystical banquet which He Himself provides for them (*Origen, Athanasius, and Theodoret*).

We here see Him, as described by Isaiah, feeding His flock like a Shepherd, gathering the lambs with His arm, and carrying them in His bosom, and gently leading those that are with young (Isa. xl. 11), and as laying the lost sheep upon His shoulders rejoicing (Luke xv. 5).

He Who was led as a *lamb* to the slaughter, and, as a *sheep* before her shearers, was dumb (Isa. liii. 7), He Who in the foregoing Psalm was represented as slain like a lamb, is now displayed as the *Shepherd* of the sheep, and is represented as leading His sheep beside the still waters; as it is said in the Apocalypse, taking up the twofold imagery of the Psalm, "The *Lamb* which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water" (Rev. vii. 17). The spotless Lamb is also the Good Shepherd. Christ has been slain as the Lamb, and has passed through the valley of the shadow of death, and has been raised from the grave; therefore, as the Shepherd, He is able to guide His sheep through the same dark valley, and to cheer them with His voice, and to comfort them with His pastoral rod and staff,—the rod of correction, as well as the staff of support. Each have their uses for the believer,—*"Erudiant consolando, non affligunt mortificando"* (*S. Jerome, Isidore*).

In the foregoing Psalm Christ has been described as Very Man, giving His soul to death; in the present Psalm He is displayed as the LORD JEHOVAH, as all ancient Expositors agree. "In hoc psalmo Ecclesia loquitur Christo" (says *S. Augustine*). "Dominus Jesus Christus meus Pastor est, et nihil mihi deerit." Christ is expressly called the LORD in the next Psalm (xxiv. 8. 10. See also xx. 9).

In the foregoing Psalm we saw His Passion; here we see its fruits. In the foregoing Psalm it was said, "The meek shall eat, and be satisfied (v. 26). All shall eat and worship (v. 29)." The present Psalm (say *Athanasius and Theodoret*) is sung by the Universal Church, rejoicing in the consciousness that Christ is her Shepherd and feeds her. In the former Psalm, there was a promise that the ends of the earth should turn to the Lord, and that the fat should eat (v. 27—29). Here we see the promise fulfilled; here the Cross itself becomes, as it were, a pastoral rod and staff, which comfort the

faithful; here we see the table spread, and the head of the guest anointed with oil, and the cup of blessing running over (v. 5.) What a striking contrast is this to the cup of Gethsemane, and yet it was a fruit of that cup! and we see the faithful soul dwelling in the house of the Lord for ever (v. 6).

Hence the ancient interpreters (*Origen, and Athanasius, in Catenâ, p. 418; S. Ambrose, De Sacramentis, V. 3; De Elia, c. 10; S. Chrysostom, and S. Basil, and Theodoret* here, and others) see in this Psalm a prophetic picture of the means of grace and spiritual unction, especially the Holy Sacraments. The description of the Passion of Christ prepares the way for the mention of the Sacraments, which represent that Death, and derive all their virtue from it, and flow, as it were, from His pierced side. They impart to the faithful soul all the benefits of that Death, and are spread before the eyes of the faithful in that spiritual table, which God hath prepared for them in His Church, which is His House (1 Cor. xi. 22). That spiritual Table is spread in the presence of her enemies, who look on with envy, and would gladly hurt her and them (see below, on Rev. vi. 6), and who, by their presence and power, make her to feel more intensely the blessings of the Sacraments, and to resort to them with more eager cravings of spiritual hunger, and to be more thankful to Him Who instituted them.

And further (as *Origen* suggests), the eye of faith sees here that future heavenly Table, which will be spread by Christ Himself for all His faithful disciples, and of which He speaks when He says, "I appoint unto you a kingdom, that ye may eat and drink at *My table* in *My kingdom*" (Luke xxii. 29).

David, the shepherd of Bethlehem, could speak from personal experience of what the Shepherd feels for his sheep. He had led his flock through the dark defiles of the rocky fastnesses of Judah, which presented an image of the gloomy valley of the shadow of death; and he experienced in his exile the loving care of hospitable friends, like Barzillai, who spread for him a table in the wilderness, when he fled from Absalom his son (2 Sam. xvii. 27—29), and his eyes were raised upward from them and their affectionate care, to a loving contemplation of his home and Father in heaven.

6. *Surely goodness and mercy shall follow me all the days of my life*] Observe the words, "*all the days*." The farewell words of Christ, the good Shepherd, to His flock, which He has purchased with His own blood, were, "Lo, I am with you *all the days*" (πάσας τὰς ἡμέρας, which are the same words as those of the *Septuagint* here), "*even to the end of the world*" (Matt. xxviii. 20).

PSALM XXIV.

A Psalm of David.

- 1 THE ^a earth is the LORD's, and the fulness thereof;
The world, and they that dwell therein.
- 2 ^b For he hath founded it upon the seas,
And established it upon the floods.
- 3 ^c Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?
- 4 ^d † He that hath ^e clean hands, and ^f a pure heart;
Who hath not lifted up his soul unto vanity, nor ^g sworn deceitfully.
- 5 He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
- 6 This is the generation of them that seek him,
That ^h seek thy face, || O Jacob. Selah.
- 7 ⁱ Lift up your heads, O ye gates;

a Exod. 9. 29. &
19. 5.
Deut. 10. 14.
Job 41. 11.
Ps. 50. 12.
1 Cor. 10. 26, 28.
b Gen. 1. 9.
Job 38. 6.
Ps. 104. 5. &
136. 6.
2 Pet. 3. 5.
c Ps. 15. 1.
d Isa. 33. 15, 16.
† Heb. *The clean
of hands.*
e Job 17. 9.
1 Tim. 2. 8.
f Matt. 5. 8.
g Ps. 15. 4.

h Ps. 27. 8. &
105. 4.
|| Or, O God of
Jacob.
i Isa. 26. 2.

Ps. XXIV.] The present is the fourth of the Proper Psalms appointed by the Church of England for the Festival of the Ascension.

This Psalm is a sequel to the two foregoing. The Passion of Christ and its blessed fruits to the Church were the subject of those two Psalms; we now rise to the glory of His Ascension, which is here described with even more glorious fulness than in those other Psalms (the second, the eighth, the fifteenth, the twenty-first) which have already celebrated that event. As *Athanasius* says, "the present Psalm reveals to us the Ascension of Christ, and the reception of the Nations of the earth, who receive His Gospel, into His heavenly habitation." The foregoing Passion Psalm, the 22nd, ended with the promise of "a seed" which would *serve* Christ, and be accounted to the Lord for a *generation*. And now, in the present Psalm, we see the promise fulfilled: "This is the *generation* of them that seek him." See below, on v. 6, and on xxv. 13.

The foregoing Psalm ended with the words, "I will dwell in the house of the Lord for ever." The present Psalm asks *Who shall ascend into the hill of the Lord?* (v. 3).

The *hill of the Lord* is the heavenly Zion, of which the Apostle speaks, Heb. xii. 22. (*Theodoret. S. Jerome*); and he who desires to ascend thither, must learn the lessons which are here taught (*Theodoret*). This is a continuation of the "Catechism of heaven," of which we have seen the former portion in Psalm 15, another Psalm for Ascension Day.

This Psalm is inscribed in the *Sept.* and *Vulg.* as a Psalm for the *first day of the week*, and was so used in the Hebrew Ritual (see *Lightfoot*, i. 922), and it is very suitable for the *first day*, the day on which the light of Creation, of Redemption, and of Sanctification dawned on the world. Accordingly it is appointed in the Sarum and Roman use for Trinity Sunday.

This Psalm, it is probable, was composed by David when he brought up the Ark to Jerusalem; an event which, as has been already observed, was typical and prophetic of the Ascension of the Divine David to the heavenly Jerusalem, and of His carrying up the Ark of His Church thither. See above, *Prelim. Note* to 2 Sam. vi.

The preceding Psalm ended with an expression of hope, to "dwell in the house of the Lord for ever." But how is this to be? The Lord Jehovah, the God of Israel, is not a mere local and national deity, like the gods of the heathen, but He is the Creator of all things. Therefore the Psalmist fixes his eyes on the sacred record contained in the first two chapters of Genesis, which declare the Jehovah of Israel to be also the Elohim of the Universe, and to have formed the Earth out of the Waters. And since the might and majesty of the Lord are so great, since the Universe is His work, what must the house be, to which He specially vouchsafes His presence? and who can hope to ascend thither? Who can aspire to the hill of Zion, where the Ark of God is enshrined? Who can hope to be admitted to the purity and glory of that heavenly Jerusalem, which is symbolized by the earthly city? That question had been already asked (xv. 1), and is repeated here. Hopes of

blessing involve the duty of self-examination: *He that hath clean hands and a pure heart*, he—and he only—can hope to dwell in that Holy Place, with the Holy One. See Rev. xxi. 2. 27; and cp. Heb. xii. 14.

This question finds its answer in Christ. He alone was qualified by spotless purity to ascend to the Hill of the Lord. And it is by the Ascension of their Head, that the members are enabled to ascend. They must resemble Him in holiness, in order that they may partake of His glory. *They shall receive the blessing from the Lord, and righteousness from the God of their salvation.*

1. *The Earth is the Lord's*] It is Christ's by Creation (v. 2. John i. 1, 2), and it is His by Resurrection (Matt. xxviii. 18), and by His glorious Ascension into heaven, where He is enthroned King of the world in His Human Nature. This Psalm takes up the language of the first Ascension-Psalm (Ps. 8).

The appointment of this Psalm for use on Trinity Sunday suggests an invitation to meditate on the consecration of the whole world into a Temple of Christ, by Baptism into the Name of the Ever-Blessed Trinity.

6. *This is the generation of them that seek him, that seek thy face, O Jacob*] Or rather, they *that seek thy face*—they are the true *Jacob*. This Psalm takes up the word of the foregoing Passion Psalm (xxii. 23), "All ye *seed of Jacob*, glorify Him: fear Him, all ye *seed of Israel*;" and he now describes them. The reference is to the narrative of Genesis, where the Patriarch Jacob is described as *seeing God's face*, at the place thence called *Peniel*, and there receiving the new name *Israel*; and there receiving also "a blessing from the Lord, and righteousness from the God of his salvation." See on Gen. xxxii. 28—30.

They who cleanse their hearts and hands, as Jacob did, from sins of fraud and vanity, they who put away all idols as he did, they are admitted to the true *Peniel*, they are the true *Jacob*; see Num. xxiii. 7. Deut. xxxii. 9. Ps. xlv. 4; xlvii. 4, where the word *Jacob* is used collectively as here; particularly Isa. xlv. 1. 5: "Yet now hear, *O Jacob*, My servant; and *Israel*, whom I have chosen. Fear not, *O Jacob*, My servant. One shall say, I am the Lord's; and another shall call himself by the name of Jacob;" cp. Isaiah xlv. 6. They are "the *Israel* of God," as St. Paul calls them. See Rom. ix. 6. Gal. vi. 16.

As was before observed, this Psalm repeats the words of the Passion Psalm (xxii. 30), where "a *generation*" is *promised* to Christ: it is now *born*.

7. *Lift up your heads, O ye gates*] When David uttered these words with prophetic inspiration, and when he beheld the Ark of the Lord's presence going up, and passing through the gates of the hill of Zion to the Sanctuary prepared for it; when he saw that same Ark going up thither, which had led the people of Israel to victory from Mount Sinai through the wilderness, and across the river Jordan, whose waters fled at its presence, and had brought them into Canaan; and at the power

k Ps. 97. 6.
Hag. 2. 7.
Mal. 3. 1.
1 Cor. 2. 8.

- And be ye lift up, ye everlasting doors ;
^k And the King of glory shall come in.
 8 Who is this King of glory ?
 The LORD strong and mighty,
 The LORD mighty in battle.
 9 Lift up your heads, O ye gates ;
 Even lift *them* up, ye everlasting doors ;
 And the King of glory shall come in.
 10 Who is this King of glory ?
 The LORD of hosts, he is the King of Glory. Selah.

PSALM XXV.

A Psalm of David.

a Ps. 86. 4. &
143. 8.
Lam. 3. 41.
b Ps. 22. 5. &
31. 1. & 34. 8. Isa. 28. 16. & 49. 23. Rom. 10. 11.

- 1 UNTO ^a thee, O LORD, do I lift up my soul.
 2 O my God, I ^b trust in thee :

of which, when it had compassed the city seven days, the walls of Jericho fell down, and before which the gods of Philistia fell prostrate on the ground—when David meditated on this triumphal progress of the ARK of God, a march continued for more than four centuries, from Sinai to Sion—surely, he may be supposed to have been transported by the Spirit in a heavenly rapture, and to have beheld the glorious consummation which was foreshadowed by all these triumphs ; namely, the victory of the Lord Christ, whom he salutes as LORD of HOSTS (on which see note 1 Sam. i. 3 ; ii. 10), over all the powers of Satan, and His triumphal ascent into His capital city, the heavenly city, and the exaltation of the ARK of His Church, in which His presence and power dwell. What else mean those emphatic words, twice repeated, "Ye everlasting doors?" But whatever may be said of the personal consciousness of David himself, in whom the Holy Spirit spake, we can have little doubt that the Holy Spirit, Who spake by him, had a view of Christ's Ascension in dictating this Psalm, and that He intended *us*, who have the light of the Gospel, to see here a prophecy of it. This is the opinion of the ancient Expositors, as *S. Athanasius*, *S. Jerome*, *S. Gregory Nyssen*, *S. Chrysostom*, *S. Leo*. To quote one among many, *Theodoret*, "In the twenty-second Psalm we beheld Christ suffering ; we now see Him ascending into heaven, and we hear the choirs of angels singing, Lift up your heads, O ye gates—those gates which were never before lifted up to receive *man* within them, but are now opened to all, through Christ, Very Man as well as Very God, Who has passed through them at the Ascension." And the Church has declared her judgment in this sense, by appointing this Psalm for the use of the faithful on the Festival of the Ascension.

This Psalm is recited in the Synagogue, at the carrying back of the volume of the Law, the *written Word of God*, into its shrine ; we see here the return of Christ Himself—the Giver of the Law, the Living WORD—into His heavenly shrine, the true Holy of Holies (see Heb. ix. 11, 12), and we behold Him ascending "where He was before" (John. vi. 62).

Ps. XXV.] This is the third of the alphabetical Psalms. See above, on Ps. 9. There is a remarkable analogy between this Psalm and Ps. 34 : in both the letter *vau* is omitted in the acrostic series ; they correspond with each other in the commencement of the stanzas which begin with *mem* ("What man is he?") and *ayin* ("Mine eyes are toward the Lord") ; in both *pe* is repeated after *thav*, and with it each of the Psalms ends ; and in both, that last stanza begins with the same word, signifying *redeem*. Both the first two lines of this Psalm begin with *aleph*, the first line being like a general introduction or motto to the whole ; and in the second line *beth* is put off to the second word.

In order that the spirit of the Psalm may not be sacrificed to its alphabetical structure, and in order to excite attention by anomalies, and to bring out more forcibly the *key-note* of the Psalm, the *kaph* is omitted in v. 18 (where it might have been expected) ; and we have a double *resh* in vv. 18, 19, corresponding to the double *aleph* at the beginning of

the Psalm. The double *aleph* brings out the assertion that the soul is looking *up* to God ; the double *resh* brings out the prayer, that God will *look down* on the soul. Cp. *Thrupp* here, and see *Prelim. Note* to Ps. 145.

The present Psalm holds an important place in the history of Christian ritual. The sixth verse, beginning "*Reminiscere*," gave the name to "*Reminiscere Sunday*," the second Sunday in Lent ; the twelfth verse beginning with "*Oculi*," gave the name to the third Sunday in Lent.

This Psalm was inserted by Luther into his Office to be used at Deathbeds after the reception of the Holy Communion.

This is the first of a series of Psalms which contain a confession of sin and prayers for forgiveness. Repentance and remission of sins is their theme. And it is also worthy of notice that this Psalm has two octaves in succession, viz. the 32nd Psalm ("Blessed is he whose unrighteousness is forgiven, and whose sin is covered"), and the 39th (v. 8, "Deliver me from all mine offences, and make me not a rebuke to the foolish"), which are penitential utterances of spiritual contrition. It is submitted for the reader's consideration, whether the reason of this arrangement may not be found in the fact that the foregoing Psalms foretold the Passion, Resurrection, and Priesthood of Christ, and the gift of the Spirit, and the institution of the means of grace in the Church and the preaching of the Gospel to the Gentiles. See the remarks on Psalms 19—24. Christ's Passion, Resurrection, and Ascension must precede, in order that Repentance and Remission of sins may follow.

The explanation of this arrangement may be seen in our Lord's words to His assembled Apostles after the Resurrection : "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the *Psalms* concerning Me." And He said unto them, "Thus it is written, and thus it behoved Christ to *suffer* and to *rise* from the dead the third day, and that *Repentance* and *Remission* of sins should be preached in His Name among all nations, beginning at Jerusalem" (Luke xxiv. 44—47). See also the speech of St. Peter at Jerusalem, on the day of Pentecost, when, after appealing to the prophetic testimony of the Psalms to the Passion, Resurrection, and Ascension of Christ, the Apostle says, "*Repent*, and be baptized every one of you in the Name of Jesus Christ, for the *remission of sins*, and ye shall receive the gift of the Holy Ghost" (Acts ii. 22—40). These passages of the New Testament afford the best commentary on the order in which these Psalms are placed.

We cannot distinctly define what may have been the degree of clearness of David's personal consciousness as to the efficacy of Christ's sacrifice and heavenly intercession in the work of Remission of Sins, but we may confidently affirm that the Holy Spirit, Who spake by David, and Who guided those who arranged the Psalms and completed the Canon of Holy Scripture, teaches us to regard the doctrine of Repentance and Remission as a corollary to the doctrine of Christ's Passion, Resurrection, and Ascension, and that He instructs *us* in these doctrines, not only by the Psalms severally, but by the *order* in which they are arranged. The *order* of the Psalms is, as it

- Let me not be ashamed,
^c Let not mine enemies triumph over me. c Ps. 13. 4.
- ³ Yea, let none that wait on thee be ashamed :
 Let them be ashamed which transgress without cause.
- ⁴ ^d Shew me thy ways, O LORD ;
 Teach me thy paths. d Exod. 33. 13.
Ps. 5. 8. & 27. 11.
& 86. 11. & 119.
& 143. 8, 10.
- ⁵ Lead me in thy truth, and teach me :
 For thou *art* the God of my salvation ;
 On thee do I wait all the day.
- ⁶ Remember, O LORD, ^e † thy tender mercies and thy lovingkindnesses ;
 For they *have been* ever of old. e Ps. 103. 17. &
106. 1. & 107. 1.
Isa. 63. 15.
Jer. 33. 11.
† Heb. *thy bowels*.
f Job 13. 26. &
20. 11.
Jer. 3. 25.
g Ps. 51. 1.
- ⁷ Remember not ^f the sins of my youth, nor my transgressions :
^g According to thy mercy remember thou me
 For thy goodness' sake, O LORD.
- ⁸ Good and upright *is* the LORD :
 Therefore will he teach sinners in the way.
- ⁹ The meek will he guide in judgment :
 And the meek will he teach his way.
- ¹⁰ All the paths of the LORD *are* mercy and truth
 Unto such as keep his covenant and his testimonies.
- ¹¹ ^h For thy name's sake, O LORD, pardon mine iniquity ;
ⁱ For it *is* great. h Ps. 31. 3. &
79. 9. & 109. 21.
& 143. 11.
i See Rom. 5. 20.
- ¹² What man *is* he that feareth the LORD ?
^k Him shall he teach in the way *that* he shall choose. k Ps. 37. 23.
- ¹³ ^l His soul † shall dwell at ease ;
 And ^m his seed shall inherit the earth. l Prov. 19. 23.
† Heb. *shall lodge*
in goodness.
m Ps. 37. 11, 22,
29.
- ¹⁴ ⁿ The secret of the LORD *is* with them that fear him ;
 ‖ And he will shew them his covenant. n Prov. 3. 32.
See John 7. 17. &
15. 15.
‖ Or, *and his*
covenant to make
them know it.
o Ps. 141. 8.
† Heb. *bring*
forth.
- ¹⁵ ^o Mine eyes *are* ever toward the LORD ;
 For he shall † pluck my feet out of the net.
- ¹⁶ ^p Turn thee unto me, and have mercy upon me ;
 For I *am* desolate and afflicted. p Ps. 69. 16. &
86. 16.

were, an adumbration of the Creed. And therefore *S. Augustine* well says, "Quæ dicuntur in hoc Psalmo pertinent ad populum Christianum conversum ad Deum;" and (on Ps. 150) "*Ordo Psalmorum mihi magni sacramenti videtur continere secretum.*"

1. *Unto thee, O LORD, do I lift up my soul*] Unto Thee I lift up my soul. This follows by a natural consequence after the sublime appeal in the foregoing Psalm to the Gates of Heaven to lift up their heads to receive Christ, the Lord of Hosts and King of Glory, ascending into heaven. As the Collect for Ascension Day expresses it, "Grant, O Lord, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend;" and for the Sunday after Ascension, "O God, Who hast exalted Thine only Son with great triumph to Thy kingdom in heaven, send Thy Holy Ghost to comfort us, and exalt us to the same place, whither our Saviour Christ is gone before."

"Show me Thy ways, O Lord; teach me Thy paths, lead me in Thy truth; my eyes are ever to the Lord; I wait on Thee. Look upon mine affliction and my pain, and forgive me all my sin. Redeem Israel, O God, out of all his troubles." These are the yearnings of the penitent and

devout soul, which, having contemplated in the foregoing Psalm the propitiatory sacrifice of Christ's Passion, and the justification assured to us by His Resurrection, and the place prepared for us by His Ascension, earnestly desires to cast off the burden of its sins, and looks up wistfully to heaven, and seeks to follow Him, by that path of holiness which He trod, to that realm of glory which He has purchased for us by His death.

11. *pardon mine iniquity; for it is great*] The lively sense of the greatness of sin, and the open confession of it, are the best pleas for forgiveness (Prov. xxviii. 13).

13. *his seed shall inherit the earth*] The promise made to Christ in the Passion Psalm (xxii. 30), "*a seed shall serve Him,*" is here extended to His members.

14. *The secret of the LORD is with them that fear him*] He sits, as it were, as a guest and friend, and converses familiarly with them. Compare on Job xxix. 4: "*The secret of God was upon My tabernacle.*" And John xiv. 23: "If any man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make our abode with him;" and see Rev. iii. 20.

16. *desolate*] Heb. *yachid*; μονογενής, Sept. See on xxii. 20. There are only two places where this word has any other sense but *unicus*, or *only-one*, viz. this passage and lxviii. 6.

- 17 The troubles of my heart are enlarged :
O bring thou me out of my distresses.
- q 2 Sam. 16. 12. 18 ^a Look upon mine affliction and my pain ;
And forgive all my sins.
- 19 Consider mine enemies ; for they are many ;
And they hate me with † cruel hatred.
- † Heb. *hatred of violence.*
- 20 O keep my soul, and deliver me :
‡ Let me not be ashamed ; for I put my trust in thee.
- ‡ ver. 2.
- 21 Let integrity and uprightness preserve me ;
For I wait on thee.
- § Ps. 130. 8. 22 ^a Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

A Psalm of David.

- a Ps. 7. 8.
b ver. 11.
2 Kings 20. 3.
Prov. 20. 7.
c Ps. 28. 7. & 31. 14.
Prov. 29. 25.
d Ps. 7. 9. & 17. 3. & 66. 10. & 139. 23.
Zech. 13. 9.
e 2 Kings 20. 3.
- 1 JUDGE ^a me, O LORD ; for I have ^b walked in mine integrity :
^c I have trusted also in the LORD ; therefore I shall not slide.
- 2 ^d Examine me, O LORD, and prove me ;
Try my reins and my heart.
- 3 For thy lovingkindness *is* before mine eyes :
And ^e I have walked in thy truth.
- 4 ^f I have not sat with vain persons,
Neither will I go in with dissemblers.
- 5 I have ^g hated the congregation of evil doers ;
^h And will not sit with the wicked.
- g Ps. 31. 6. & 139. 21, 22.
h Ps. 1. 1.

[Ps. XXVI.] This Psalm is coupled on to the foregoing by thoughts and words. At the close of the foregoing the Psalmist had prayed for *integrity* (v. 1). Unless this Psalm is regarded as a sequel to the preceding one, it will seem vain-glorious ; but being combined with the penitential acknowledgments of sin, and with the earnest supplications for pardon and grace, and with the earnest profession of faith that God has heard his prayer, which breathe forth in the foregoing Psalm, it will be seen that the declarations which the Psalmist now makes of integrity, are not assertions of human merit, but acknowledgments of Divine mercy. As *Augustine* says, “Non merita mea, sed misericordia tua, ante oculos meos est.”

This Psalm is also a strong protest against the Antinomian notion, that a barren and speculative faith in Christ and in His imputed righteousness, will avail for salvation, independently of godly resolves and earnest strivings after holiness ; and that the virtue of Christ's death will save any one who does not take heed to follow the blessed steps of His most holy life.

In a very different frame of mind, the Psalmist makes a godly resolution to walk in the way of the Lord, and not to stumble in it. “*I shall not slide*” (v. 1) ; rather, “*I will not falter*” (cp. v. 12) ; and he entreats God to examine and prove him, to show him his secret faults, lest any sins should escape his own notice, and not be confessed and repented of ; and to *try*,—or rather, to purify and refine—his *reins* ; that is, to cleanse his desires, and affections, and his *heart*, his conscience, and spirit ; and he expresses a steadfast resolve to *wash his hands in innocency* (Isa. i. 15—17), and so would he compass God's altar ; or (in an optative sense, see *Delitzsch*, p. 221, and *Perovone*, p. 122), “so may I be admitted to compass Thine altar !” David regards himself in a spiritual sense as a Priest of God. Israel was a Kingdom of Priests (Exod. xix. 6) ; and in that sense he says that he will *wash his hands in innocency*. The Priests washed their hands and feet in the Brazen Laver in front of the Holy Place, before they ventured to *compass the altar*. See above, on Exod. xxx. 17—21, and *Hammond* here, who says, that “David, desiring to express his coming with a pure heart to pray to God, doth it by this similitude of a Priest ;

and, as a Priest washed his hands and then offered oblation, and, in offering sacrifice, compassed the altar, so he himself joins purity and oblation together.”

This resolve is to be made by all Christians before they approach God (see Matt. v. 23, 24, where the word *altar* is used), especially in the Holy Communion (1 Cor. xi. 28. Cp. Heb. ix. 19—22) ; and though the Psalmist affirms his resolution to walk innocently, yet, as well knowing that he can do nothing without God, and that his best resolutions may fail, and that his holiest actions need pardon, he adds, “*Redeem me, and be merciful unto me*” (v. 11).

One other remark may be made here on this group of Psalms following the 22nd, which foretells “the sufferings of Christ, and the glory which would follow.” These Psalms speak of Remission of Sins, which is the fruit of Christ's Passion ; but they speak also of the grace and blessings to be obtained by the faithful in *the Lord's house*. Thus Psalm xxiii. 5, 6, “Thou preparest a table for me : Thou anointest my head with oil ; my cup runneth over : and I will *dwell* in the *house of the Lord* for ever” and in xxvi. 12, “My foot standeth in an even place : *in the congregations* will I bless the Lord.” So in xxvii. 4, “One thing have I desired of the Lord, that I may *dwell* in the *house of the Lord*, all the days of my life, to behold the beauty of the Lord.” So in xxvii. 5, “In the time of trouble He will hide me in His *tabernacle*.” In xxvii. 6, “I will offer in His *tabernacle* sacrifices of joy.” In xxviii. 2, “Hear the voice of my supplications, when I lift up my hands toward Thy *holy oracle*.” Again, in xxix. 9, “In His *temple* doth every man speak of His glory.”

This is a natural consequence of what precedes ; and may serve to remind the Christian reader, that the pardon which flows from Christ's Sacrifice is to be had in the means of grace which He instituted for that purpose, and which He offers to all who dwell in faithful and loving communion with His Church ; or, as it is expressed in Christian language, in the Article of the Creed, “*Credo remissionem peccatorum, et vitam æternam, per sanctam Ecclesiam.*” See *Bp. Pearson* on the Creed, Articles ix. and x., notes, pp. 334. 360.

- ⁶ ⁱ I will wash mine hands in innocency :
 So will I compass thine altar, O LORD :
⁷ That I may publish with the voice of thanksgiving,
 And tell of all thy wondrous works.
⁸ LORD, ^k I have loved the habitation of thy house,
 And the place † where thine honour dwelleth.
⁹ || ^l Gather not my soul with sinners,
 Nor my life with † bloody men :
¹⁰ In whose hands *is* mischief,
 And their right hand is † full of ^m bribes.
¹¹ But as for me, I will ⁿ walk in mine integrity :
 Redeem me, and be merciful unto me.
¹² ° My foot standeth in an ^p even place :
^q In the congregations will I bless the LORD.

i See Exod. 30.
 19, 20.
 Ps. 73. 13.
 1 Tim. 2. 8.

k Ps. 27. 4.

† Heb. *of the tabernacle of thy honour.*
 || Or, *Take not away.*
 l See 1 Sam. 25. 29.
 Ps. 28. 3.
 † Heb. *men of blood.*
 † Heb. *filled with.*
 m Exod. 23. 8.
 Deut. 16. 19.
 1 Sam. 8. 3.
 Isa. 33. 15.
 n ver. 1.
 o Ps. 40. 2.
 p Ps. 27. 11.
 q Ps. 22. 22. & 107. 32. & 111. 1.

PSALM XXVII.

A Psalm of David.

- ¹ THE LORD *is* ^a my light and ^b my salvation ; whom shall I fear ?
^c The LORD *is* the strength of my life ; of whom shall I be afraid ?
² When the wicked, *even* mine enemies and my foes, † came upon me to ^d eat up my flesh,
 They stumbled and fell.
³ ° Though an host should encamp against me, my heart shall not fear :
 Though war should rise against me, in this *will* I *be* confident.
⁴ ^f One *thing* have I desired of the LORD, that will I seek after ;
 That I may ^g dwell in the house of the LORD all the days of my life,
 To behold || ^h the beauty of the LORD, and to inquire in his temple.
⁵ For ⁱ in the time of trouble he shall hide me in his pavilion :
 In the secret of his tabernacle shall he hide me ;
 He shall ^k set me up upon a rock.
⁶ And now shall ^l mine head be lifted up above mine enemies round about me :
 Therefore will I offer in his tabernacle sacrifices † of joy ;
 I will sing, yea, I will sing praises unto the LORD.

a Ps. 84. 11.
 Isa. 60. 19, 20.
 Micah 7. 8.
 b Exod. 15. 2.
 c Ps. 62. 2, 6. & 118. 14, 21.
 Isa. 12. 2.
 † Heb. *approach-ed against me.*
 d Ps. 14. 4.

e Ps. 3. 6.

f Ps. 26. 8.

g Ps. 65. 4.
 Luke 2. 37.
 || Or, *the delight.*
 h Ps. 90. 17.

i Ps. 31. 20. & 83. 3. & 91. 1.
 Isa. 4. 6.

k Ps. 40. 2.

l Ps. 3. 3.

† Heb. *of shout-ing.*

9. *Gather not my soul with sinners*] Bind me not up in the same bundle with them, like the tares for the fire (Matt. xiii. 30). The contrast to this is seen in the following Psalm (v. 10), "When my father and my mother forsake me, then the Lord will take me up;" literally, will *gather me* to His fold. See the note there.

Ps. XXVII.] This Psalm is entitled in some ancient versions (*Sept., Arabic, and Æthiopic*) "a Psalm of David before he was anointed," i. e. probably before he was made King of Judah and Israel at Hebron, when all opposition had fallen before him (see 2 Sam. v. 3); and this harmonizes with the words in this Psalm (v. 1), "The Lord is my *light*;" and (v. 6), "*Mine head* shall be lifted up" now that I am anointed with the divine unction. See also the following Psalm, which is a continuation of the present: "The Lord is the saving strength of His *Anointed*" (xxviii. 8).

This notice corresponds with the tenour of the Psalm, in which he expresses his earnest desire to dwell in the house of the Lord all the days of his life (v. 4). David's first wish, after he had been anointed king, was to bring up the Ark to Mount Zion; and this was at length effected by him. See 2 Sam. vi. His enemies had come upon him like wild beasts, to devour his flesh (v. 2), but "they stumbled and fell;" and now he was in

safety, and the yearning of his whole heart is to dwell in the house of the Lord, to *behold*, or rather to *admire*, the beauty of the Lord, and to *inquire* in His *Temple*. The word *bakar*, here rendered *inquire*, means to *search out diligently* (see Ezek. xxxiv. 11); and the sense is, that David was not content to visit God's house, nor even to adore the Divine Presence there, but he searched out diligently God's will, in order that he might know it, and do it. The word *bakar* corresponds to the Greek *ἐπευνᾶν*, as used by our blessed Lord to describe the diligent study of the Holy Scriptures (John v. 39. Cp. 1 Pet. i. 10).

In a Christian sense, we may say, with *Origen* here, that men behold the beauty of the Lord, and inquire in His temple, when they meditate on the mystery of the Blessed Trinity.

5. *He shall set me up upon a rock*] This is fulfilled to the Christian, who is firmly built on Christ, the Rock (*Origen*).

6. *will I offer—sacrifices of joy*] Literally, of *jubilee*, Heb. *teruah*, the sound of the trumpet of jubilee. See above, note on Lev. xxiii. 24. It is observable that the word *teruah* is used in 2 Sam. vi. 15, and also in 1 Chron. xv. 28, to describe that act of David which followed the composition of this Psalm, viz. the bringing up of the Ark to Zion. "David and all the house of Israel brought up the Ark of the Lord with *shouting*, and with the sound of the trumpet;" and the words which follow here, "I will sing, yea, I will sing praises unto

7 Hear, O LORD, *when* I cry with my voice :

Have mercy also upon me, and answer me.

8 || *When thou saidst*, ^m Seek ye my face ;

My heart said unto thee, Thy face, LORD, will I seek.

9 ⁿ Hide not thy face *far* from me ;

Put not thy servant away in anger :

Thou hast been my help ;

Leave me not, neither forsake me, O God of my salvation.

10 ^o When my father and my mother forsake me,

Then the LORD † will take me up.

11 ^p Teach me thy way, O LORD,

And lead me in † a plain path, because of † mine enemies.

12 ^q Deliver me not over unto the will of mine enemies :

For ^r false witnesses are risen up against me,

And such as ^s breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD ^t in the land of the living.

14 ^u Wait on the LORD :

Be of good courage, and he shall strengthen thine heart :

Wait, I say, on the LORD.

|| Or, *My heart said unto thee, Let my face seek thy face, &c.*
m Ps. 24. 6. & 105. 4.
n Ps. 69. 17. & 143. 7.

o Isa. 49. 15.

† Heb. *will gather me,*

Isa. 40. 11.

p Ps. 25. 4. &

86. 11. & 119. 33.

† Heb. *a way of plainness,*

Ps. 26. 12.

† Heb. *those which observe me,*

Ps. 5. 8. & 54. 5.

q Ps. 35. 25.

r 1 Sam. 22. 9.

s 2 Sam. 16. 7. &

Ps. 35. 11.

t Acts 9. 1.

† Ps. 56. 13. &

116. 9. & 142. 5.

Jer. 11. 19.

Ezek. 26. 20.

u Ps. 31. 24. &

62. 1. 5. & 130. 5.

Isa. 25. 9.

Hab. 2. 3.

PSALM XXVIII.

A Psalm of David.

a Ps. 83. 1.

† Heb. *from me.*

b Ps. 88. 4. &

143. 7.

1 UNTO thee will I cry, O LORD my rock ; ^a be not silent † to me :

^b Lest, *if* thou be silent to me, I become like them that go down into the pit.

the Lord," are illustrated by David's acts at that time. See 1 Chron. xv. 29; and 1 Chron. xvi. 9. And his words here, in v. 8, which may be rendered, "My heart said unto Thee, Seek ye My face" (it repeated those words of Thine, and echoed Thy gracious invitation), "Thy face, Lord, will I seek," are found in the Psalm which he wrote on that occasion. "Seek the Lord and His strength, seek His face continually." See 1 Chron. xvi. 11.

10. *When my father and my mother forsake me, then the LORD will take me up*] Literally, will *gather me* into His flock, like a weakly and weary lamb, left by its parents; or, like a weary pilgrim in the wilderness, left behind by the caravan of fellow-travellers. Cp. Num. xii. 15. Josh. ii. 18. A father and mother may fail in love, and they must fail by death (as was probably the case with David's parents at this time); but the Lord says, "I will never leave thee, nor forsake thee" (Deut. xxxi. 6). "Can a woman forget her sucking child? Yea, she may forget; but I will never forget thee" (Isa. xlix. 15). "Parentum amor in filios morte finitur; Dei amor crescit." Therefore, when David was about to die, he said to Solomon his son (1 Chron. xxviii. 5. 20), "If thou seek the Lord, He will be found of thee; but if thou *forsake* Him, He will cast thee off for ever;" but, "*Be strong, and of good courage*: fear not, nor be dismayed; for the Lord God, even my God, will be with thee; He will *not fail* thee, nor *forsake* thee."

We see the same spirit in those words as that which breathes in this Psalm: "Thy face, Lord, will I seek. When my father and my mother forsake me, the Lord taketh me up." "I had fainted" (v. 13). These words are not in the original; and there is something very pathetic in the *aposiopesis* after "unless I had believed to see the goodness of the Lord in the land of the living." No words could express

the misery, no plummet could fathom the depth of the abyss of the contrary alternative. Blank silence was the only representative of such a supposition.

14. *Be of good courage, and let thine heart be strong* (this is the true rendering of v. 14): *wait on the LORD*.

For an excellent and affecting exposition of this text, in reference to the duties of the faithful in times of trouble, the reader may refer to *Bp. Sanderson's* sermon upon it (i. 353), preached before King Charles I., at Woburn, in the time of his distress, Aug. 8, 1647.

But we should take a defective view of this Psalm, if in reading it we did not raise our eyes from David, and from all the faithful in their afflictions, to the sufferings of the Divine David, the Man of Sorrows, and to His perfect resignation to the will of His Father, and to His stedfast trust in Him, and to the glory to which those sufferings led. Accordingly, the Latin Church has appointed this Psalm for Good Friday and Easter Even; and so the Sarum use.

Ps. XXVIII.] This Psalm is a continuation of the preceding. In the *foregoing* Psalm David had said, "He shall set me up upon a *Rock*" (v. 5). God Himself is now his Rock: "Unto Thee will I sing, O Lord, *my Rock*" (v. 1). He had desired to dwell in the house of the Lord, to behold the beauty of the Lord, and to seek Him out in His temple (v. 4); and he now lifts up his hands towards His holy oracle (v. 2). He had said, in the foregoing Psalm, "The Lord is the *strength*" (literally, *stronghold*; Heb. *maon*) "*of my life*" (v. 1). He here takes up the word, and says, "The Lord is the *saving strength*" (literally, the *stronghold* of salvation) "*of His Anointed*" (v. 8). He had said, that the Lord would gather him, as a shepherd, into His flock (v. 10). He now prays the Lord to extend His gracious care, not only to His

- ² Hear the voice of my supplications, when I cry unto thee,
^c When I lift up my hands || ^a toward thy holy oracle.
³ ^e Draw me not away with the wicked, and with the workers of iniquity,
^f Which speak peace to their neighbours, but mischief *is* in their hearts.
⁴ ^g Give them according to their deeds, and according to the wickedness of
their endeavours :
Give them after the work of their hands ; render to them their desert.
⁵ Because ^h they regard not the works of the LORD, nor the operation of his
hands,
He shall destroy them, and not build them up.
⁶ Blessed *be* the LORD,
Because he hath heard the voice of my supplications.
⁷ The LORD *is* ⁱ my strength and my shield ;
My heart ^k trusted in him, and I am helped :
Therefore my heart greatly rejoiceth ; and with my song will I praise him.
⁸ The LORD *is* || their strength,
And he *is* the [†] ¹ saving strength of his anointed.
⁹ Save thy people, and bless ^m thine inheritance :
|| Feed them also, ⁿ and lift them up for ever.

c 1 Kings 6. 22,
23. & 8. 28, 29.
Ps. 5. 7.
|| Or, toward the
oracle of thy
sanctuary.
d Ps. 138. 2.
e Ps. 26. 9.
f Ps. 12. 2. &
55. 21. & 62. 4.
Jer. 9. 8.
g 2 Tim. 4. 14.
Rev. 18. 6.
h Job 34. 27.
Isa. 5. 12.

i Ps. 18. 2.

k Ps. 13. 5. &
22. 4.

|| Or, his strength.

† Heb. strength
of salvations.
l Ps. 20. 6.
m Deut. 9. 29.
n 1 Kings 8. 51, 53.
|| Or, rule.
Ps. 78. 71.
n Ezra 1. 4.

PSALM XXIX.

A Psalm of David.

- ¹ ^a GIVE unto the LORD, O [†] ye mighty,
Give unto the LORD glory and strength.

a 1 Chron. 16.
28, 29.
Ps. 96. 7, 8, 9.
† Heb. ye sons of
the mighty.

anointed servant (a phrase which confirms the title of the foregoing Psalm in the *Septuagint*), but to His people, who are the Lord's flock. David himself, as their anointed King, was their shepherd; but he knew that his pastoral labours would be of little use without the guidance and protection of the Divine Shepherd; and therefore he prays, "Save Thy people, and bless Thine inheritance. Feed them, and lift them up for ever." Carry them, as a shepherd supports his flock, by his tender love and care, and, when needful, in his arms (Isa. lixiii. 9).

Ps. XXIX.] In the Hebrew Ritual, this Psalm is connected with the Feast of Pentecost, when the Law was given, amid manifestations of divine glory and majesty, on Mount Sinai (see the authorities in *Delitzsch*, p. 233. *Perowne*, 132). This appointment is suggestive of the true interpretation of the Psalm; and it falls into the series of octaves of Psalms appointed for Ascension Day (see Psalms 8. 15. 22); and in the Latin and Sarum use it is appointed for the Festival of the Epiphany—the Manifestation of God's glory in Christ.

In the *Septuagint* this Psalm is entitled "On the going forth of the Tabernacle" (probably the temporary Tabernacle in the house of Obed-edom); in the *Arabic* version it is superscribed "Concerning the Ark and the Tabernacle." It seems to be connected with the bringing up of the Ark to Mount Zion (2 Sam. vi. 12—19).

It has been supposed by some to have been suggested by a violent thunderstorm, and to describe the effects of a tempest sweeping from the north of Palestine and appearing to shake the mountain ridges of Lebanon and Sirion, or Hermon (v. 6. Cp. Deut. iii. 9), and passing over to the wilderness of Kadesh (see Gen. xiv. 7; xvi. 14; xx. 1. Num. xiii. 26; xx. 1). To the ear of the Psalmist, thunder was the "voice of the Lord" (cp. Job xxxvii. 2. 5; xl. 9; and on Rev. x. 3, p. 212). Jehovah, the God of Israel, was not a mere local Deity, like the gods of the heathen. He is the Creator and Lord of the Universe, and the elements are His ministers. The words, "voice of the

Lord," occur *seven* times in this Psalm, and may remind us of the seven thunders in the Apocalypse (Rev. x. 3, 4); and they may remind us also of the sevenfold gifts of the Spirit, Who came down from heaven in all His fulness, and spake to the World on the Day of Pentecost.

The voice of the Thunder, and the flash of the Lightning spoke to the Psalmist of the manifestations of God's glory on Mount Sinai, amid thunders and lightnings, at the giving of the Law (Exod. xix. 16). Then the "voice of the Lord" was heard, as Moses describes, with exceeding power (see Exod. xix. 19; xx. 18), and it sounded forth in the thunders of the Decalogue. Hence the Hebrew Church connected this Psalm with Pentecost, the Feast of the Giving of the Law (see on Acts ii. 1); and in the Christian Church this Psalm, used in a large portion of Christendom at the Epiphany, and falling, as it does, in the series of the octaves of the Ascension, may raise the thoughts to the glory of the Creator and Redeemer, manifested in love as well as in power upon earth, and showing His glory and power by riding upon the clouds, and by sending down the Holy Ghost, the Comforter, from heaven at Pentecost, with the sound of a rushing mighty wind, and in flames of fire (Acts ii. 2), to strengthen and comfort His Church.

The physical phenomena of the day of the Christian Pentecost are not largely described in the Acts of the Apostles; but we may infer something more of their nature from St. Peter's reference to the words of Joel, "I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood" (Acts ii. 19, 20). This consideration may serve to display the prophetic character of this Psalm, especially in its conclusion, "The Lord sitteth King for ever. The Lord will give strength (ghostly strength) to His people; the Lord will bless His people with PEACE (vv. 10, 11).

1. Give (or ascribe) unto the LORD, O ye mighty] In Heb. *beni elim*, sons of the mighty (see *Gesen.* 45). The *Targum* has "assemblies of angels." The *Vulg.* has "filios arietum," "young rams," through a confusion of *el* with *eyl* (*Gesen.* 37).

- † Heb. *the honour of his name.*
 ‖ Or, *in his glorious sanctuary.*
 b 2 Chron. 20. 21.
- c Job 37. 4, 5.
 ‖ Or, *great waters.*
 † Heb. *in power.*
- † Heb. *in majesty.*
- d Isa. 2. 13.
- e Ps. 114. 4.
- f Deut. 3. 9.
- † Heb. *cutteth out.*
- g Num. 13. 26.
- h Job 39. 1, 2, 3.
 ‖ Or, *to be in pain.*
 ‖ Or, *every whit of it uttereth, &c.*
- i Gen. 6. 17.
 Job 38. 8, 25.
- k Ps. 10. 16.
- 2 Give unto the LORD † the glory due unto his name ;
 Worship the LORD ‖ in ^b the beauty of holiness.
- 3 The voice of the LORD is upon the waters :
^c The God of glory thundereth :
 The LORD is upon ‖ many waters.
- 4 The voice of the LORD is † powerful ;
 The voice of the LORD is † full of majesty.
- 5 The voice of the LORD breaketh the cedars ;
 Yea, the LORD breaketh ^d the cedars of Lebanon.
- 6 ^e He maketh them also to skip like a calf ;
 Lebanon and ^f Sirion like a young unicorn.
- 7 The voice of the LORD † divideth the flames of fire.
- 8 The voice of the LORD shaketh the wilderness ;
 The LORD shaketh the wilderness of ^g Kadesh.
- 9 The voice of the LORD maketh ^h the hinds ‖ to calve,
 And discovereth the forests :
 And in his temple ‖ doth every one speak of *his* glory.
- 10 The LORD ⁱ sitteth upon the flood ;
 Yea, ^k the LORD sitteth King for ever.

2. *Worship the LORD in the beauty of holiness*] As priests in holy robes. See on 2 Chron. xx. 21.

3. *The voice of the LORD is upon the waters ; the God of glory thundereth*] In nature, and in civil tumults. In a spiritual sense, say *S. Basil* and *Theodoret*, the Voice of the Lord is upon the waters of Baptism ; He said to His Apostles, "Go and teach all nations, baptizing them" (Matt. xxviii. 19); and His Voice went with them, and the God of glory thundered in the preaching of the Apostolic Boanerges, James and John, "the sons of thunder" (Mark iii. 17), and of all His Apostles ; and the Psalmist's description was realized on the Day of Pentecost, when God the Holy Ghost came down with a rushing mighty wind from heaven.

5. *The voice of the LORD breaketh the cedars*] The ancient Expositors remind us that the breaking of the cedar-trees by the wind, is a figure of the laying low of the lofty and proud things of this world, by the rushing mighty wind of the Holy Spirit, given on that day. "Confringit cedros Deus, hoc est humiliat superbos" (*S. Jerome*, and so *S. Basil*). The movement of the mountains, stirred from their base by the "Voice of the Lord," may symbolize the uprooting of the earthly strongholds of sin and Satan, by the "Voice of the Lord," in the Apostolic preaching of the Gospel. Cp. Mark iii. 17.

6. *unicorn*] Wild ox, or buffalo. See xxii. 21.

7. *The voice of the LORD divideth the flames of fire*] The Voice of the Lord is here said to divide the flames ; literally, to hew out flames, λατομεῖν φλόγας. The *Sept.* has διακόπτει φλόγα πυρός. In the words of *Gesenius* (798), "the Voice of Jehovah cutteth out flames of fire ;" i. e., "sendeth out divided flames of fire." This is (as *Theodoret* has observed) very descriptive of the Divine action at Pentecost, sending forth divided flames, like "tela trisulca," in the tongues of fire which were divided off from one heavenly source or fountain of flame (see on Acts ii. 3), and sat upon the heads of the Apostles, and which filled them with the fire of holy zeal and love. Cp. *S. Gregory*, Hom. 30, in Evangelia.

9. *The voice of the LORD maketh the hinds to calve*] A consequence of storms, which is noted by Arabic poets (*Ewald*, p. 30), and discovereth the forests, or lays bare the forests, strips them of their foliage (cp. Isa. xlvii. 2), of their vesture, as *Virgil* expresses it (Georg. ii. 404), "Aquila silvis decussit honorem."

The Voice of the Lord is said to make the hinds to calve. The hinds, in their surefootedness and fleetness (xviii. 33. Hab. iii. 19. Cant. ii. 7—9), and also, as some say, because they tread with impunity on serpents (*Theodoret* and *S. Jerome*), are regarded as symbols of preachers of the Gospel. "Cervi sunt predicatorum" (says *S. Jerome*), who bring forth souls to Christ by the Gospel, which is God's Voice ; and the

stripping of the leaves of the forest by the Voice of the Lord, represents their work in humbling the strong oaks and lofty cedars of the world by the power of the Gospel, and in stripping the souls of the worldly-minded of their manifold disguises (*S. Basil*). Others apply it to the act of the preachers of God's word, disclosing the dark thickets of divine mysteries in the Holy Scriptures by evangelical light shed forth by the Holy Ghost (*S. Jerome*).

— *speak of his glory*] Rather, *cries*, "Glory." Compare v. 1, "Give unto the Lord glory and strength." This was fulfilled in the most emphatic manner on the Day of Pentecost, when three thousand were added to the Church, and glorified His power and love (Acts ii. 11. 41). Then all voices in His temple cried, "Glory." "Glory to God in the highest ; on earth, Peace ; Good will towards men." All joined in one universal Doxology.

10. *The Lord sitteth upon the flood*] Rather, *The Lord sat above the Deluge*, Heb. *mabbul*, which is found twelve times in Genesis (see Gen. vi., vii., ix., x., xi.), and always in the sense of the *Deluge*; and is found only in one other place, namely, this present passage of the Bible. Therefore it is rendered κατακλυσμός by *Sept.*, and "Diluvium" by *Vulg.*, a sense confirmed by the *Targum*, which adds here, "he liberated Noah."

The Psalmist is excited by the storm to look back to that great physical catastrophe ; and in the convulsion of the elements there present to his imagination, he beholds the Lord God of Israel enthroned in calmness above the swelling waves of the Flood, which buoyed up the Ark, and overwhelmed the ungodly ; and spread over the faithful the rainbow ;

"O'er the dark Flood He sate of yore,
 And so shall sit, Whom we adore,
 A thronèd King for evermore."

Keble.

So, on the Day of Pentecost, when the waves of the world were swelling proudly against the Church, the Lord God sat in tranquil majesty above the storm, and made the Ark of the Church to ride triumphantly on the billows ; and gave strength to His people, by sending the Holy Spirit to remain with them for ever, and to bless them with PEACE.

This word "PEACE," which closes this Psalm, concluded also the Aaronical Benediction, which foreshadowed the blessings to be received from the Three Persons of the Holy Trinity (see Num. vi. 24—26, "The Lord give thee peace"). And therefore (as *S. Augustine* says), "every one in His temple cries, Glory to Him, for regeneration to life eternal, by that gift of the Spirit which we have received ; and He dwells with us for ever, and preserves His Church, as He preserved Noah and his family in the Ark, in the Flood." Cp. below, xxxii. 6.

The Lord blesses with peace. PSALMS XXIX. 11. XXX. 1—5. Joy comes in the morning.

¹ The LORD will give strength unto his people;
The LORD will bless his people with peace.

1 Ps. 28. 8.

PSALM XXX.

A Psalm and Song * at the dedication of the house of David.

¹ I WILL extol thee, O LORD; for thou hast ^a lifted me up,
And hast not made my foes to ^b rejoice over me.
² O LORD my God, I cried unto thee,
And thou hast ^c healed me.
³ O LORD, ^d thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not ^e go down to the pit.
⁴ 'Sing unto the LORD, O ye saints of his,
And give thanks || at the remembrance of his holiness.
⁵ For ^g † his anger endureth but a moment; ^h in his favour is life:
Weeping may endure † for a night, ⁱ but † joy cometh in the morning.

* Deut. 20. 5.
2 Sam. 5. 11. &
6. 20.

a Ps. 28. 9.

b Ps. 25. 2. &
35. 19, 24.

c Ps. 6. 2. &
103. 3.

d Ps. 86. 13.

e Ps. 28. 1.

f 1 Chron. 16. 4.

Ps. 97. 12.

|| Or, to the
memorial.

g Ps. 103. 9.

Isa. 26. 20. &

54. 7, 8.

2 Cor. 4. 17.

† Heb. there is but a moment in his anger. h Ps. 63. 3. † Heb. in the evening. i Ps. 126. 5. † Heb. singing.

11. The LORD will give strength unto his people] Compare this declaration at the close of the Psalm with the invitation at its beginning (vv. 1, 2), "Give unto the Lord glory and strength. Give unto the Lord the glory due unto His Name." The response to this is, Every one in His temple cries "Glory" to Him. And the fruit of this ascription of glory to God is, that the Lord will bless His people with peace. Thus this Psalm prepares the way for the next Psalm, which speaks of Christ's Resurrection, when He said to His disciples, "Peace be unto you" (John xx. 19), and He breathed on them, and said, "Receive ye the Holy Ghost,"—the Spirit of Peace—the earnest of Pentecost.

Ps. XXX.] According to the title, this Psalm was written "at the dedication of the house of David." Some have supposed that this refers to the dedication of the site of the future Temple on Mount Moriah (2 Sam. xxiv.); but the words cannot bear this meaning, and it is much more reasonable to interpret them (with Delitzsch and others) of David's own house of cedar on Mount Zion, mentioned in 2 Sam. vii. 1, 2. The word for dedication is from the Hebrew *chanah*, which is applied to houses in Deut. xx. 5, and to walls in Neh. xii. 27. Psalm 101 seems to belong to the same occasion. The present Psalm is appointed in the Jewish ritual for the *Encenia*, or feast of Dedication. See on John x. 22. In the Latin Church it is appointed to be used on the festival of the Ascension, when Christ, the Divine David, the Lord and King of all true Israelites, entered into His royal palace in heaven. From the language of this Psalm we may infer that David had been recently afflicted with sickness, from which he had recovered when he composed it (v. 2); and similarly the Divine David says, "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv. 26.)

Thankful for this mercy, and having dedicated his own house, David would naturally be more desirous to dedicate a house to the Lord. And he is described in 2 Sam. vii. 1 as "sitting in his own house," and saying to Nathan the prophet, "See now I dwell in a house of cedar, but the Ark of God dwelleth within curtains." And the expression of his intense desire to build a house to the Lord elicited the divine promise of the eternal kingdom of the Messiah, who was to arise from his seed. See Prelim. Note to 2 Sam. vii.

The present Psalm is the only one that is called a *shir*, or song, in the first book of the Psalms, i.e. Psalms 1—41. The word *shir* is found in the titles of Ps. 45, 46, 48, 65, 66, 67, 68, 75, 83, 87, 88, 92, 108, 120—134. Psalm 18 is entitled "a *shirah* (or song) of deliverance from his enemies," and the present *shir* may be coupled with it.

1. I will extol thee, O Lord] I will exalt Thee,—for Thou hast lifted me up, as out of a pit, from the depths of suffering (vv. 1, 3), and hast not made my foes to triumph over me. At this time, when David sat in his house, "the Lord had given him rest round about from all his enemies" (2 Sam. vii. 1).

3. thou hast brought up my soul from the grave] Words
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true of David, and how much more applicable to Christ, after His death, burial, and resurrection! We may here see with the eye of faith Christ ascending into heaven; and with the ear of hope we may hear the joyful song of the faithful "caught up to meet Him in the air" (1 Thess. iv. 17).

4. give thanks at the remembrance of his holiness] Or, to the memorial of His holiness, i.e. His Holy Name, which "is His memorial," as He Himself declares (Exod. iii. 15), "to all generations." Cp. xvii. 12; cxxxv. 13. Isa. xxvi. 8. Hosea xii. 5.

5. his anger endureth but a moment; in his favour is life] Literally, a moment is in His anger, life in His favour. Our moments only are visited by His wrath (cp. Isa. xxvi. 20; liv. 7), our whole life is in His love; weeping may come at eventide to lodge, but at dawn of day is shouting. How fully was this recognized in the morning of the Lord's Resurrection, when the sorrow of the disciples was turned into joy! (John xvii. 20.) And how fully will it be realized hereafter, in the Morning of the General Resurrection, when the "light affliction" of the saints, which was but "for a moment," will have worked out for them "a far more exceeding and eternal weight of glory!" (2 Cor. iv. 17.) As Augustine beautifully expresses it, "Exultatio resurrectionis futuræ in matutinâ Domini resurrectione præfloruit." It is not therefore without reason, that in the Sarum and Latin use, this Psalm is appointed for the eve of Christ's Resurrection.

This leads us to consider the secondary and spiritual application of this Psalm. It is entitled "at the dedication of the house of David."

The Human Nature of Christ is the House of David, from whom He received His humanity. And as Theodoret and Rufinus observe, the house of David was dedicated, when Christ, Who was born of the house of David, was raised up from the grave; and the Church of God also, which is His House and Body, was then raised up and consecrated to God. "Dedicatio domûs David resurrectio Salvatoris intelligitur, in quâ omnia vitæ nostræ corpora dedicantur" (S. Jerome); and its dedication was completed on the day of Pentecost, when the wind, which was the sign of the descent of the Holy Ghost, filled "all the house where the Apostles were sitting" (Acts ii. 2). Then the Church Universal was dedicated to God.

Thus this Psalm is recognized to be a beautiful sequel to the foregoing Psalm, which, when spiritually interpreted, speaks of the effects of the Coming of the Holy Ghost at Pentecost.

This Psalm is also a song of praise for recovery from sickness and suffering. "I will extol Thee, O Lord; for Thou hast lifted me up, and not made my foes to rejoice over me. I cried unto Thee, and Thou hast healed me. Thou hast brought up my soul from the grave. Sing unto the Lord, O ye saints of His." David was a type of Christ; and the raising up of David from the bed of sickness was a figure of the Resurrection of Christ from the grave. He also, when risen from the dead, might sing and say, "Sing unto the Lord, O ye saints of His, give thanks to His Holy Name; Thou hast

k Job 29. 18.

† Heb. *settled strength for my mountain.*
1 Ps. 104. 29.

m Ps. 6. 5. &
88. 11. & 115. 17.
& 118. 17.
Isa. 38. 18.

n 2 Sam. 6. 14.
Isa. 61. 3.
Jer. 31. 4.

|| That is, my
tongue, or, my
soul: See Gen.
49. 6.
Ps. 16. 9. &
57. 8.

6 And ^k in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast † made my mountain to stand strong :

¹ Thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD ;

And unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit ?

^m Shall the dust praise thee ? shall it declare thy truth ?

10 Hear, O LORD, and have mercy upon me :

LORD, be thou my helper.

11 ^a Thou hast turned for me my mourning into dancing :

Thou hast put off my sackcloth, and girded me with gladness ;

12 To the end that || my glory may sing praise to thee, and not be silent.

O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

To the chief Musician, A Psalm of David.

a Ps. 22. 5. &
25. 2. & 71. 1.

Isa. 49. 23.
c Ps. 143. 1.

b Ps. 71. 2.

† Heb. *to me for a rock of strength.*

d Ps. 18. 2.

e Ps. 23. 3. &
25. 11.

f Luke 23. 46.
Acts 7. 59.

g Jonah 2. 8.

1 IN ^a thee, O LORD, do I put my trust ; let me never be ashamed :

^b Deliver me in thy righteousness.

2 ^c Bow down thine ear to me ; deliver me speedily :

Be thou † my strong rock, for an house of defence to save me,

3 ^d For thou *art* my rock and my fortress ;

Therefore ^e for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me :

For thou *art* my strength.

5 ^f Into thine hand I commit my spirit :

Thou hast redeemed me, O LORD God of truth.

6 I have hated them ^g that regard lying vanities :

But I trust in the LORD.

turned my mourning into dancing : Thou hast put off my sackcloth, and girded me with gladness." The Resurrection and Ascension of Christ were the pledge and earnest of the everlasting glory of His saints.

7. LORD, *by thy favour thou hast made my mountain to stand strong*] David had taken the stronghold of Mount Zion, and seemed now firmly established thereon (2 Sam. v. 7—10), and had overcome all his enemies ; and then God thought fit to remind him of his own weakness and dependence by sickness ; "to the end that human 'glory' might not boast of itself, but sing praise to God, and not be silent" (v. 12). "He that glorieth, let him glory in the Lord" (1 Cor. i. 31). And therefore the Psalmist adds (v. 12), "*I will give thanks unto Thee for ever.*" In a spiritual sense this is the voice of the Redeemer, Who by His Resurrection dedicated His Church, which was purchased by His own blood, and which has gained through Him an everlasting inheritance in heaven (*S. Jerome*).

Ps. XXXI.] The present Psalm is connected with the foregoing. That Psalm was a song of thanksgiving for recovery from sickness ; this is a hymn of praise for preservation from other dangers, which threatened the life and fair fame of David ; and it seems probable that it is nearly contemporaneous in composition with the former. See on v. 6 ; and on 2 Sam. xxii. 1. Christ Himself adopted the words of this Psalm (see v. 5, cp. v. 11) ; and in a spiritual sense this Psalm also may be regarded as the voice of the Redeemer, in His human nature, to the Father, and as the voice of the redeemed speaking by Him (*S. Jerome*).

It is entitled in the *Septuagint* a Psalm of *ecstasy*,—a word which is used in that version in v. 22 : "I said in my *ecstasy*," i.e. amazement and distress ; and "pro extasi," in *Tulg.* ; and it seems to be referred by them to a time when

David had been distracted by some sudden panic,—a fore-shadowing of the Agony and the Passion.

2. *Be thou my strong rock*] Heb. *tsur*. Thou art my *rock* (*cliff*, Heb. *sela*). The same variety occurs above, 2 Sam. xxii. 2. See the note there ; and Ps. xviii. 2.

3. *for thy name's sake lead me, and guide me*] Or rather, *Thou wilt lead me, and guide me*, as my Shepherd (xxiii. 1) ; and so in the following verse,—*Thou wilt bring me out of the net*.

5. *Into thine hand I commit my spirit*] Memorable words, adopted by our Blessed Lord Himself upon the Cross. See Luke xxiii. 46, where they are rightly (as *Sept.*) in the *future tense*, *I will commit* ; and thence the prayer passed into the mouth of the first martyr, St. Stephen, at Jerusalem (Acts vii. 59), and of *S. Polycarp*, at Smyrna (Mart. 14), and into the hearts of thousands of Christians of every age, in their dying hour. Cp. 1 Pet. iv. 19.

David committed his spirit to God, that he might not die ; but Christ, and all Christians after Him, commit their spirit to God, that they may live for ever by death, and after death.

This Psalm is thus connected with the 22nd Psalm. Both of these Psalms were used by Christ on the Cross. From the 22nd He derived those bitter words of anguish, "Eli, Eli, lama sabachthani?" From the present Psalm He derived those last words of love and trust which He uttered just before His death. The Psalter was the Hymn-book and Prayer-book of Christ.

6. *I have hated them that regard lying vanities*] As David showed, when he took Zion, and smote "the blind and lame (idols) hated of David's soul" (see the note on 2 Sam. v. 8), and in his encounter with the Philistines, which took place soon after, when he burned their images (2 Sam. v. 21). Cp. Jer. ii. 8 ; and Jonah ii. 8 : "They that observe lying vanities forsake their own mercy."

- 7 I will be glad and rejoice in thy mercy :
For thou hast considered my trouble ;
Thou hast ^h known my soul in adversities ;
- 8 And hast not ⁱ shut me up into the hand of the enemy :
^k Thou hast set my feet in a large room.
- 9 Have mercy upon me, O LORD, for I am in trouble :
^l Mine eye is consumed with grief, *yea*, my soul and my belly.
- 10 For my life is spent with grief, and my years with sighing :
My strength faileth because of mine iniquity, and ^m my bones are consumed.
- 11 ⁿ I was a reproach among all mine enemies,
But ^o especially among my neighbours,
And a fear to mine acquaintance :
^p They that did see me without fled from me.
- 12 ^q I am forgotten as a dead man out of mind :
I am like [†] a broken vessel.
- 13 ^r For I have heard the slander of many :
^s Fear *was* on every side : while they ^t took counsel together against me.
They devised to take away my life.
- 14 But I trusted in thee, O LORD :
I said, Thou *art* my God.
- 15 My times *are* in thy hand :
Deliver me from the hand of mine enemies, and from them that persecute me.
- 16 ^u Make thy face to shine upon thy servant :
Save me for thy mercies' sake.
- 17 ^x Let me not be ashamed, O LORD ; for I have called upon thee :
Let the wicked be ashamed, and ^y || let them be silent in the grave.
- 18 ^z Let the lying lips be put to silence ;
Which ^a speak [†] grievous things proudly and contemptuously against the righteous.
- 19 ^b *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee ;
Which thou hast wrought for them that trust in thee before the sons of men !
- 20 ^c Thou shalt hide them in the secret of thy presence from the pride of man :
^d Thou shalt keep them secretly in a pavilion from the strife of tongues.
- 21 Blessed *be* the LORD :
For ^e he hath shewed me his marvellous kindness ^f in a || strong city.
- 22 For ^g I said in my haste, ^h I am cut off from before thine eyes :

h John 10. 27.

i Deut. 32. 30.
1 Sam. 17. 46.
& 24. 18.
k Ps. 4. 1. &
18. 19.

l Ps. 6. 7.

m Ps. 32. 3. &
102. 3.n Ps. 41. 8.
Isa. 53. 4.o Job 19. 13.
Ps. 38. 11. &
88. 8, 18.

p Ps. 64. 8.

q Ps. 88. 4, 5.

† Heb. *a vessel*
that perisheth.

r Jer. 20. 10.

s Jer. 6. 25. &
20. 3.
Lam. 2. 22.
t Matt. 27. 1.u Num. 6. 25, 26.
Ps. 4. 6. & 67. 1

x Ps. 25. 2.

y 1 Sam. 2. 9.
Ps. 115. 17.
|| Or, *let them be*
cut off for the
*grave.*z Ps. 12. 3.
a 1 Sam. 2. 3.
Ps. 94. 4.
Jude 15.
† Heb. *a hard*
thing.
b Isa. 64. 4.
1 Cor. 2. 9.c Ps. 27. 5. &
32. 7.

d Job 5. 21.

e Ps. 17. 7.
f 1 Sam. 23. 7.
|| Or, *fenced city.*
g 1 Sam. 23. 26.
Ps. 116. 11.

h Isa. 38. 11, 12. Lam. 3. 54. Jonah 2. 4.

8. *Thou hast set my feet in a large room*] Probably David refers to the conquest of Zion. Cp. Ps. ii. 6; xviii. 19; and below, v. 21: "The Lord hath showed me His marvellous kindness in a strong city."

11. *I was a reproach among all mine enemies*] Or rather, I, the King of Israel, became *more* a reproach *than* mine enemies. My people reproached *me*, their King, more than they reproached my enemies. This is often the sense of the Hebrew prepositions here used (see *Gesen.* 484), as it is of the Greek *παρὰ*, in *Sept.*, and *πρὸς*, in *Vulg.* It can hardly be doubted that David mourned at that time over his own neglect of God's law, which marred the joy of the ascent of the Ark toward Zion, and caused the outbreak of God's wrath on Uzzah (2 Sam. vi. 8. 1 Chron. xiii. 7—11); and such an event as that may have well filled him with remorse, and have made him an object of reproach. The historian (2 Sam. vii. 1) in-

timates that he was surrounded by many enemies at that time.

The Psalmist adds that he became a reproach, especially to his *neighbours*. David, when praising God, and bringing up the Ark to Zion, was despised and scoffed at even by his own wife, Michal (2 Sam. vi. 16. 20). So Christ endured shame from His own people when He was doing His Father's will, and promoting His glory, and saving the world.

20. *in the secret of thy presence*] Literally, in the hiding-place of Thy countenance: what the poet calls "a privacy of glorious light."

22. *I said in my haste, I am cut off*] Such might have been David's thought, when God *cut off* Uzzah at Perez-Uzzah, in the going up of the Ark from Kirjath-jearim (2 Sam. vi. 7).

In a spiritual sense, not only the words in v. 5, which were used by Christ on the Cross, but also a large portion of this

Nevertheless thou heardest the voice of my supplications when I cried unto thee.

- i Ps. 34. 9.

23ⁱ

O love the LORD, all ye his saints :
For the LORD preserveth the faithful,
And plentifully rewardeth the proud doer.
- k Ps. 27. 14.

24^k

Be of good courage, and he shall strengthen your heart,
All ye that hope in the LORD.

PSALM XXXII.

|| A Psalm of David, Maschil.

|| Or, A Psalm of David giving instruction.
a Ps. 85. 2.
Rom. 4. 6, 7, 8.
b 2 Cor. 5. 19.
c John 1. 47.

- 1 BLESSED is he whose ^a transgression is forgiven, whose sin is covered.
- 2 Blessed is the man unto whom the LORD ^b imputeth not iniquity,
And ^c in whose spirit there is no guile.
- 3 When I kept silence, my bones waxed old through my roaring all the day long.

Psalm, may be understood as applicable to Him in His Passion and Resurrection. See *Eusebius*, on v. 11; and *Paulinus*, on v. 12; *Corderius*, pp. 535. 540.

It may also be used by every Christian soul in affliction; and may minister a joyful hope and blessed assurance of deliverance from distress, through the merits and by the help of Him, Who has consecrated this Psalm to the use of all Christian sufferers by His own use of it. As *Augustine* says, "In hoc Psalmo prior loquitur ipse Mediator, deinde redemptus sanguine Ejus populus gratias agit; sine Illo nos nihil; in Illo autem Ipse Christus et nos; quia totus Christus Caput et Corpus. Caput Ille Salvator Corporis, qui jam ascendit in cælum; Corpus autem Ecclesia quæ laborat in terrâ." This remark of that great Expositor suggests the reason why in so many Psalms there is an almost imperceptible transition from Christ to His Church. The voice of the One insensibly melts into that of the other.

Ps. XXXII.] It has been already observed on the Psalm to which this is the octave (the 25th Psalm), that when the Psalmist has led us to contemplate Christ's Passion, Resurrection, and Ascension, he proceeds to speak of confession of sin, and to utter prayers for pardon and forgiveness, which are consequences of Christ's Resurrection and of His Priestly Intercession. We have seen in foregoing Psalms (Ps. 29—31) a prophecy of Christ's death and rising again, and of His going up into heaven, and of the giving of the Holy Spirit; and now we have a grateful acknowledgment of pardon and grace.

The *Syriac* version entitles this Psalm, "a Prophecy of Christ, by Whom we are delivered from the pains of hell;" and the *Arabic* also designates it as "a Prophecy of Redemption." It is remarkable that it is used in the Hebrew Synagogues at the end of the Service of the Great Day of Atonement.

This Psalm is called in the Title a *Maschil*, or *instruction*, a designation of other Psalms, viz. 42. 45. 52—55. 74. 78. 88, 89. 142.

This word is rendered by *συνεγως* (understanding), in *Sept.*; and by "intellectus," in *Vulg.* It was therefore derived by the authors of those versions from the Hebrew word *sacal*, to consider, to be wise; and was supposed by them to signify a didactic Psalm (see *Gesen.* 790; and so our Margin); and this is confirmed by the use of the verb *sacal*, in v. 8 of this present Psalm, the first that bears that title: "I will instruct thee and teach thee in the way which thou shalt go." It is not necessary that a special design of teaching should be prominent in every Psalm so entitled. As *Gesenius* observes (790), "The authors of Psalms which are not didactic sometimes also take the place of teachers (Ps. xlv. 11); and in *Arabic* the word *doctrine* is used of poetry of every kind." In a large sense, all Psalms may be ranged under two heads,—Teaching and Praise; as St. Paul suggests, when he says, "Teaching and admonishing one another in Psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16. Eph. v. 19).

The fact that the first Psalm which is called a *Maschil*, is one of the "*penitential Psalms*," may be designed to suggest this important truth, that the first step to intelligence is the consciousness of sin. "*Intelligentia prima est ut te nôris peccatorem; consequens intelligentia est, ut, cum ex fide per dilectionem benè ceperis operari, ne hoc viribus tuis sed gratiæ Dei deputaveris*," says *Augustine*, commenting on this Psalm, who also observes, that from this Psalm we learn, that man confessing his sins is delivered from death, not by the merits of his own works, but by the grace of God. "Promisit nobis intellectum" (he says, on v. 8), "et ostendit nobis quid sit intellectus, 'Nolite esse sicut equus et mulus, quibus non est intellectus.' Equus et mulus erectâ cervicē sunt; ita sunt peccatores, superbi de peccato suo." It is remarked by *Theodoret* that this Psalm may well be called a *maschil*, as teaching us the Evangelical doctrine of the Remission of Sins by the grace of God; and *S. Gregory* (in Prolog. ad secund. Psalm. Penitent.) reckons four lessons as taught by this Psalm: (1) "Nemo ante fidem de meritis suis, quæ nulla sunt, se efficit;" (2) "Nemo, fide per gratiam acceptâ, de peccati impunitate præsumat;" (3) "Nemo bonum, quod facit, sibi, sed gratiæ Dei attribuat;" (4) "Nemo per desidîæ torporem in bonâ operatione pigrescat."

The present Psalm appears to have been written when the Prophet Nathan said to the penitent king, "The Lord hath put away thy sin; thou shalt not die" (2 Sam. xii. 1—13).

1. Blessed is he whose transgression is forgiven.] Literally, is lifted up, and taken away. See on John i. 29: "Behold the Lamb of God, that taketh away the sin of the world."

— whose sin is covered.] See below on James v. 20, where it is shown that there is a reference here to the twofold work of the Redeemer: first, of bearing and taking away sin, and next, of covering it, so that God remembers it no more; and therefore it follows, that God doth not impute sin to him, that is, will not exact its penalty. St. Paul, quoting these words as David's (Rom. iv. 7), says that God's pardon is of His free grace, vouchsafed to man's faith and repentance. If a man does not cover his own sin, but confesses it, then God will cover it: "Qui se accusat, excusat" (*Augustine*), but "Qui se excusat, accusat."

2. in whose spirit there is no guile.] Words adopted in the New Testament, and applied to him who was an Israelite indeed (John i. 47), and to the saints in glory (Rev. xiv. 5). David characterizes the true penitent as without guile: let no one, therefore, presume on God's grace, given to faith and repentance, as if it were to be made an occasion for sin. Cp. Rom. vi. 1. Jude 4.

3. When I kept silence.] During the year in which David had cherished his sin, without confessing his guilt. See above, on 2 Sam. xii. 1—5.

— my bones waxed old through my roaring.] How is it, that he could be said to keep silence, and yet have roared all the day long? The reason was, that his sorrow was not as yet

- ⁴ For day and night thy ^d hand was heavy upon me :
My moisture is turned into the drought of summer. Selah.
- ⁵ I acknowledged my sin unto thee, and mine iniquity have I not hid.
^e I said, I will confess my transgressions unto the LORD ;
And thou forgavest the iniquity of my sin. Selah.
- ⁶ ^f For this shall every one that is godly ^g pray unto thee [†] in a time when
thou mayest be found :
Surely in the floods of great waters they shall not come nigh unto him.
- ⁷ ^h Thou *art* my hiding place ; thou shalt preserve me from trouble ;
Thou shalt compass me about with ⁱ songs of deliverance. Selah.
- ⁸ I will instruct thee and teach thee in the way which thou shalt go :
[†] I will guide thee with mine eye.
- ⁹ ^k Be ye not as the horse, *or* as the mule, *which* have ^l no understanding :
Whose mouth must be held in with bit and bridle, lest they come near unto
thee.
- ¹⁰ ^m Many sorrows *shall be* to the wicked :
But ⁿ he that trusteth in the LORD, mercy shall compass him about.
- ¹¹ ^o Be glad in the LORD, and rejoice, ye righteous :
And shout for joy, all *ye that are* upright in heart.

d 1 Sam. 5. 6. 11
Job 33. 7.
Ps. 38. 2.

e Prov. 28. 13.
Isa. 65. 24.
Luke 15. 18,
21, &c.
1 John 1. 9.

f 1 Tim. 1. 16.
g Isa. 55. 6.
John 7. 34.
† Heb. *in a time*
of finding.

h Ps. 9. 9. &
27. 5. & 31. 20.
& 119. 114.
i Exod. 15. 1.
Judg. 5. 1.
2 Sam. 22. 1.

† Heb. *I will*
counsel thee,
mine eye shall be
upon thee.
k Prov. 26. 3.
James 3. 3.
1 Job 35. 11.

m Prov. 13. 21.
Rom. 2. 9.
n Ps. 34. 8. &
84. 12.
Prov. 16. 20.
Jer. 17. 7.
o Ps. 64. 10. &
68. 3.

a godly sorrow ; he did not confess his sin, but covered it, and had no comfort (Prov. xxviii. 13). It seems probable that God chastened David with sickness after his sin "in the matter of Uriah," in order to bring him to repentance (cp. on xxxviii. 7) ; and he *roared* with rage like a lion (Isa. v. 29. Amos iii. 4. 8), but he *covered his sin* ; and therefore his clamorous vociferations were not heard of God. Cp. on Job xxxiii. 14 ; xxxv. 9, 10 ; and Hosea vii. 14 : "They cried not to Me with their hearts, when they howled on their beds ;" and see on Heb. xii. 17. On the other hand, there are *roarings*, from the disquietude of the heart, which are heard of God. See xxii. 1 ; xxxviii. 8. God is deaf to the howlings of the impenitent ; but the least whisper, and even the unexpressed aspirations of the contrite heart, are a roaring to Him : "Cor auditor apud Deum ; intentio cordis clamor ad Deum" (Augustine).

5. *I acknowledged my sin unto thee ;—and thou forgavest the iniquity of my sin*] See 2 Sam. xii. 13, "David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die." "Vox nondum est in ore, et vulnus sanatur in corde" (Augustine). God covereth the sin of him who doth not cover it.

6. *in a time of finding*] (margin) when *Sin finds* him out.
— *in the floods of great waters they shall not come nigh unto him*] The true penitent will be safe in the ark of Christ's Church, in the great flood of the future Universal Judgment (Leighton). Cp. Isa. xliii. 2.

8. *I will instruct thee*] God now speaks. The word here used (*asecileca*, *I will instruct thee*, from *sacal*) has been supposed to authorize the sense assigned to the title of this Psalm as a *maschil*. See above, *Prelim. Note*.

— *I will guide thee with mine eye*] Literally, *I will counsel for thee with mine eye upon thee*. I will be thy counsellor with mine eye (cp. xvi. 7). This mention of the Divine Eye connects this Psalm with the two following ones. See xxxiii. 18, "Behold, the eye of the Lord is upon them that fear Him, to deliver their soul from death ;" and xxxiv. 15, "The eyes of the Lord are upon the righteous."

This saying suggests the corresponding duty, that man, on his side, should have *his eye* fixed on *God's eye*, as the Psalmist himself says, "*Mine eyes are ever toward the Lord*" (xxv. 15), and be ready to act with filial love and angelic alacrity at the least intimations of God's will, and at the slightest twinkling of the Divine Eye ; and not be like a brute beast, which hath no understanding, a horse or mule, which must be governed by

bit and bridle. The effect of God's Eye on the tender heart, is expressed in those touching words of the Evangelist, "*The Lord turned, and looked upon Peter*. And Peter remembered the word of the Lord ; and Peter went out, and wept bitterly" (Luke xxii. 61, 62). St. Peter's eyes streamed with tears, responsive to the piercing glance of the Divine Eye of Christ.

9. *Whose mouth must be held in with bit and bridle, lest they come near unto thee*] The word here rendered mouth is *adi*, which is also so rendered in ciii. 5, in our version ; though there some translate it *age*. So *Targum* and *Gesen.* 608. The common meaning of the word *adi* is *ornament* (see Exod. xxxiii. 4—6. 2 Sam. i. 24. Isa. xlix. 18. Jer. ii. 32 ; iv. 30. Ezek. vii. 20 ; xxiii. 40. Cp. *Gesen.* 608. *Fuerst*, 1017), and probably that is the meaning here, as the *Targum* interprets it : and then the sense is, "whose *adornment is in bit and bridle*" (not as *man's* ornament, which is in the graciousness of a pliant and ready will) "*for holding them, or they will not come nigh thee, to obey thee*." The sense has been happily expressed by Horace (1 Ep. xv. 13), "*Equi frenato est auris in ore*," "a horse's ear is in his bitted mouth ;" but man's ear is in his heart, and with it he listens to the least whisper of God's voice, and hastens to obey it. Cp. Prov. xxvi. 3, "A whip for the horse, a bridle for the ass, and a rod for the fool's back ;" but the devout heart is like Samuel, who said, "Speak, for Thy servant heareth" (1 Sam. iii. 10).

The foal of the ass on which our Lord rode in His triumphal entry into Jerusalem, had never been tamed, and no one had ever sat on it. The raiment of the Apostles was laid upon it, but we do not hear that any bit or bridle was put into its mouth ; and it carried our Lord into the Holy City. Thus it became a beautiful type and figure of the alacrity with which the Gentile World received the Gospel of Christ, and entered into the city of God (see below, on Matt. xxi. 5). And it was an emblem of the cheerful affection with which the penitent and faithful soul submits to His mild and easy yoke, and does with joy whatsoever He bids it. Christ guided it with His eyes.

10. *Many sorrows shall be to the wicked*] The word *sorrows* is rendered *scourges*, *whips*, by *Sept.* and *Vulg.* ; and the Psalmist seems to intimate (as *Augustine* suggests), that the man who will not be guided by God's Eye, but is obstinate like horse and mule, and needs bit and bridle in order to be brought near to God, must expect to be chastised by the whips of affliction ; but the man who is drawn gently to God by cords of love, is embraced by the divine *mercy on every side*.

PSALM XXXIII.

- a Ps. 32. 11. & 97. 12.

b Ps. 147. 1.
- c Ps. 92. 3. & 144. 9.

d Ps. 96. 1. & 98. 1. & 144. 9. & 149. 1.

e Isa. 42. 10.

f Rev. 5. 9.
- e Ps. 11. 7. & 45. 7.

f Ps. 119. C4.

g Or, *mercy*.

h Gen. 1. 6, 7.

i Heb. 11. 3.

j 2 Pet. 3. 5.

k Gen. 2. 1.

l Job 26. 13.

m k Gen. 1. 9.

n Job 26. 10. & 38. 8.
- 1 Gen. 1. 3.

Ps. 148. 5.
- m Isa. 8. 10. & 19. 3.

n † Heb. *maketh frustrate*.

o Job 23. 13.

p Prov. 19. 21.

q Isa. 46. 10.

r † Heb. *to generation and generation*.
- 1 REJOICE ^a in the LORD, O ye righteous :
For ^b praise is comely for the upright.

2 Praise the LORD with harp :
Sing unto him with the psaltery ^c and an instrument of ten strings.

3 ^d Sing unto him a new song ;
Play skilfully with a loud noise.

4 For the word of the LORD *is* right ;
And all his works *are done* in truth.

5 ^e He loveth righteousness and judgment :
^f The earth is full of the || goodness of the LORD.

6 ^g By the word of the LORD were the heavens made ;
And ^h all the host of them ⁱ by the breath of his mouth.

7 ^k He gathereth the waters of the sea together as an heap :
He layeth up the depth in storehouses.

8 Let all the earth fear the LORD :
Let all the inhabitants of the world stand in awe of him.

9 For ^l he spake, and it was *done* ;
He commanded, and it stood fast.

10 ^m The LORD † bringeth the counsel of the heathen to nought :
He maketh the devices of the people of none effect.

11 ⁿ The counsel of the LORD standeth for ever,
The thoughts of his heart † to all generations.
- Ps. XXXIII.] This Psalm is coupled with the foregoing one by the *catchword* with which it opens, which is a repetition of the exhortation with which the preceding ends,—“*Rejoice in the Lord, ye righteous* ;” “Shout for joy, all ye upright.” Perhaps this is the reason why it is without an inscription ; it is a continuation of the former (see *Prelim. Note* to the first Psalm, and *Pusey* on Daniel, 316). It is also connected with the preceding Psalm by the words in v. 17 “An *horse* is a vain thing for safety : behold, the *eye of the Lord* is upon them that fear Him.” Compare what has just been said in xxxii. 8, 9, “I will guide thee with *mine eye upon thee*. Be ye not as the *horse*.”

The present Psalm is also joined to the following by a similar train of thought and expression ; see vv. 18, 19. “*The eye of the Lord* is upon them that fear Him ; to deliver their soul from death, and to keep them alive in *famine* ;” cp. the next Psalm, v. 9, “Fear the Lord, ye His saints : there is no want to them that fear Him. The young *lions* do lack, and suffer *hunger*” (where the Hebrew word corresponds to that in xxxiii. 19, *raab*) ; and v. 15, “*The eyes of the Lord* are upon the *righteous*, and His ears are open to their cry ;” and v. 22, “The Lord redeemeth the soul of His servants : and none of them that trust in Him shall be desolate.”

We shall see also that Ps. 34 in its turn is joined on to the 35th ; see *Prelim. Note* to Ps. 35.

1. *Rejoice in the LORD, O ye righteous*] It is a part of righteousness to rejoice in God. “*Ille placet Deo* (says *Augustine*) *qui placet Deo* ;” and we may add, “*qui placet Deo, illi placet Deus*.”

This joy in the Lord is to be shown on a *ten-stringed lute*. “In a spiritual sense, the heart praises the Lord,” says *Augustine*, “when it does God’s will with joy ; and thus it makes the Decalogue to be a Decachord.” “In decem præceptis Legis habes Psalterium decem chordarum. Tange Psalterium : imple Legem : implebis amore.”

This joy is to be shown in beholding God in His works and in His Word, and by praising Him for both. These are God’s two Books (see above, xix. 1—8), and the one leads the thoughts to the other.

6. *By the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth*] The Holy Spirit
- speaks by David (as David himself says, “The Spirit of the Lord spake by me, and His Word was in my tongue,” 2 Sam. xxiii. 2), and reveals the true doctrine of Creation. Behold here (says *Augustine*) the working of the Son and of the Holy Ghost. “In the beginning was the Word, and all things were made by Him” (John i. 1—3. Col. i. 16. Heb. i. 2), and “The Spirit of God moved upon the face of the waters” (Gen. i. 2). “*Hæc fecit Filius et Spiritus Sanctus, sed non sine Patre*. Trinitas hæc unus Deus, hanc adorat qui novit adorare.”

This passage is interpreted in a similar manner by *S. Irenæus* (iii. 8) ; *S. Ambrose* (De fide, i. 10 ; cp. De Spir. Sancto, ii. 5—9) ; *S. Greg. Nyssen* (Orat. Catechet, c. 4) ; *S. Greg. Nazian.* (Orat. in Pentecost.) ; *Theodoret* here, and others ; see *Pfeiffer*, *Dubia*, p. 310. In this sense, this Psalm may be regarded as a Hallelujah of praise to the Blessed Trinity, like that of the Seraphim in Isa. vi. 3, “Holy, holy, holy, Lord God of Hosts, the whole earth is full of His glory.” It is a prophetic “Te Deum.”

7. *He gathereth the waters of the sea together as an heap*] Or *mound*, Hebr. *ned*. See above on Exod. xv. 8. Jos. iii. 13. 16. Ps. lxxviii. 13. The work of Creation, when the waters were divided from the waters, and when the waters of the earth were gathered into a mound, and the dry land appeared (Gen. i. 6—9), is connected by means of this word (*ned*) with the miracle wrought by God for the passage of His people through the Red Sea, and over the bed of the Jordan into Canaan ; and in those two miracles we are led to see a miniature of the work of Creation.

The Psalmist adds, therefore, “*Let all the earth fear JEHOVAH*.” Jehovah, the Lord God of Israel, is not a mere local deity, like the gods of the heathen, but He is the Creator of all things, and is to be adored by all creatures. He who delivered His people from Egypt and brought them into Canaan, is the Maker and Lord of the Universe. He is also the King of nations (v. 10), and the Disposer of their destinies. Some may put their trust in chariots and horses, as Pharaoh did ; but God confounds the devices of all His enemies (see vv. 16, 17), and we will rejoice in His Name. “Blessed is the nation whose God is Jehovah, and the people whom He has chosen for His inheritance” (v. 12).
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- 12 ° Blessed is the nation whose God is the LORD ;
 And the people whom he hath ^p chosen for his own inheritance.
- 13 ^a The LORD looketh from heaven ;
 He beholdeth all the sons of men.
- 14 From the place of his habitation
 He looketh upon all the inhabitants of the earth.
- 15 He fashioneth their hearts alike ;
^r He considereth all their works.
- 16 * There is no king saved by the multitude of an host :
 A mighty man is not delivered by much strength.
- 17 ^t An horse is a vain thing for safety :
 Neither shall he deliver *any* by his great strength.
- 18 " Behold, the eye of the LORD is ^x upon them that fear him,
 Upon them that hope in his mercy ;
- 19 To deliver their soul from death,
 And ^y to keep them alive in famine.
- 20 * Our soul waiteth for the LORD :
 * He is our help and our shield.
- 21 For our ^b heart shall rejoice in him,
 Because we have trusted in his holy name.
- 22 Let thy mercy, O LORD, be upon us,
 According as we hope in thee.

o Ps. 65. 4. &
 144. 15.
 p Exod. 19. 5.
 Deut. 7. 6.
 q 2 Chron. 16. 9.
 Job 28. 21.
 Ps. 11. 4. & 14. 2
 Prov. 15. 3.

r Job 34. 21.
 Jer. 32. 19.
 s Ps. 44. 6.

t Ps. 20. 7. &
 147. 10.
 Prov. 21. 31.

u Job 36. 7.
 Ps. 34. 15.
 1 Pet. 3. 12.
 x Ps. 147. 11.

y Job 5. 20.
 Ps. 37. 19.

z Ps. 62. 1, 5. &
 130. 6.
 a Ps. 115. 9, 10,
 11.
 b Ps. 13. 5.
 Zech. 10. 7.
 John 16. 22.

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before || Abimelech ; who drove him away, and he departed.

|| Or, *Achish*,
 1 Sam. 21. 13.

- 1 I WILL ^a bless the LORD at all times :
 His praise shall continually be in my mouth.
- 2 My soul shall make her ^b boast in the LORD :
^c The humble shall hear *thereof*, and be glad.
- 3 O ^d magnify the LORD with me,
 And let us exalt his name together.
- 4 I ^e sought the LORD, and he heard me,
 And delivered me from all my fears.

a Eph. 5. 20.
 1 Thess. 5. 18.
 2 Thess. 1. 3. &
 2. 13.
 b Jer. 9. 24.
 1 Cor. 1. 31.
 2 Cor. 10. 17.
 c Ps. 119. 74. &
 142. 7.
 d Ps. 69. 30.
 Luke 1. 46.

e Matt. 7. 7.
 Luke 11. 9.

Ps. XXXIV.] Title.—“A Psalm of David, when he changed his behaviour before Abimelech ; who drove him away, and he departed.”

If this title is trustworthy, then the Psalm refers to the time when David fled from Saul, and changed his behaviour, or rather, *changed his reason* (Heb. *taam* : *Gesen.* 332 ; the verb occurs in v. 8 ; a phrase which is found in 1 Sam. xxi. 13), i.e. feigned himself mad at the court of Achish, King of Gath, who treated him with scorn, and drove him from him, and David escaped to the cave of Adullam (1 Sam. xxii. 1). If this is a correct supposition, then it may be said, with *S. Basil*, *Nicephorus*, and some recent critics (as *Delitzsch*, p. 266), that the name Abimelech was an official name of Kings of Gath. It is supposed by *Thrupp* (p. 186) to be an enigmatical name of Achish, and to be borrowed from the Gerarite Chief in the time of Abraham, with an analogical reference to the deception practised on him by Abraham.

We know too little of David's circumstances at that time to assert with confidence that there is nothing in this Psalm which is suitable to them. The very fact that there is nothing apparently in the Psalm itself to suggest such a connexion, may be urged in behalf of the antiquity and trustworthiness of the title. At the same time we may infer from David's history

that the indignities with which he was treated by the Philistines were recognized by him as providential, and as an occasion for such a thanksgiving as is contained in this Psalm. See on Ps. xxx. 5. By the evil treatment he received at their hands he was happily saved from fighting against Saul and Jonathan at Mount Gilboa. Perhaps also the words, “Keep thy tongue from evil, and thy lips from speaking guile” (v. 13), may have been suggested to him by reflection on his own guile at Nob, which produced such disastrous consequences (1 Sam. xxi. 1—3), and in pretending himself to be mad at Gath. When we next hear of him at the court of Achish, he does not resort to any such stratagem (1 Sam. xxvii.).

This is one of the alphabetical Psalms. The *vau* is omitted ; and in v. 22 *pe* is repeated after *thav*, as in Ps. 25. See above, on that Psalm.

This Psalm, as was before observed, is connected with the former in its train of thought and language ; and it is also coupled on to the following Psalm by the mention of “*the Angel of the Lord*” (v. 7). See xxxv. 5, the only other place in the Psalms where that phrase occurs. In the former case, the Angel of the Lord is an Angel of mercy ; in the other, he is an Angel of judgment. We may observe the similar contrast of an Angel of mercy with an Angel of judgment in Acts xii. See on v. 7.

|| Or, *They flowed*
unto him.

f Ps. 3. 4.

g ver. 17, 19.
2 Sam. 22. 1.
h Dan. 6. 22.
Heb. 1. 14.
i See Gen. 32. 1, 2.
2 Kings 6. 17.
Zech. 9. 8.
k 1 Pet. 2. 3.

l Ps. 2. 12.

m Ps. 31. 23.

n Job 4. 10, 11

o Ps. 84. 11.

p Ps. 32. 8.

q 1 Pet. 3. 10, 11.

r 1 Pet. 2. 22.

s Ps. 37. 27.
Isa. 1. 16, 17.
t Rom. 12. 18.
Heb. 12. 14.

u Job 36. 7.
Ps. 33. 18.
1 Pet. 3. 12.
x ver. 6, 17.

y Lev. 17. 19.
Jer. 44. 11.
Amos 9. 4.
z Prov. 10. 7.

a ver. 6, 15, 19.
Ps. 145. 19, 20.

b Ps. 145. 18.
c Ps. 51. 17.
Isa. 57. 15 &
61. 1. & 66. 2.

† Heb. *to the*
broken of heart.
† Heb. *contrite*
of spirit.

d Prov. 24. 16.
2 Tim. 3. 11, 12.
e ver. 6, 17.

f John 19. 36.

g Ps. 94. 23.

|| Or, *shall be*
guilty.

5 || They looked unto him, and were lightened :
And their faces were not ashamed.

6 ' This poor man cried, and the LORD heard him,
And ^e saved him out of all his troubles.

7 ^h The angel of the LORD ⁱ encampeth round about them that fear him,
And delivereth them.

8 O ^k taste and see that the LORD *is* good :
^l Blessed is the man *that* trusteth in him.

9 ^m O fear the LORD, ye his saints :
For *there is* no want to them that fear him.

10 ⁿ The young lions do lack, and suffer hunger :
^o But they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me :
^p I will teach you the fear of the LORD.

12 ^q What man *is he that* desireth life,
And loveth *many* days, that he may see good ?

13 Keep thy tongue from evil,
And thy lips from ^r speaking guile.

14 ^s Depart from evil, and do good ;
^t Seek peace, and pursue it.

15 ^u The eyes of the LORD *are* upon the righteous,
And his ears *are open* unto their ^x cry.

16 ^y The face of the LORD *is* against them that do evil,
^z To cut off the remembrance of them from the earth.

17 *The righteous* cry, and ^a the LORD heareth,
And delivereth them out of all their troubles.

18 ^b The LORD is nigh ^c † unto them that are of a broken heart ;
And saveth such as be † of a contrite spirit.

19 ^d Many *are* the afflictions of the righteous :
^e But the LORD delivereth him out of them all.

20 He keepeth all his bones :
^f Not one of them is broken.

21 ^g Evil shall slay the wicked :
And they that hate the righteous || shall be desolate.

5. And their faces were not ashamed] Rather, and may
their faces not be ashamed !

6. This poor man cried] "This poor man," said δεικτικῶς,
with the finger pointed at him ; David himself. This phrase
also is taken up in the following Psalm (v. 10) ; and this word
(*an*), sometimes rendered *poor*, sometimes *afflicted*, in our
version, from the verb *anah*, to *toil*, and travail with affliction,
"often with the added idea of piety," says *Gesen.* 643) is
specially a prophetic designation of CHRIST (as *S. Ambrose*
observes, on xxxv. 10), "Who, though He was rich, yet for
your sakes He became poor, that ye through His poverty might
be rich" (2 Cor. viii. 9), and Who was afflicted for our sake
(Isa. liii. 4). Cp. Ps. ix. 12 ; x. 2 ; xxii. 24 ; xl. 17 ; lxix. 29 ;
lxxiv. 19. Christ is "this poor man" of the Gospel, on whom
the eyes of the faithful are fixed, and whose poverty they must
imitate, in order that they may partake of His wealth for
evermore. Christ is "this Poor Man" here, but in Ps. xxiv. 8. 10,
He is "*this* King of Glory." The one state led to the other. David
had a vision of both.

7. The angel of the LORD encampeth] The Angel of the Lord
is here said to *encamp* (Heb. *chanah*) ; and thus an allusion
seems to be made to the vision of Angels which Jacob had,
who gave the name *machanaim* (or, *two camps*) to the place
where they appeared (Gen. xxxii. 1), and which was afterwards
celebrated in the history of David (2 Sam. xvii. 24, 27 ; xix. 32).

The Angel of the Lord is represented in his twofold
character in this pair of Psalms as an Angel of mercy, and
also as an Angel of judgment. See xxxv. 6. This pair of
Psalms (the 34th and 35th) may in this respect be compared
with the twelfth chapter of the Acts of the Apostles, where the
Angel of the Lord is displayed as encamping about St. Peter,
and delivering him, and also as smiting the persecutor, Herod
Agrippa.

12—16. What man is he—The face of the LORD is against
them that do evil] These words are adopted by St. Peter
(1 Pet. iii. 10—12), when he is about to commend the example
of Christ in His Passion to the imitation of all men in patience
and meekness (cp. *S. Augustine*, Sermon. xvi. p. 132) ; and this
Apostolic application of them may confirm us in regarding them
as having their fulfilment in Him ; and the more so, because
the words in v. 20, "He keepeth all his bones : not one of them
is broken," were literally verified in Him (John xix. 36).

This Psalm, being thus interpreted, prepares the way for
the following Psalm, which is clearly prophetic of Christ ;
and it is worthy of remark, in addition to other points of
resemblance between these two Psalms, that there is a reference
there also to the keeping of *all the bones*. See xxxv. 10 : "All
my bones shall say, Lord, who is like unto Thee?"

21. they that hate the righteous shall be desolate] Or,
shall be condemned, as Jerusalem was, for hating Christ (see

²² The LORD ^h redeemeth the soul of his servants :
And none of them that trust in him shall be desolate.

h 2 Sam. 4. 9.
1 Kings 1. 29.
Ps. 71. 24. &
103. 4.
Lam. 3. 59.

PSALM XXXV.

A Psalm of David.

¹ PLEAD ^a *my cause*, O LORD, with them that strive with me :

a Ps. 43. 1. &
119. 154.
Lam. 3. 58.
b Exod. 14. 25.
c Isa. 42. 13.

^b Fight against them that fight against me.

² ^c Take hold of shield and buckler,
And stand up for mine help.

³ Draw out also the spear,
And stop *the way* against them that persecute me :
Say unto my soul, I *am* thy salvation.

⁴ ^d Let them be confounded and put to shame that seek after my soul :
Let them be ^e turned back and brought to confusion that devise my hurt.

d ver. 26.
Ps. 10. 14, 15. &
70. 2, 5.
e Ps. 129. 5.
f Job 21. 18.
Ps. 1. 4. & 83. 13
Isa. 29. 5.
Hos. 13. 3.

⁵ ^f Let them be as chaff before the wind :
And let the angel of the LORD chase *them*.

⁶ Let their way be [†] ^g dark and slippery :
And let the angel of the LORD persecute them.

† Heb. *darkness*
and *slipperiness*.
g Ps. 75. 18.
Jer. 23. 12.

His own words, Matt. xxiii. 38) ; but none that trust in Him shall be *desolate*, or rather, *be condemned*. See Acts ii. 21. Rom. x. 13.

Ps. XXXV.] This Psalm, which (as has been already noticed) is connected with the foregoing, appears to have been suggested by the persecution which David suffered from Saul (1 Sam. xxi.—xxiv. xxvi., xxvii.).

In a higher sense, it is to be interpreted of Christ on the Cross. It opens with a prayer spoken by Christ in His suffering humanity (*Hesychius*). Christ is here praying for Himself as Man, and for the whole World (see v. 27. *Origen*). He is committing His cause to be judged by the Father (*S. Cyril*), He Himself said "This cometh to pass, that the word might be fulfilled which is written in their law, *They hated Me without a cause*." See John xv. 25, where He is quoting v. 7 and v. 19 of this Psalm. And the language in v. 11 and following, "*False witnesses did rise up; they laid to My charge things that I knew not*," can hardly fail to bring to mind the narrative of the Gospel, "There arose certain and bare *false witness* against Him" (Matt. xxvi. 60, 61. Mark xiv. 57); compare also vv. 13—16 of this Psalm (describing the prayers and tears of the Psalmist for his adversaries) with the history of our Lord weeping over the city of Jerusalem, when it was about to crucify Him, and praying for His murderers (Luke xix. 41; xxiii. 34).

Further, compare the words in vv. 15—21 with the account of the insults which Christ endured at His Passion (Matt. xxvi. 67; xxvii. 41. Mark xiv. 65. Luke xxii. 63).

⁴ *Let them be confounded*] What has been said in the foregoing note (viz. that Christ is speaking in this Psalm), affords the true solution of the difficulty which some have felt, in the comminatory language which is here used. See v. 4, "Let them be confounded," and vv. 5, 6, "Let them be as chaff before the wind: and let the Angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them" and v. 26, "Let them be ashamed and brought to confusion," and compare the denunciations in another Passion Psalm (xl. 14), and especially in that other sublime Psalm on the Passion (lxix. 22—29) "Let their table be made a snare," &c.; and in Psalm cix. 8, "Let his days be few, and let another take his office."

These, it is true, *are* imprecations, but in *whose* mouth? Even regarded as proceeding from the mouth of David, they are not from David as a common man, but from David as a prophet speaking in the Spirit of God, and saying his "*Amen*" to God's decrees; God, who is good, is also just, and will not act with passion, but in equity. And David, the inspired prophet, *speaks* in the same spirit as that in which God *acts*: "David Propheta in Spiritu Dei sic dicit quomodo illa Deus *facit*, certo

judicio, bono, justo, sancto, tranquillo, non perturbatus ira, non amaro zelo, non animo inimicitiarum exercendarum, sed vitiorum puniendorum studioso." The Holy Spirit Himself speaks in David: (see 2 Sam. xxiii. 2. Luke i. 70. 2 Pet. i. 21). And we repeat,—these are imprecations, but in *whose* mouth? In the mouth of Christ; Who said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" (see Matt. xi. 21) and Who denounced eight woes on the Scribes (see Matt. xxiii. 13—29), and Who said, "He that believeth not shall be damned" (Mark xvi. 16), and Who will say at the Day of Doom, "Depart from Me, ye cursed, into everlasting fire (Matt. xxv. 41). It is the Messiah Himself Who is here speaking by David. "Psalmorum verba sua facit Christus" (says *Augustine*) "ut admonere nos in ipsis locutum esse." As the Messiah Himself has taught us (see v. 19. John xv. 25), He who speaks here is the same loving Saviour Who wept over Jerusalem, Who prayed for His murderers; and in His divine mercy He warns us by His own awful voice, that if we will not accept His offers of grace, He will be to us a consuming fire (Heb. xii. 29) and that the Day is coming when it will be too late to cry for pardon, and when the miserable scoffers who have mocked Him will cry, and cry in vain, to the mountains and rocks, "Fall on us, and hide us from the wrath of the Lamb" (Rev. vi. 16).

Thus we are led to look with the eye of faith to Christ suffering on the Cross, as the Lord of all. Behold, the Cross itself is become like a judgment-seat. There the Crucified One declares His Sovereign Will, and pronounces a judicial sentence on the wicked, "Let them be as chaff before the wind, and let the angel of the Lord chase them" (v. 5). Hence, therefore, these imprecations are salutary warnings. They are designed to deter men from presuming on God's mercy and from forgetting His justice. They set before us the terrors of judgment, in order that we may escape them. Cp. what is said below, on lxix. 22, and *Prelim. Note* to Ps. 109.

And let it not be forgotten that there is a Gerizim as well as an Ebal, in the prophetic and judicial utterances of Christ on the Cross (cp. on Josh. viii. 30—35). There are *blessings* for the righteous, as well as *curses* for the ungodly. He Who says, "Let the angel of the Lord chase them" (v. 5), says also, "The angel of the Lord campeth about them that fear Him, and delivereth them" (xxxiv. 7). He Who says, "Let them be ashamed and brought to confusion together that rejoice at My hurt" (v. 26), adds also, "Let them shout for joy and be glad that favour My righteous cause" (v. 27).

⁵ *Let them be as chaff*] This was fulfilled by the dispersion of the Jews as chaff, on account of their sin in rejecting Christ; and it will be fulfilled in the confusion of all who imitate them. See i. 4, and *S. Cyril* here.

⁶ *their way*] Cp. i. 6; ii. 12.

— *the angel of the LORD*] See above on xxxiv. 7.

h Ps. 9. 15.

7 For without cause have they ^h hid for me their net *in* a pit,
Which without cause they have digged for my soul.

i 1 Thess. 5. 3.
† Heb. which he
knoweth not of.
k Ps. 7. 15, 15.
& 57. 6. &
141. 9. 10.
Prov. 5. 22.

8 Let ⁱ destruction come upon him † at unawares ;
And ^k let his net that he hath hid catch himself :
Into that very destruction let him fall.

9 And my soul shall be joyful in the LORD :

j Ps. 13. 5.

^j It shall rejoice in his salvation.

m See Ps. 51. 8.
n Exod. 15. 11.
Ps. 71. 19.

10 ^m All my bones shall say, LORD, ⁿ who *is* like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him ?

† Heb. Witnesses
of wrong.
o Ps. 27. 12.
† Heb. they
asked me.
p Ps. 38. 20. &
109. 3. 4. 5.
Jer. 18. 20.
John 10. 32.

11 † ^o False witnesses did rise up ;
† They laid to my charge *things* that I knew not.

† Heb. depriving.
q Job 30. 25.
Ps. 69. 10, 11.
|| Or, afflicted.
r Matt. 10. 13.
Luke 10. 6.

12 ^p They rewarded me evil for good
To the † spoiling of my soul.

† Heb. walked.
† Heb. as a
friend, as a
brother to me.

13 But as for me, ^q when they were sick, my clothing *was* sackcloth :
I || humbled my soul with fasting ;

† Heb. halting,
Ps. 38. 17.
s Job 30. 1, 8, 12.

^r And my prayer returned into mine own bosom.

14 I † behaved myself † as though *he had been* my friend or brother :
I bowed down heavily, as one that mourneth *for his* mother.

t Job 16. 9.

15 But in mine † adversity they rejoiced, and gathered themselves together :
Yea, ^s the abjects gathered themselves together against me, and I knew it
not ;

u Job 16. 9.
Ps. 37. 12.
Lam. 2. 16.

They did ^t tear *me*, and ceased not :

16 With hypocritical mockers in feasts,
^u They gnashed upon me with their teeth.

x Hab. 1. 13.

17 LORD, how long wilt thou ^x look on ?
Rescue my soul from their destructions,
† ^y My darling from the lions.

† Heb. my only
one.
y Ps. 22. 20.
z Ps. 22. 25, 31.
& 40. 9, 10. &
111. 1.
† Heb. strong.

18 ^z I will give thee thanks in the great congregation :
I will praise thee among † much people.

a Ps. 13. 4. &
25. 2. & 38. 16.
† Heb. falsely,
Ps. 38. 19.
b Job 15. 12.
Prov. 6. 13. &
10. 10.
c Ps. 69. 4. &
109. 3. & 119. 161.
Lam. 3. 52.
John 15. 25.
d Ps. 22. 13.
e Ps. 40. 15. &
54. 7. & 70. 3.
f Exod. 3. 7.
Acts 7. 34.
g Ps. 28. 1. &
83. 1.

19 ^a Let not them that are mine enemies † wrongfully rejoice over me :
Neither ^b let them wink with the eye ^c that hate me without a cause.

20 For they speak not peace :
But they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they ^d opened their mouth wide against me,
And said, ^e Aha, aha, our eye hath seen *it*.

22 *This* thou hast ^f seen, O LORD :

^g Keep not silence : O LORD, be not ^h far from me.

h Ps. 10. 1. & 22. 11, 19. & 38. 21. & 71. 12.

10. *the poor and the needy*] Christ is called poor and needy here, as in other Psalms, and by Isaiah (*S. Ambrose*). See above, on xxxiv. 6.

13. *my prayer returned into mine own bosom*] A phrase which seems to have been in our Lord's mind in Matt. x. 13. Luke x. 6.

15. *abjects*] Hebr. *necim*. See Job xxx. 8. If the word be taken (with *Kimchi* and others) in a passive sense; but it seems better to understand it actively (with *Symmachus*, *Jerome*, *Gesenius*, and others), as signifying "*smilers whom I knew not*," and who knew no ill of me.

— *They did tear me, and ceased not*] This was fulfilled in Christ's Passion (Matt. xxvi. 67; xxvii. 26. Mark xiv. 65).

16. *With hypocritical mockers in feasts*] Literally, *with profane jesters for a cake*; i. e., parasites, trencher-friends,

buffoons (see *Hammond* here, and *Gesen.* 440. 492). This, on the whole, seems the most probable explanation of this passage (cp. *Delitzsch*, 275). The feasts of God Himself were profaned by the hypocritical mockery of those who conspired against Christ at the Paschal Festival; and who pretended reverence for it, and yet murdered Him Who is the true Passover. See below, on John xviii. 28.

17. *Rescue—my darling from the lions*] The peculiar appropriateness of this phrase to Christ on the Cross, has already been pointed out in the notes on the former Passion Psalm (xxii. 20).

21. *Aha, aha*] Cp. Mark xv. 29, "Ah! thou that destroyest the temple, and buildest it in three days, Save thyself." Cp. below, Ps. xl. 15, another Passion Psalm, where the same interjection occurs, and also lxx. 3.

- 23 ⁱ Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my LORD.
- 24 ^k Judge me, O LORD my God, ^l according to thy righteousness ;
And ^m let them not rejoice over me.
- 25 ⁿ Let them not say in their hearts, † Ah, so would we have it :
Let them not say, ° We have swallowed him up.
- 26 ^p Let them be ashamed and brought to confusion together that rejoice at
mine hurt :
Let them be ^q clothed with shame and dishonour that ^r magnify themselves
against me.
- 27 ^s Let them shout for joy, and be glad, that favour † my righteous cause :
Yea, let them ^t say continually, Let the LORD be magnified, " which hath
pleasure in the prosperity of his servant.
- 28 ^u And my tongue shall speak of thy righteousness
And of thy praise all the day long.

i Ps. 44. 23. &
80. 2.

k Ps. 26. 1.
l 2 Thess. 1. 6
m ver. 19.

n Ps. 27. 12. &
70. 3. & 140. 8.
† Heb. Ah, ah,
our soul.
o Lam. 2. 16.
p ver. 4.
Ps. 40. 14.

q Ps. 109. 29. &
132. 18.
r Ps. 38. 16.

s Rom. 12. 15.
t Cor. 12. 26.
† Heb. my right-
eousness,
Prov. 8. 18.
u Ps. 70. 4.
v Ps. 149. 4.
x Ps. 50. 15. &
51. 14. & 71. 24.

PSALM XXXVI.

To the chief Musician, A Psalm of David the servant of the LORD.

- 1 THE transgression of the wicked saith within my heart,
That ^a there is no fear of God before his eyes.
- 2 For ^b he flattereth himself in his own eyes,
† Until his iniquity be found to be hateful.
- 3 The words of his mouth are iniquity and ^c deceit :
^d He hath left off to be wise, and to do good.
- 4 ^e He deviseth || mischief upon his bed ;
He setteth himself ^f in a way that is not good ;
He abhorreth not evil.
- 5 ^g Thy mercy, O LORD, is in the heavens ;
And thy faithfulness reacheth unto the clouds.

a Rom. 3. 18.

b Deut. 29. 19.
Ps. 10. 3. &
49. 18.

† Heb. to find his
iniquity to hate.
c Ps. 12. 2.

d Jer. 4. 22.

e Prov. 4. 16.
Micah 2. 1.
|| Or, vanity.
f Isa. 65. 2.

g Ps. 57. 10. &
108. 4.

Ps. XXXVI.] The foregoing Passion Psalm is now followed in natural order by a Psalm of Resurrection and Ascension. In the present Psalm we see a fulfilment of the prayer uttered in the preceding Psalm, to which the present is an echo: see, for instance, the word rendered *chase* in xxxv. 5, repeated here in v. 12; the verb in each case is *dachah*.

This Psalm is called a Psalm of David the servant of the Lord, and is thus paired with another Song of deliverance bearing the same title (Ps. 18) which is a prophetic thanksgiving for the victories of Christ. The present Psalm falls on the octave of the Ascension Psalms, viz. the 8th, 15th, 22nd, 29th.

For an exposition of this and the following Psalms, the reader may refer to *S. Ambrose*, i. 61—203.

1. The transgression of the wicked, &c.] Rather these words are to be rendered, The oracle of sin to the wicked is (this)—In the secret of my heart. The word rendered Oracle is *neûm*, which usually signifies a prophetic utterance, a divinely-inspired parable; see Gen. xxii. 18. Num. xiv. 28; and especially Num. xxiv. 3, 4, 15, 16 (and note), and 1 Sam. ii. 30; and cp. 2 Sam. xxiii. 1. The best exposition of it, as used here, is the divine utterance in Ps. cx. 1, "The Lord said unto my Lord;" literally, "Jehovah's oracle to my Lord" (is) "Sit Thou on my right hand."

Here the Sin of the wicked man is personified, and is made by him a god to himself: the sinner is like Micah setting up the teraphim of Sin, in his own heart, and divining thereby: and Sin's oracular utterance from its prophetic shrine to him is,

"In my own heart;" that is, "Fear not God, nor man; look only to thine own heart." Be thine own all in all. Rely on thyself. In a word, the oracular maxim inspired by Sin is,—Self-deification. Deify thyself, and defy God. Like Mezentius of old, it says, "Dextra mihi deus, et telum quod missile libro" (*Virg. Æn. x. 778*).

— no fear of God before his eyes] He is like the unjust judge in the parable, who avows to himself this rule of life; see Luke xviii. 2—4, and *Dr. Kay* here.

David himself had once stood on the brink of that dreadful abyss which he is here revealing to the sight. "Thou didst it secretly," said Nathan to him, 2 Sam. xii. 12, and for a time Sin was enshrined within him, and its oracle to him was, "Thine own heart is all in all; therefore fear not."

2. For he flattereth himself] For he hath made it smooth to himself in his own eyes as to his sin being found out. He has made all quite easy and smooth to himself: he flatters himself that his sin will not be found out, and he cares little if it is. His own heart is his sacrarium, in which he enshrines his sin as a god. He despises men, and does not believe in a judgment to come; and therefore the words of his mouth are iniquity; he abhorreth not evil. The verb rendered *flattereth* is the *hiphil* of *chalah*, to smooth; see Isa. xli. 7; cp. above, v. 9. Prov. ii. 16; vii. 5. *Gesen.* 284.

But now observe the contrast. The Psalmist lifts his eyes from earth to heaven, and from man to God, to whom he speaks v. 5.

† Heb. the mountains of God.

h Job 11. 8.

Ps. 77. 19.

Rom. 11. 33.

i Job 7. 20.

Ps. 145. 9.

1 Tim. 4. 10.

k Ps. 31. 19.

† Heb. precious.

l Ruth 2. 12.

Ps. 17. 8. &

91. 4.

m Ps. 65. 4.

† Heb. watered.

n Job 20. 17.

Rev. 22. 1.

o Ps. 16. 11.

p Jer. 2. 13.

John 4. 10, 14.

q 1 Pet. 2. 9.

† Heb. draw out at length.

r Jer. 22. 16.

s Ps. 7. 10. &

94. 15. & 97. 11.

t Ps. 1. 5.

⁶ Thy righteousness is like † the great mountains;

^h Thy judgments are a great deep:

O LORD, ⁱ thou preservest man and beast.

^{7 k} How † excellent is thy lovingkindness, O God!

Therefore the children of men ^l put their trust under the shadow of thy wings.

^{8 m} They shall be † abundantly satisfied with the fatness of thy house;

And thou shalt make them drink of ⁿ the river ^o of thy pleasures.

^{9 p} For with thee is the fountain of life:

^q In thy light shall we see light.

¹⁰ O † continue thy lovingkindness ^r unto them that know thee;

And thy righteousness to the ^s upright in heart.

¹¹ Let not the foot of pride come against me,

And let not the hand of the wicked remove me.

¹² There are the workers of iniquity fallen:

They are cast down, ^t and shall not be able to rise.

PSALM XXXVII.

A Psalm of David.

a ver. 7.

Ps. 73. 3.

Prov. 23. 17. &

24. 1, 19.

b Ps. 90. 5, 6.

¹ FRET ^a not thyself because of evildoers,

Neither be thou envious against the workers of iniquity.

² For they shall soon be cut down ^b like the grass,

And wither as the green herb.

³ Trust in the LORD, and do good;

So shalt thou dwell in the land, and † verily thou shalt be fed.

^{4 c} Delight thyself also in the LORD;

And he shall give thee the desires of thine heart.

⁵ † ^d Commit thy way unto the LORD;

† Heb. in truth, or, stability.

c Isa. 58. 14.

† Heb. Roll thy way upon the LORD.

d Ps. 55. 22. Prov. 16. 3. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7.

6. *Thy righteousness is like the great mountains*] Lit. mountains of God, which men have not planted, and which men cannot move; cp. lxxv. 9; civ. 16.

— *thou preservest man and beast*] Cp. civ. 21, and even the ravens (Job xxxviii. 41. Ps. cxlvii. 9. Luke xii. 24, 25), and the sparrows (Matt. x. 29); how much more men!

8, 9. *Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light*] This is the language of our Humanity in Christ, looking up to the glories of His future Ascension; it is the language of every faithful soul, looking up to Him in heaven. "Quis est fons vitæ nisi Christus? et Qui est fons, Hic est lumen. In cælo non fatigaberis, quia fons est; non tenebraberis, quia lumen est" (S. Augustine). Hence these two figures (of fresh waters and light) are applied to Christ in the Apocalypse. There the Lamb leads to living waters, and He is the Light of the heavenly city (Rev. vii. 17; xxi. 23).

These words reveal to us the doctrine of the Ever-Blessed Trinity. The Fountain of Life is the Only-begotten Son of the Father; and it is by the illumination of the Holy Ghost that we are enabled to see Christ, the Light of the World. "In Thy light we see Light;" see 1 Cor. xii. 3 (Didymus).

12. *They are cast down*] In the original the word *dachah*, used in the preceding Psalm (v. 5), is repeated here: "Let the angel of the Lord chase them." And thus the mind is carried back to that awful Vision of Judgment. On the sense of that word, see *Gesen.* 195.

Ps. XXXVII.] This Psalm seems to belong to the same period of old age and bodily feebleness of David, which produced the four following Psalms (see *Prelim. Note* to Ps. 38), when Adonijah his son rebelled against him, and when Joab the captain of his host, and Abiathar the priest, joined

in the insurrection. See 1 Kings i. 1—4. Cp. below, v. 25: "I have been young, and now *am old*."

But we must raise our eyes above David. This Psalm, following three Psalms prophetic of the Passion and of the Ascension of Christ, may best be illustrated by our Lord's own words on one of the days of His Passion Week, when He had withered the leafy, barren fig-tree. The Apostles expressed their surprise, "How soon is the fig-tree withered away!" and His reply was, "*Have faith in God*" (Matt. xxi. 20, 21. Mark xi. 20—23). At the time of Christ's Passion, Jerusalem itself, which was symbolized by the fig-tree,—displaying an abundance of green foliage, and tempting the wayfarer to resort to it for fruit, but bearing none,—looked fair and flourishing, like the Psalmist's deep-rooted tree (see v. 35); and soon afterwards Christ Himself seemed as if *He* had been withered by the Rulers of Jerusalem. But, *Have faith in God*, was His exhortation to His disciples; and so the Psalmist says here: *Fret not thyself because of evil doers* (who, for a while, "spread abroad like a green bay tree,"—v. 35,—and are soon withered), but *trust in the Lord, and do good*; i.e. do not make a vain show of leaves, but bear fruit (v. 3). Cp. Ps. lxxiii. 3. 18—28, where the consolation is the same as here; and see on Mark xi. 22.

1. *Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity*] The evildoers described in the foregoing Psalm, which concludes with the prophecy, "the workers of iniquity are fallen," of which we see the fulfilment here!

The present Psalm is one of the Alphabetical Psalms, on which see above, Ps. ix.; it is called "Providentiæ Speculum" by Tertullian, "Potio contra murmur" by Isidore, "Vestis piorum" by Luther.

5. *Commit thy way unto the LORD*] Or, *roll thy way on the Lord*, repose it on Him; cp. xxii. 8.

Trust also in him ; and he shall bring *it* to pass.

⁶ ^e And he shall bring forth thy righteousness as the light,
And thy judgment as the noonday.

e Job 11. 17
Micah 7. 9.

⁷ ^f † Rest in the LORD, ^g and wait patiently for him :

f Ps. 62. 1.
† Heb. *Be silent
to the LORD.*
g Isa. 30. 15.
Lam. 3. 26.
h ver. 1, 8.
Jer. 12. 1.

^h Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.

⁸ Cease from anger, and forsake wrath :

ⁱ Fret not thyself in any wise to do evil.

i Ps. 73. 3.
Eph. 4. 26.
k Job 27. 13, 14.

⁹ ^k For evildoers shall be cut off :

But those that wait upon the LORD, they shall ^l inherit the earth.

l ver. 11, 22, 29.
Isa. 57. 13.

¹⁰ For ^m yet a little while, and the wicked *shall* not be :

m Heb. 10. 36, 37.

Yea, ⁿ thou shalt diligently consider his place, and it *shall* not be.

n Job 7. 10. &
20. 9.

¹¹ ^o But the meek shall inherit the earth ;

o Matt. 5. 5.

And shall delight themselves in the abundance of peace.

¹² The wicked || plotteth against the just,

|| Or, *practiseth.*

^p And gnasheth upon him with his teeth.

p Ps. 35. 16.

¹³ ^q The LORD shall laugh at him :

q Ps. 2. 4.

For he seeth that ^r his day is coming.

r 1 Sam. 26. 10

¹⁴ The wicked have drawn out the sword,

And have bent their bow,

To cast down the poor and needy,

And to slay † such as be of upright conversation.

† Heb. *the upright
of way.*

¹⁵ ^s Their sword shall enter into their own heart,

s Micah 5. 6.

And their bows shall be broken.

¹⁶ ^t A little that a righteous man hath

t Prov. 15. 16. &
16. 8.
1 Tim. 6. 6.

Is better than the riches of many wicked.

¹⁷ For ^u the arms of the wicked shall be broken :

u Job 38. 15.
Ps. 10. 15.
Ezek. 30. 21, &c.

But the LORD upholdeth the righteous.

¹⁸ The LORD ^x knoweth the days of the upright :

x Ps. 1. 6.

And their inheritance shall be ^y for ever.

y Isa. 60. 21.

¹⁹ They shall not be ashamed in the evil time :

And ^z in the days of famine they shall be satisfied.

z Job 5. 20.
Ps. 33. 19.

²⁰ But the wicked shall perish,

And the enemies of the LORD *shall be* as † the fat of lambs :

† Heb. *the preciousness
of lambs.*

They shall consume ;

^a Into smoke shall they consume away.

a Ps. 102. 3.

²¹ The wicked borroweth, and payeth not again :

But ^b the righteous sheweth mercy, and giveth.

b Ps. 112. 5, 9.

²² ^c For *such as be* blessed of him shall inherit the earth ;

c Prov. 3. 33.

7. *Rest in the LORD*] Literally, *Be silent on the Lord.* "Face Domino" (Jerome). Cp. lxii. 5; and the command of Moses to Israel at the Red Sea, "*Stand still, and see the salvation of the Lord*" (Exod. xiv. 13). The disciples awoke Christ in the storm, crying, "Save us; we perish," instead of remaining *silent on the Lord*; and therefore they were rebuked by Him: "How is it that ye have no faith?" See on Mark iv. 38—40.

8. *Fret not thyself in any wise to do evil*] Rather, *Fret not thyself only to do evil*; that is, the only fruit of fretting thyself will be that thou wilt do evil. See *Gesen.* 42. Thou wilt become thyself an evildoer by fretting thyself about the evildoers. Leave them to God; evildoers will be cut off. As the Apostle says, "Avenge not thyself;" but rather give place unto wrath: for it is written, "Vengeance is mine; I will repay, saith the Lord" (Rom. xii. 19).

14. *To cast down the poor and needy*] All this found its full accomplishment in the Crucifixion of Christ, which was the overflow of the ungodly, "plotting against the just," here described. Christ is *the poor and afflicted one*, κατ' ἐξοχήν, as He is also "the Just One," of the Psalm. See on xxxiv. 6; xxxv. 10. But the "Lord shall laugh" at all who despise Him: "He shall have them in derision." Cp. ii. 4.

20. *as the fat of lambs*] Literally, if this version be adopted (as in the Targum), "*as the glory of lambs*," when sacrificed. But the true rendering seems to be, the *glory of meadows*. The Hebrew *car* signifies both *lamb* and *pasture* (see *Gesen.* 412); but the latter sense seems preferable here. Cp. lxx. 13; and Isa. xxx. 23, where the word occurs in that sense. The Psalmist says, that the wicked perish, like the "glory of the flower of the field" (Isa. xxiv. 4; xl. 6; cp. above, v. 2; below, xc. 5, 6. James i. 10. 1 Pet. i. 21).

d ver. 9.

And *they that be cursed* of him ^d shall be cut off.

e 1 Sam. 2. 9.

23 ^e The steps of a *good* man are || ordered by the LORD :

Prov. 16. 9.

l Or, *established*.

And he delighteth in his way.

f Ps. 34. 19, 20.

N 40. 2. & 91. 12.

Prov. 24. 16.

Micah 7. 8.

2 Cor. 4. 9.

24 ^f Though he fall, he shall not be utterly cast down :For the LORD upholdeth *him with* his hand.25 I have been young, and *now* am old ;

Yet have I not seen the righteous forsaken,

Nor his seed ^g begging bread.

g Job 15. 23.

Ps. 59. 15. &

109. 10.

h Deut. 15. 8, 10.

Ps. 112. 5, 9.

† Heb. *all the*

day.

i Ps. 34. 14.

Isa. 1. 16, 17.

26 ^h *He is* † ever merciful, and lendeth ;And his seed *is* blessed.27 ⁱ Depart from evil, and do good ;

And dwell for evermore.

k Ps. 11. 7.

28 For the LORD ^k loveth judgment,

And forsaketh not his saints ;

They are preserved for ever :

^l But the seed of the wicked shall be cut off.

l Ps. 21. 10.

Prov. 2. 22.

Isa. 14. 20.

m Prov. 2. 21.

29 ^m The righteous shall inherit the land,

And dwell therein for ever.

n Matt. 12. 35.

30 ⁿ The mouth of the righteous speaketh wisdom,

And his tongue talketh of judgment.

o Deut. 6. 6.

Ps. 40. 8. &

119. 98.

Isa. 51. 7.

|| Or, *goings*.

p Ps. 10. 8.

31 ^o The law of his God *is* in his heart ;

None of his || steps shall slide.

32 The wicked ^p watcheth the righteous,

And seeketh to slay him.

q 2 Pet. 2. 9.

33 The LORD ^q will not leave him in his hand,Nor ^r condemn him when he is judged.

r Ps. 109. 31.

34 ^s Wait on the LORD, and keep his way,

And he shall exalt thee to inherit the land :

s ver. 9.

Ps. 27. 14.

Prov. 20. 22.

^t When the wicked are cut off, thou shalt see *it*.

t Ps. 52. 5, 6. &

91. 8.

u Job 5. 3.

35 ^u I have seen the wicked in great power,

And spreading himself like || a green bay tree.

|| Or, *a green tree**that groweth in**his own soil.*

x Job 20. 5, &c.

36 Yet he ^x passed away, and, lo, he *was* not :

Yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright :For ^y the end of *that* man *is* peace.

y Isa. 32. 17. &

57. 2.

z Ps. 1. 4. &

52. 5.

38 ^z But the transgressors shall be destroyed together :

The end of the wicked shall be cut off.

a Ps. 3. 8.

39 But ^a the salvation of the righteous *is* of the LORD :23. *a good man*] Heb. *geber*.25. *Nor his seed begging bread*] Nor have I seen a *good* man's seed forsaken by God, even though they may be reduced to beg their bread, as Lazarus did (Luke xvi. 21). So *Abenezra*; so *Pfeiffer*, *Dubia*, p. 312; and others.35. *like a green bay tree*] Rather, like a *green tree* deeply rooted; not a feeble exotic, but indigenous, sprouting vigorously from its native soil, and firmly rooted in it. See *Gesen*. 27; and compare note above, on the beautiful description in Job viii. 16, 17; and observe the contrast here between the wicked man flourishing for a time in great power, and spreading like a luxuriant tree, but speedily and suddenly withered by God; and the godly man, described in the first Psalm, as "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither."37. *Mark the perfect man*] The version of our Book of Common Prayer (which is that of the *Targum*, *Sept.*, *Vulg.*, *Æthiopic*, and *Syriac*), *Keep innocence, and do the thing**that is right*, has much in its favour, and is adopted by *Dr. Kay*. But, on the whole, the translation in the text seems preferable. The verb rendered *mark*, has certainly most frequently the sense of *keeping*, as in v. 34; but it sometimes signifies to *mark*, and is so rendered in our version, in Ps. lvi. 6; cxxx. 3. Cp. 1 Sam. i. 12; and *Delitzsch*, p. 276.— *the end of that man is peace*] This also appears to be the true rendering. The word translated *end* (Heb. *acharith*), is by some rendered *posterity* here; but the sense rather is, his *future*. Cp. Num. xxiii. 10: "Let my *last end* be like his;" and see Num. xxiv. 20. Deut. viii. 16; xxvii. 29. Job xlii. 12. Prov. xix. 20; xx. 21. It is added here, the *future* (the *acharith*) of the wicked shall be cut off, that his *hereafter* shall *not* be in peace, but shall be blighted and blasted, like the barren fig-tree (Matt. xxi. 19). David, when he wrote this Psalm, was old (v. 25), and probably near his end. See *Prelim. Note*.39. *the salvation of the righteous is of the LORD*] This

He is their strength ^b in the time of trouble.

⁴⁰ And ^c the LORD shall help them, and deliver them :

He shall deliver them from the wicked, and save them,

^d Because they trust in him.

b Ps. 9. 9.

c Isa. 31. 5.

d 1 Chron. 5. 20.
Dan. 3. 17, 28.
& 6. 23.

PSALM XXXVIII.

A Psalm of David, * to bring to remembrance.

* Ps. 70. title.

a Ps. 6. 1.

¹ O ^a LORD, rebuke me not in thy wrath :
Neither chasten me in thy hot displeasure.

verse begins with *thav*, the last letter of the alphabet; and thus the Psalm, which has flowed down continuously from *aleph* to *thav*, exhibits in its form what it displays in its substance, namely, the full and final account, the *alpha* and *omega* of the history of good and evil men.

Ps. XXXVIII.] The following group of four Psalms (Ps. 38, 39, 40, 41), which conclude the FIRST BOOK of the Psalter, probably belongs to the last days of David.

They seem to have been composed in his old age and decrepitude, when Adonijah his son, and Joab the captain of his host, and Abiathar the Priest, rose up in rebellion against him, as is described in 1 Kings i. 1—7; and when he was raised up by God, in answer to such prayers as are contained in these Psalms, and was endued with supernatural strength, and was enabled to rise from his bed of weakness, and to go forth from his chamber of sickness, and to “stand up on his feet,” in the presence of that great assembly of nobles and people of Israel which he had assembled at Jerusalem, and to which he presented Solomon his son and successor, and exhibited the pattern of the Temple, and made a solemn oblation of his own royal offerings for it, and summed up the whole with that magnificent ascription of praise, “Blessed be the Lord God of Israel our Father, for ever and ever.” See above, *Prelim. Note* on 1 Kings i., and 1 Chron. xxviii., xxix.

It is remarkable that the SECOND BOOK of the Psalter ends with a similar group of four Psalms composed on the same occasion. See below, on Psalms 69—72.

This will be best shown in the following Synoptical Table of parallelisms :—

Psalms 38—41 compared with Psalms 69—72.

xxxviii. 4. For mine iniquities are gone over mine head.	lxix. 1, 2. The waters are come in unto my soul . . . the floods overflow me.
11. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.	8. I am become a stranger unto my brethren, and an alien unto my mother's children.
22. Make haste to help me, O Lord my salvation.	13. Hear me, in the truth of thy salvation.
xl. 2. He brought me up also out of an horrible pit, out of the miry clay.	14. Deliver me out of the mire, and let me not sink.
3. And he hath put a new song in my mouth, even praise unto our God.	30. I will praise the name of God with a song, and will magnify him with thanksgiving.
6. Sacrifice and offering thou didst not desire . . . burnt offering and sin offering hast thou not required.	31. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.
13—17. Be pleased, O Lord, to deliver me : O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha,	lxx. 1—5. Make haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, Aha, aha. Let

aha. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

xli. 1. Blessed is he that considereth the poor: the Lord will deliver him.

2, 3. The Lord will preserve him, and keep him alive. . . . The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

7, 8. All that hate me whisper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

13. Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.

lxxii. 13. He shall spare the poor and needy, and shall save the souls of the needy.

lxxi. 9. Cast me not off in the time of old age; forsake me not when my strength faileth.

16. I will go in the strength of the Lord God.

18. Now also when I am old and greyheaded, O God, forsake me not.

10, 11. Mine enemies speak evil against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

lxxii. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

1. O LORD] This is one of the Penitential Psalms. It has been already remarked, that the Psalms which express sorrow for sin, and breathe forth prayers for pardon, are usually placed after Psalms which refer prophetically to Christ's Passion, Resurrection, and Ascension into heaven. This arrangement has a doctrinal significance, intimating where pardon is to be had, and whence grace flows; and it will be often found, that Penitential Psalms are coupled with Psalms of godly resolution of amendment, and are followed by Psalms which convey assurances of comfort to the faithful and loving Penitent. Thus the 25th Psalm, which contains a confession of sin, comes after three Psalms, 22, 23, 24, which speak of Christ's Passion and glorification, and is followed by a Psalm of godly resolution, the 26th, and of comfortable hope, the 27th. Similarly, the 32nd Psalm, a Penitential Psalm, comes after two Psalms, the 30th and 31st, which foretell Christ's sufferings and victory, and is followed by a Psalm, the 33rd, of thankful and joyful hope in God.

Similarly, the 38th and 39th Psalms, which form a pair of Penitential Psalms, come after four Psalms, the 34th, 35th, 36th, 37th, which refer prophetically to the Passion and exaltation of Christ, and the overthrow of His enemies; and are followed by a pair of Psalms, the 40th and 41st, which express a

- t Job 6. 4. 2 For ^b thine arrows stick fast in me,
 c Ps. 32. 4. And ^c thy hand presseth me sore.
 d Ps. 6. 2. 3 *There is no soundness in my flesh because of thine anger ;*
 † Heb. *peace, or, health.* ^d Neither *is there any* † rest in my bones because of my sin.
 e Ezra 9. 6. 4 For ^e mine iniquities are gone over mine head :
 Ps. 40. 12. As an heavy burden they are too ^f heavy for me.
 f Matt. 11. 28. 5 My wounds stink *and* are corrupt
 Because of my foolishness.
 † Heb. *worried.* 6 I am † troubled ; ^g I am bowed down greatly ;
 g Ps. 35. 14. ^h I go mourning all the day long.
 h Job 30. 28. 7 For my loins are filled with a ⁱ loathsome *disease* :
 Ps. 42. 9. & 43. 2. And *there is* ^k no soundness in my flesh.
 i Job 7. 5. 8 I am feeble and sore broken :
 k ver. 3. ^l I have roared by reason of the disquietness of my heart,
 l Job 3. 24. 9 Lord, all my desire *is* before thee ;
 Ps. 22. 1. And my groaning is not hid from thee.
 Isa. 59. 11. 10 My heart panteth, my strength faileth me :
 m Ps. 6. 7. & 88. 9. As for ^m the light of mine eyes, it also † is gone from me.
 † Heb. *is not with me.* 11 ⁿ My lovers and my friends ^o stand aloof from my † sore ;
 n Ps. 31. 11. And || my kinsmen ^p stand afar off.
 o Luke 10. 31, 32. 12 They also that seek after my life ^q lay snares *for me* :
 † Heb. *stroke.* And they that seek my hurt ^r speak mischievous things,
 || Or, *my neighbours.* And ^s imagine deceits all the day long.
 p Luke 23. 49. 13 But ^t I, as a deaf *man*, heard not ;
 q 2 Sam. 17. 1, 2, 3. ^u And *I was* as a dumb man *that* openeth not his mouth.
 r 2 Sam. 16. 7, 8. 14 Thus I was as a man that heareth not,
 s Ps. 35. 20. And in whose mouth *are* no reproofs.
 t See 2 Sam. 16. 10. 15 For || in thee, O LORD, ^x do I hope :
 u Ps. 39. 2, 9. Thou wilt || hear, O Lord my God.
 || Or, *thou do I wait for.* 16 For I said, *Hear me*, ^y lest *otherwise* they should rejoice over me :
 x 2 Sam. 16. 12.
 Ps. 39. 7.
 || Or, *answer.*
 y Ps. 13. 4.

thankful sense of God's protection, and a joyful hope of His favour; and so the First Book of the Psalms concludes.

This specimen may serve to show that the Psalms are not to be regarded as disjointed compositions, but that they are arranged with systematic method and harmonious symmetry; and that the Holy Spirit instructs us, not only by the teaching of individual Psalms, but by the order in which they are combined and compacted into one well-organized whole.

The present Psalm joins itself on to the foregoing by the catchword at the close (v. 22), "Make haste to help me, O Lord, my salvation," which is a phrase taken up from the last stanza of that Psalm (v. 39), "the salvation of the righteous is from the Lord."

This Psalm is entitled, to put in mind, to bring to remembrance (εἰς ἀνάμνησιν) (*Sept.*) a phrase adopted by our Lord Himself (Luke xxii. 9. 1 Cor. xi. 24, 25), and compare Heb. x. 3, a sacrificial remembrance of sin; and this Psalm might serve the double purpose of reminding the penitent of his own sins, and of invoking God's remembrance of His promise of mercy. It was thus like the offering of the *minchah*, or memorial, in the Levitical Law (cp. Levit. ii. 2). The 70th Psalm, which bears the same title, suggests the latter sense of the word.

This Psalm is used in the Synagogues yearly on the Great Day of Atonement, when the remembrance of sins is made, of which the Apostle speaks (Heb. x. 3).

In the *Septuagint*, this Psalm is entitled, "for the Sabbath Day," as if it were sung at the weekly memorial of the frankincense on the shew-bread. See Levit. xxiv. 7 (*Kay*). *S. Ambrose* applies this in a spiritual sense, and says, that it befits a Christian, especially on the *seventh day* of the week, to remember and confess his sins.

3. *my bones*] Cp. Job's words, xix. 13—19, which seem to have suggested the language here used.

3, 4. *my sin—mine iniquities*] In his old age, David did not forget the sins of his youth, which caused his sufferings.

On the sense in which these words may be understood as spoken by Christ, "Who knew *no sin*," see below, xl. 12. As *Hesychius* says (on v. 2), "All the arrows of God's wrath against the sins of the world were fixed in Him, Who was the Second Adam, and died to take away the guilt of the first Adam."

7. *my loins are filled with a loathsome*] Rather, *are full of burning*.

8. *I am feeble*] These expressions of weakness were very suitable to David in his last days. See *Prelim. Note*, and 1 Kings i. 1—4.

11. *My lovers and—kinsmen stand afar off*] Adonijah, his son, had rebelled against him, and Joab and Abiathar had forsaken him, and joined in the insurrection. Cp. Ps. lxxxviii. 18, a Passion Psalm, "Lover and friend hast Thou put from me, and mine acquaintance into darkness."

13. *But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth*] Words fully verified in Christ at His Passion, Who, "when He was reviled, reviled not again," and was silent before Pilate; and was "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened He not His mouth." Cp. Ps. xxxix. 2. 9.

15. *Thou wilt hear*] Rather, *Thou wilt make answer* for me. Thou art my Advocate, therefore I flee to Thee. So Christ committed His cause "to Him that judgeth righteously" (1 Pet. ii. 23).

- When my ^z foot slippeth, they ^a magnify *themselves* against me.
¹⁷ For I *am* ready † to halt,
 And my sorrow *is* continually before me.
¹⁸ For I will ^b declare mine iniquity ;
 I will be ^c sorry for my sin.
¹⁹ But mine enemies † *are* lively, *and* they are strong :
 And they that ^d hate me wrongfully are multiplied.
²⁰ They also ^e that render evil for good are mine adversaries ;
 † Because I follow *the thing that good is*.
²¹ Forsake me not, O LORD :
 O my God, ^g be not far from me.
²² Make haste † to help me,
 O Lord ^h my salvation.

z Deut. 32. 35.
 a Ps. 35. 26.
 † Heb. *for halting*,
 Ps. 35. 15.
 b Ps. 32. 5.
 Prov. 28. 13.
 c 2 Cor. 7. 9, 10.
 † Heb. *being living, are strong*.
 d Ps. 35. 19.
 e Ps. 35. 12.
 f See 1 Pet. 3. 13.
 & 1 John 3. 12.
 g Ps. 35. 22.
 † Heb. *for my help*.
 h Ps. 27. 1. &
 62. 2, 6.
 Isa. 12. 2.

PSALM XXXIX.

To the chief Musician, *even* to * Jeduthun, A Psalm of David.

- ¹ I SAID, I will ^a take heed to my ways, that I sin not with my tongue :
 I will keep † ^b my mouth with a bridle, ^c while the wicked is before me.
² ^d I was dumb with silence, I held my peace, *even* from good ;
 And my sorrow was † stirred.
³ My heart was hot within me,
 While I was musing ^e the fire burned .
 Then spake I with my tongue,
⁴ LORD, † make me to know mine end,
 And the measure of my days, what it *is* ;
 That I may know || how frail I *am*.
⁵ Behold, thou hast made my days *as* an handbreadth ;
 And ^g mine age *is* as nothing before thee :
^h Verily every man † at his best state *is* altogether vanity. Selah.
⁶ Surely every man walketh in † ⁱ a vain shew :
 Surely they are disquieted in vain :
^k He heapeth up *riches*, and knoweth not who shall gather them.

* 1 Chron. 16. 41.
 & 25. 1.
 Ps. 62. & 77,
 title.
 a 1 Kings 2. 4.
 2 Kings 10. 31.
 † Heb. *a bridle*,
 or, muzzle for
 my mouth.
 b Ps. 141. 3.
 James 3. 2.
 c Col. 4. 5.
 d Ps. 38. 13.
 † Heb. *troubled*.
 e Jer. 20. 9.
 f Ps. 90. 12. &
 119. 84.
 || Or, *what time*
I have here.
 g Ps. 90. 4.
 h ver. 11.
 Ps. 62. 9. & 144. 4.
 † Heb. *settled*.
 † Heb. *an image*.
 i 1 Cor. 7. 31.
 James 4. 14.
 k Job 27. 17.
 Eccles. 2. 18, 21,
 26. & 5. 14. Luke 12. 20, 21.

18. *I will declare mine iniquity*] See above, xxxii. 5. It would appear from such passages as these, that David's sin, in the matter of Uriah the Hittite, was divulged by himself. That it became notorious, is evident from Nathan's words (2 Sam. xii. 14), and from Shimei's (2 Sam. xvi. 7).

22. *O Lord my salvation*] "Fides supplex nunc facta est fides triumphans" (Delitzsch).

Ps. XXXIX.] This Psalm is a continuation of the foregoing. In *vv.* 2 and 9, "I was dumb with silence ; I was dumb, I opened not my mouth," the Psalmist takes up the strain of *v.* 13 of that Psalm (38th), "I was as a dumb man that openeth not his mouth."

This Psalm was delivered by David to Jeduthun (or Ethan, see *Prelim. Note* to Ps. 89), a Levite of the stock of Merari, one of David's three choir-masters (1 Chron. xvi. 41 ; xxv. 1—6. 2 Chron. v. 12). His name occurs also in the titles of Psalms 62, 77, and 89, which bear much resemblance to the present (cp. *Hävernick*, *Einleitung*, iii. p. 114).

These four Psalms form a spiritual quaternion of pathetic hymnody, deeply imbued with penitential self-humiliation, recognizing the vanity of all earthly confidence, and breathing a spirit of patient waiting for God, and of firm trust in His power and love. It is a very affecting utterance of such feelings as must have been in David's mind in his last days, when his own son Adonijah rebelled against him when he was lying on a sick bed. See *Prelim. Note* to the foregoing Psalm.

The present Psalm is fitly appointed by the Church of England to be used at the Burial of the Dead.

2. *I held my peace, even from good*] This is the rendering of many ancient versions ; and though it is disputed by many recent critics, yet it seems to be authorized by xxviii. 1. 1 Kings xxii. 3.

4. *make me to know mine end*] Make me to consider how near I am to death, and how short the measure of my days is : "so teach me to number my days that I may apply my heart to wisdom," xc. 12 ; see *Bp. Bull's* Sermon on this text, i. 472, and also *Abp. Leighton's* Six Lectures on this Psalm, i. 661—681, and *Dr. Barrow's* excellent Sermons on the consideration of our latter end, Sermons xlvii. xlviii. vol. ii. pp. 489—531.

5. *Verily every man—vanity. Selah*] The Hebrew words (repeated in *v.* 11) are *Col Hebel col Adam nitgab ; every Adam* (child of man) *standing* (however stable he may seem) *is all Abel* (vanity) ; as to the name of Abel (Hebel), see on Gen. iv. 2, and below, lxii. 9.

6. *Surely*] Or *verily*. The same adverb (*ac*) is repeated three times, and ought to be translated by the same word in *English* ; i. e. either *Surely* or *Verily* in each case. It may also mean *only* (*Gesen.* 42. *Delitzsch*, 305), and perhaps this rendering is preferable ; see below, Psalm 62, in which the same adverb occurs six times, *vv.* 1, 2, 4, 5, 6, 9 ; and so *Dr. Kay* renders it.

— *He heapeth up*] He heapeth up wealth like sheaves on the threshing-floor, and knoweth not who shall gather the corn

7 And now, Lord, what wait I for ?

1 Ps. 33. 15.

¹ My hope *is* in thee.

8 Deliver me from all my transgressions :

m Ps. 44. 13. & 79. 4.

Make me not ^m the reproach of the foolish.

n Lev. 10. 3.

9 ⁿ I was dumb, I opened not my mouth ;

Job 10. 4. 5.

Because ^o thou didst *it*.

Ps. 38. 13.

o 2 Sam. 16. 10.

10 ^p Remove thy stroke away from me :

Job 2. 10.

p Job 9. 34. &

13. 21.

I am consumed by the [†] blow of thine hand.

† Heb. *conflict*.

11 When thou with rebukes dost correct man for iniquity,

† Heb. *that which is to be desired in him to melt away*.

Thou makest [†] his beauty ^a to consume away like a moth :

q Job 4. 19. &

^r Surely every man *is* vanity. Selah.

13. 28.

Isa. 50. 9.

12 Hear my prayer, O LORD, and give ear unto my cry ;

Hos. 5. 12.

Hold not thy peace at my tears :

r ver. 5.

^s For I *am* a stranger with thee, *and* a sojourner,

s Lev. 25. 23.

^t As all my fathers *were*.

1 Chron. 29. 15.

Ps. 119. 19.

2 Cor. 5. 6.

Heb. 11. 13.

13 ^u O spare me, that I may recover strength,

1 Pet. 1. 17. &

Before I go hence, and ^{*} be no more.

2. 11.

t Gen. 47. 9.

u Job 10. 20, 21.

& 14. 5, 6.

x Job 14. 10, 11,

12.

PSALM XL.

To the chief Musician, A Psalm of David.

† Heb. *In waiting*

1 I [†] ^a WAITED patiently for the LORD ;

ing I waited.

And he inclined unto me, and heard my cry.

a Ps. 27. 14. &

2 He brought me up also out of [†] an horrible pit, out of ^b the miry clay,

37. 7.

And ^c set my feet upon a rock, *and* ^d established my goings.

† Heb. *a pit of noise*.

3 ^e And he hath put a new song in my mouth, *even* praise unto our God :

b Ps. 69. 2, 14.

^f Many shall see *it*, and fear, and shall trust in the LORD.

c Ps. 27. 5.

4 ^g Blessed *is* that man that maketh the LORD his trust,

d Ps. 37. 23.

e Ps. 33. 3.

f Ps. 52. 6.

g Ps. 34. 8.

Jer. 17. 7.

into the barn ; cp. Matt. xxv. 24, " gathering where thou hast not strawed," or winnowed.

David heaped up a great store of riches for the Temple of God, which he was not permitted to build ; and he might sometimes feel misgivings and apprehensions lest those preparations should be frustrated, and that provision be dissipated.

8. *Make me not the reproach of the foolish*] As David was in great danger of being in his last sickness. See 1 Kings i.

10. *Remove thy stroke*] See on xxxviii. 7.

11. *like a moth*] See Job xiii. 28.

12. *a stranger—and a sojourner, as all my fathers*] David remembers Abraham's words (Gen. xxiii. 4) as the Apostle to the Hebrews does (Heb. xi. 13). David used the same words on that solemn occasion described in 1 Chron. xxix. (see there, v. 15) a little before his death, when this Psalm seems to have been written.

13. *O spare me, that I may recover strength*] Literally, *that I may brighten up again*, like the morning, with a smiling gleam of light on my countenance (*Gesen.* 121) ; cp. Job ix. 27 ; x. 20. Amos v. 9.

This prayer was remarkably fulfilled in the case of David at this time : when the light of his life seemed to be glimmering in its socket, it suddenly shone forth in brilliant splendour, as by the supernatural infusion of the holy oil of divine grace ; see above on 1 Chron. xxviii., and *Prelim. Note* to Ps. 38, and to Psalms 69—72, which belong to this time.

— *Before I go hence, and be no more*] Cp. Job x. 21 ; vii. 8, 21 ; ix. 27. The Psalmist shows, especially in his penitential Psalms, how deeply his mind was imbued with the spirit of the Book of Job, which doubtless ministered inexpressible comfort to him in his sorrows.

Psalmist's earnest contrition for sin, his fervent desire for pardon, his patient waiting for God, his steadfast trust in Him, and his earnest longing for deliverance, are appropriately followed by a Psalm which speaks of the offering and acceptance of that only Sacrifice by which men can hope for reconciliation with God—the Sacrifice of the Cross. In the Epistle to the Hebrews (x. 5) we are taught to connect this Psalm with that Sacrifice, and the Church has declared her judgment to this effect, by appointing this Psalm as well as the 38th to be used on Good Friday. The Sarum use, the Latin use, and the present Church of England use, agree in this. The present Psalm is coupled with the preceding one. It opens with a thanksgiving which is an echo to the prayer with which that Psalm ends.

This Psalm was probably written in David's last sickness (see *Prelim. Note* to it and to Ps. 38) ; and this Psalm seems to express his thankfulness for being raised up to declare God's " truth, and righteousness, and lovingkindness in the great congregation " of Israel, which he had convoked, and to which he went forth from his chamber of sickness in the strength of God. See above, *Prelim. Note* to 1 Chron. xxviii., and below on Psalms 70 and 71.

2. *He brought me up also out of an horrible pit*] Literally, *the pit of turmoil*, i. e. of destruction (*Gesen.* 798).

— *out of the miry clay*] The same imagery is used in another Passion-Psalm, lxi. 2, 14. This was true of David, when he was raised from his sick bed (1 Chron. xxviii. 1) ; and how much more is it applicable to Christ, at His Resurrection from the grave !

In this Psalm the Redeemer speaks in language of thankfulness and praise, and His redeemed people speak in Him with thankfulness and praise for the blessings they have received from His Passion and Resurrection (*S. Athanasius, S. Cyril*).

And ^h respecteth not the proud, nor such as ⁱ turn aside to lies.

⁵ ^k Many, O LORD my God, are thy wonderful works which thou hast done,

^l And thy thoughts which are to us-ward :

|| They cannot be reckoned up in order unto thee :

If I would declare and speak of them, they are more than can be numbered.

⁶ ^m Sacrifice and offering thou didst not desire ;

Mine ears hast thou † opened :

Burnt offering and sin offering hast thou not required ;

⁷ Then said I, Lo, I come :

In the volume of the book it is ⁿ written of me,

⁸ ^o I delight to do thy will, O my God :

Yea, thy law is † ^p within my heart.

h Ps. 101. 3. 7.
i Ps. 125. 5.
k Exod. 15. 11.
Job 5. 9. & 9. 10.
Ps. 71. 15. &
92. 5. & 139. 6, 17.
l Isa. 55. 8.
|| Or, none can
order them unto
thee.
m 1 Sam. 15. 22.
Ps. 50. 8. &
51. 16.
Isa. 1. 11. &
66. 3.
Hos. 6. 6.
Matt. 9. 13. &
12. 7.
Heb. 10. 5.
† Heb. *digged*,
Exod. 21. 6.
n Luke 24. 44.
o Ps. 119. 16, 24,
47, 92.
John 4. 34.
Rom. 7. 22.
† Heb. *in the midst of my bowels.* p Ps. 37. 31. Jer. 31. 33. 2 Cor. 3. 3.

4. *turn aside to lies*] Lying vanities (Jonah ii. 8), i. e. idols; see iv. 2.

6. *Sacrifice and offering thou didst not desire*] In comparison with Obedience. David had probably in his mind the words of the prophet Samuel (who anointed him, the man after God's own heart) to his predecessor Saul: "Hath the Lord as great delight in burnt-offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22); cp. below, li. 16, "Thou desirest not sacrifice; else would I give it Thee: but Thou delightest not in burnt-offering; the sacrifices of God are a broken spirit." See also lxix. 31. Hosea vi. 6. Matt. ix. 13.

It is observable, that at the time when this Psalm was written (see *Prelim. Note*), Adonijah, the rebellious son of David, endeavoured to consecrate his insurrection by religion, —especially by offering of sacrifice; and that in so doing he had the sanction of Abiathar the priest. See on 1 Kings i. 9. 19. There seems to be a similar allusion in another Psalm written at this time; see lxix. 22. 31.

— *Mine ears hast thou opened*] As the Messiah Himself says in another place, "The Lord God wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back" (Isa. l. 5); and "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 8).

The word in the present passage, which is rendered *He opened*, signifies literally *He dug, as a well* (see Gen. xxvi. 25); and the sense is, Thou hast digged mine ears, so that the water of obedience gushed up from the well-spring of my heart; see Num. xxi. 17, 18, "Israel sang this song, 'Spring up, O well, sing ye unto it. The princes digged the well, the nobles of the people digged it,' "—where the verb is the same (*carah*) as that which is here rendered by *opened*.

Some have supposed (not without reason) a reference here to the law concerning servants giving themselves up to perpetual service, and having their ears bored with an awl at the door-post of the house (Exod. xxi. 6).

The *Sept.* renders these words by *σῶμα κατηρτίσω μοι* (*a body thou preparedst to thyself for me*), which was doubtless designed (as the renderings of the *Sept.*, which is an *Hellenistic Targum*, often are) as a *paraphrase*, and not a literal translation. And because it is a *correct paraphrase*, and substantially gives the sense, therefore St. Paul, writing to the Hebrews (to whom the *Sept.* was like an Authorized Version, and sometimes a paraphrase), adopts those words (Heb. x. 5), "*Thou trainedst to Thyself a body for me;*" Thou hast rendered that body perfectly obedient to Thyself; Thou hast made it *all ear*; Thou hast made me a holocaust to Thyself (Eph. v. 2). See below, note on Heb. x. 5; and Pfeiffer, p. 315; and Bp. Horne here.

In another Passion-Psalm, the same Hebrew word (*carah*) occurs, and is rendered *pierced*. "They pierced My hands and My feet," where the *Sept.* has *ῥοῦσαν*, they digged; and perhaps its framers thought, that if they rendered it literally here, it might be supposed by the readers that the Messiah's ears were really to be *pierced*, as well as His hands and feet, and therefore they paraphrased the expression, and gave the sense, and not the exact words.

St. Paul is arguing from this passage that it is not possible for the blood of bulls and goats to take away sin,—as, he observes, was self-evident from the non-cessation, but frequent

repetition, of those sacrifices. Therefore, when He (Christ) cometh into the world, He adopts these words of the Psalmist, and applies them to Himself: "*Lo! I come.*" St. Paul represents those words as spoken by Him Who cometh into the world,—the Messiah; and as declaratory of the reason of His Coming, which is, to do God's will, namely, by offering Himself as a sacrifice for sin, by reason of the insufficiency of all Levitical offerings.

This could not be said of David himself personally, because his coming could not be regarded as a consequence of the inadequacy of the Levitical Ritual, or as the substitute for it; but it is true in the fullest sense of the Coming of CHRIST. He came to do what the Law showed to be necessary to be done, and which it foreshadowed would be done, but which the Law could not do, and which Christ alone could do, and has done. As St. Paul says, "He taketh away the first in order to establish the second" (Heb. x. 9).

— *In the Volume of the Book*] Even in that Book of the Levitical Law which prescribed the sacrificial offerings of the Tabernacle and Temple, it is written of Me. So the ancient versions, and so St. Paul quotes the words; but some modern Expositors render them, *it is prescribed to Me*; and it may bear that meaning, as it may in 2 Kings xxii. 13; but the older rendering seems more expressive.

In the Volume of the Book, that is, not merely in one or two texts, or in one or two pages, but in the *entire roll of the Law*; or, as the *Sept.* and St. Paul express it, in the *κεφαλῖδι*, that is, literally, the *summit* of the cylinder or stick, or *umbilicus*, around which it was rolled, so that this saying of the Messiah, "I come to do Thy will, O my God," is, as it were, the pith and marrow of the Book of the Law, the *pivot* on which it turns.

There is something very expressive in all this. It is not merely written in the *Book* itself, but it is written in the *megillah*, or *roll* of the Book; i. e. in the Book taken as a whole, this is written; and this sense is even still more intensified by the words of the *Sept.*, *ἐν κεφαλῖδι*, literally, in the *projecting summit*, the *prominent and visible apex* of the stick round which the Book is rolled, as on an axis. The Coming of Christ, to do God's will, is the cardinal point to which the whole Book of the Law converges, and round which it revolves, and in which it is seen to be consummated. "Finis Legis Christus" (Rom. x. 4). "The *κεφαλῖς βιβλίου*" (say *Origen* and *Didymus*) "means the whole of the Old Testament; for the whole is summed up in Christ as its Head." "Legis Mosaiacæ et totius Scripturæ scopus Christus est" (Pfeiffer, 315); and the purpose of Christ's Incarnation, and the aim and end of His life on earth, was "to do His Father's will." "My meat" (He said) "is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

In the Volume or Roll of the Book of the Law it was written of David, and enjoined to David as a King of Israel, that he should write a copy of the Law, and meditate on it day and night, and do it (Deut. xvii. 18—20). But how much more true is this of Christ!

8. *I delight to do thy will*] Or, *good pleasure* (Heb. *ratson*); and therefore the Father testified of Christ, when He came forth at His Baptism: "Thou art My Beloved Son, in whom I am well pleased" (Matt. iii. 17).

— *thy law is within my heart*] It is written there, not only in Thy Book, but in my heart. Cp. Jer. xxxi. 33. 2 Cor. iii. 13. In applying these words to Christ, we need not say

q Ps. 22, 22, 25.

& 35, 18.

r Ps. 119, 13.

s Ps. 139, 2.

t Acts 20, 20, 27.

⁹ ^q I have preached righteousness in the great congregation :

Lo, ^r I have not refrained my lips, O LORD, ^s thou knowest.

¹⁰ ^t I have not hid thy righteousness within my heart ;

I have declared thy faithfulness and thy salvation :

I have not concealed thy lovingkindness and thy truth from the great congregation.

¹¹ Withhold not thou thy tender mercies from me, O LORD :

^u Let thy lovingkindness and thy truth continually preserve me.

¹² For innumerable evils have compassed me about :

^x Mine iniquities have taken hold upon me, so that I am not able to look up ;
They are more than the hairs of mine head : therefore ^y my heart † faileth
me.

¹³ ^z Be pleased, O LORD, to deliver me :

O LORD, make haste to help me.

u Ps. 43, 3, &
57, 3, & 61, 7.

x Ps. 38, 4.

y Ps. 73, 26.

† Heb. *forsaketh*.

z Ps. 70, 1, &c.

that David himself clearly understood their application to Him. This is not the question. The question is, not what David thought, but what the *Holy Spirit meant*, when He spoke these words *through* (διά) David, the divinely-inspired prophet of God, who says of himself, “The Spirit of the Lord spake by me” (2 Sam. xxiii. 2); and this question is decided for us by the Holy Spirit Himself, speaking by a divinely-inspired Apostle (Heb. x. 5), and teaching us what His own meaning was, when He dictated them to David. Christ spoke by David. Similarly the Apostle St. Peter declares that Christ spoke by David concerning His own Resurrection, see Acts ii. 27—31. The Spirit of Christ was in the prophets, and spake by them (1 Peter i. 11).

⁹ *I have preached righteousness in the great congregation*] The language of this and the following verse was very applicable to David, especially on that great occasion, already specified, when he arose from the bed of sickness, and went forth from his chamber, and “stood up on his feet in the sight of all Israel, the congregation of the Lord” (1 Chron. xxviii. 2, 8), and declared God’s righteousness, and truth, and lovingkindness to himself and his people. See above, *Prelim. Notes* to Psalms 38 and 39; and below, *Prelim. Note* to Ps. 71.

The Hebrew word *kahal*, for *congregation*, here used twice, occurs *four* times in the chapter which describes that wonderful renovation of David’s powers (1 Chron. xxix. 1, 10, 20, twice). Compare David’s words, in Ps. lxi. 15, 16, which seems to belong to the same period of his life; “My mouth shall show forth Thy righteousness and Thy salvation. I will go in the strength of the Lord God; I will make mention of Thy righteousness.”

These words are true in the largest sense of Christ’s preaching, both in His own person, and by His Spirit in the Apostles, and in the Church Universal, even unto the end. See Matt. iv. 23. Mark xvi. 15. Luke iv. 16—21. Rom. iii. 21, 22. Heb. ii. 3.

The language of Christ in another Passion-Psalm is very similar to this. See xxii. 22—25, where the word *kahal* is used, as here. That word occurs only in five other places in the Psalms.

¹² *Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head*] This was David’s confession. But it is here to be extended to Christ. He came to do God’s will (v. 7, 8), and He did it perfectly. It is the utterance of the suffering Messiah, whose words we heard in vv. 7, 8, *bearing the sins of the whole World*, as its Proxy and Representative, and as its Vicarious Sacrifice for sin, and for Reconciliation with God. True it is, that the Prince of this world “came and found nothing” in Him (John xiv. 30); true it is, that He asked, “Which of you convinceth Me of sin?” (John viii. 46); true it is, that He was “holy, harmless, undefiled, and separate from sinners” (Heb. vii. 26); and *if* He had not been the Lamb “without blemish and without spot” (1 Pet. i. 19), He could not have been “the Lamb of God that taketh away the sin of the World” (John i. 29, 36). But “He paid the things which He never took” (Ps. lxi. 4); and when He speaks of sins,—sins more than the hairs of His head,—He speaks not of sins which He Himself committed (heaven forbid that we should dream of this!), but of the sins

that were *laid upon* Him, and which were immeasurable, because they were the sins of the whole World. As the prophet says, “He did no sin, neither was guile found in His mouth;” and, “Surely He hath borne our sins, and hath carried our sorrows. He was wounded for our transgressions, and bruised for our iniquities. God hath laid on Him the iniquities of us all” (Isa. liii. 4—11); and, as the Apostle St. Peter testifies in the New Testament, “He Himself bare our sins in His own body on the tree” (1 Pet. ii. 24); and “God hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him” (2 Cor. v. 21); but “He redeemed us from the curse of the Law, being made a curse for us” (Gal. iii. 13). As *S. Augustine* says, He suffered for us “indebitam mortem, ut nos per Eum haberemus immeritam Vitam.”

Christ has taken our nature; He is Emmanuel, God with us. He and His people form one body. When He spake to St. Paul, persecuting His Church, He did not say, “Why persecutest thou *them*?” but He said, “Why persecutest thou *Me*?” (Acts ix. 4). And as He speaks of their sins as laid on Himself, because He bare them, and took them away, so they partake of His righteousness, and may speak of it as their own; for God sees them, and accepts them, “in the Beloved” (Eph. i. 6; and see below, note on 2 Cor. v. 15).

There is the same mode of speaking in that other great Passion-Psalm (the 69th), which is identified with Christ by several quotations of it in the New Testament. There the Messiah says, in the person of His people, “God, *Thou knowest my foolishness*; and *my sins are not hid from Thee*” (Ps. lxi. 5). The sense of the ancient Expositors on all such speeches as these is well expressed by *S. Augustine*. “This is spoken from the mouth of Christ’s own body, the Church; for what foolishness was there in Christ?” And when He speaks of sins, “Hoc planè, lucidè, apertè, quia ex ore Corporis intelligendum, *Delicta nulla Christus habuit*; fuit delictorum *susceptor*, non *commissor*; ‘*Delicta mea a Te non sunt abscondita*,’ id est confessus sum Tibi omnia delicta mea, sed ubi? Utique in corpore, in membris” (*S. Augustine*, in Ps. lxi. 5); and so *S. Ambrose*, in Ps. xl.: “Omnium peccata suscepisti, peccatum pro omnibus factus es; sed nullus sensus in Te transire potest peccati.” Christ was that True Scapegoat, on Whom the sins of the people were laid, and Who was regarded as having their sins transferred to Himself, and as taking them away. See above, note on Lev. xvi. 8. And a learned ancient Greek Expositor, *Theodoret* (in Ps. 22), thus speaks: “Some persons imagine that such words as these do not suit Christ. For (they ask), How could He speak of His sins, Who knew no sin? But they forget, that He, Who knew no sin, was ‘made sin for us, that we might be made righteousness in Him’ (2 Cor. v. 21), and that ‘He redeemed us from the curse of the Law, being made a curse for us’ (Gal. iii. 13). As then, He Who is the fountain of righteousness, took on Him our sins, and as He, Who is the Ocean of Blessing, took on Him the Curse which lay upon us, and endured the Cross, despising the shame, so He uttered words in our name. ‘The chastisement of our peace was upon Him,’ as the prophet says (Isa. liii. 5); ‘In our person He suffered, and in our person He speaks. We are in Him, and He is in us. Ho

- ¹⁴ ^a Let them be ashamed and confounded together that seek after my soul to destroy it ;
 Let them be driven backward and put to shame that wish me evil.
- ¹⁵ ^b Let them be ^c desolate for a reward of their shame that say unto me, Aha, ^b Ps. 70. 3.
 aha. ^c Ps. 73. 13.
- ¹⁶ ^d Let all those that seek thee rejoice and be glad in thee :
 Let such as love thy salvation ^e say continually, The LORD be magnified. ^d Ps. 70. 4.
^e Ps. 35. 27.
- ¹⁷ ^f But I *am* poor and needy ; *yet* ^g the Lord thinketh upon me :
 Thou *art* my help and my deliverer ; make no tarrying, O my God. ^f Ps. 70. 5.
^g 1 Pet. 5. 7.

PSALM XLI.

To the chief Musician, A Psalm of David.

- ¹ BLESSED ^a is he that considereth || the poor :
 The LORD will deliver him † in time of trouble ^a Prov. 14. 21.
 || Or, the weak,
 or, sick.
 † Heb. in the day
 of evil.
- ² The LORD will preserve him, and keep him alive ;
 And he shall be blessed upon the earth :
^b And || thou wilt not deliver him unto the will of his enemies. ^b Ps. 27. 12.
 || Or, do not thou
 deliver.
- ³ The LORD will strengthen him upon the bed of languishing :
 Thou wilt † make all his bed in his sickness. [†] Heb. turn.
- ⁴ I said, LORD, be merciful unto me : ^c heal my soul ;
 For I have sinned against thee. ^c 2 Chron. 30. 20.
 Ps. 6. 2. & 147. 3.

and we together make one mystical Body.” Cp. *Bp. Horne* here ; and his Preface, p. xlv.

14. *Let them be ashamed*] On these imprecations see above, note on xxxv. 4, 5.

15. *Aha, aha*] An exclamation, which occurs three times in the Psalms ; and in each case there seems to be a reference to the mockery at the Passion. See xxxv. 21 ; and lxx. 3, which appear to belong to the same time as the present Psalm.

17. *I am poor and needy*] Or, *afflicted* (*ani*) and *poor* ; another phrase which connects this Psalm with the Passion. See xxxiv. 6.

The latter verses of this Psalm (vv. 13—17) constitute the 70th Psalm, which is a continuation of that other great Passion-Psalm (the 69th), which is appointed (as the present is) for special use on Good Friday. That collocation and appointment confirm the interpretation which is here given to the present Psalm. Compare also the close of Psalm xxxv. (vv. 25—28), another Psalm which is prophetic of the Passion of Christ ; and see xli. 4.

Psalms 69, 70, 71 and 72, which close the Second Book of the Psalter, seem to belong, as has been already observed, to the same time in David's life as the present group of Psalms at the end of the First Book, viz. his last days, which, in their sorrows and sufferings, succeeded by victory and glory, were typical of the Passion, Resurrection, and Ascension of Christ.

Ps. XLI.] This Psalm, like the foregoing, is an utterance of David in his distress, probably in his old age, when his darling son Adonijah rose up against him and usurped the kingdom, and when Joab and Abiathar the priest joined in the conspiracy (see 1 Kings i. 1—7). See above, *Prelim. Note* to Ps. 38.

Christ Himself, speaking by the divinely-inspired Evangelist St. John, teaches us that it was fulfilled in Himself : “ I know whom I have chosen, but that the *Scripture may be fulfilled*, He that eateth bread with Me hath lifted up his heel against Me” (see v. 9) ; and therefore it is expounded of Christ by the ancient interpreters (as *S. Ambrose*, *S. Jerome*, and *S. Augustine*), and *Theodoret* declares that it would be rashness and presumption not to apply it to Him ; and the *Syriac* version entitles this “ a prophecy concerning Christ and Judas Iscariot.”

This Psalm is a natural sequel and continuation of the preceding Psalm, which describes His voluntary obedience and

self-sacrifice, v. 7. He now declares the fruits of that voluntary offering.

Christ adopted the words of this Psalm (see v. 9), and we may hear Him speaking to us in it (*S. Jerome*).

1. *Blessed is he that considereth the poor*] In the foregoing Psalm, David had described himself as *afflicted and poor* (v. 17), and had expressed hopes of deliverance. He here declares the happiness of those that take thought for the poor. This is applicable in the highest sense to Christ. Christ Himself we know, speaks by David in this Psalm. He declares that His own *consideration* of the misery of mankind in its weakness (the Hebrew word here used for *poor* is *dal*, weak, powerless, hanging in a tremulous condition of fear and anxiety, see *Gesen.* 199) was followed by blessedness. “ For the joy that was set before Him He endured the Cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. xii. 2). “ He” (says *S. Jerome* here) “ Who was rich, became poor for our sake, that we through His poverty might be rich” (2 Cor. viii. 9), and by His condescension He was glorified. Because He humbled Himself and became obedient to death, therefore God hath highly exalted Him (Phil. ii. 7). Blessed is he who considereth the poor ; blessed is he who sees *Christ* in His *poor*. And He will say to those who have imitated Him in His compassion for the poor, and who have relieved the poor for His sake, and have *considered* Him in them, “ Come, ye blessed children of My Father ; for I was hungry and ye fed Me ; for inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me” (Matt. xxv. 35). Cp. *Eusebius* here, in *Corderii Catenâ*, p. 764.

3. *Thou wilt make all his bed in his sickness*] Lit. *Thou turnest all his bed in his sickness*. These words, “ Thou wilt strengthen him on the bed of languishing, Thou turnest all his bed in his sickness,” were verified in David's case in a marvellous manner in his last sickness, when, probably, he wrote the present Psalm (see *Prelim. Note*). He then seemed to be reduced to the lowest depths of feebleness—his natural strength being exhausted, and his throne being usurped by his own son (see *Prelim. Note* to Ps. 38) ; but God comforted him upon his bed of languishing, and enabled him to go forth in the strength of the Lord God. Cp. below, on Ps. lxxi. 16.

4. *Heal my soul ; for I have sinned against thee*] Could Christ say this ? He Who is our Head, and without sin ? Yes, He could say it in the name of His members ; the voice

- ^d Ps. 12. 2.
Prov. 26. 24,
25, 26.
- [†] Heb. *evil to me*.
- [†] Heb. *A thing of Belial*.
- ^e 2 Sam. 15. 12.
Job 19. 19.
Ps. 55. 12, 13, 20.
Jer. 20. 10.
[†] Heb. *the man of my peace*.
^f Obad. 7.
John 13. 18.
[†] Heb. *magnified*.
- ^g Job 36. 7.
Ps. 34. 15.
- ^h Ps. 72. 18. &
106. 48.
- 5 Mine enemies speak evil of me,
When shall he die, and his name perish ?
- 6 And if he come to see me, he ^d speaketh vanity :
His heart gathereth iniquity to itself ;
When he goeth abroad, he telleth it.
- 7 All that hate me whisper together against me :
Against me do they devise [†] my hurt.
- 8 [†] An evil disease, say they, cleaveth fast unto him :
And now that he lieth he shall rise up no more.
- 9 ^e Yea, [†] mine own familiar friend, in whom I trusted,
^f Which did eat of my bread, hath [†] lifted up his heel against me.
- 10 But thou, O LORD, be merciful unto me,
And raise me up, that I may requite them.
- 11 By this I know that thou favourest me,
Because mine enemy doth not triumph over me.
- 12 And as for me, thou upholdest me in mine integrity,
And ^g settest me before thy face for ever.
- 13 ^h Blessed be the LORD God of Israel
From everlasting, and to everlasting. Amen, and Amen.

of the members is the voice of the Head ; and the voice of the Head is our voice ; for we were contained in Him. The members spake in the Head, and the Head spake for the members. We hear therefore our own voice when He said, *Heal my soul ; for I have sinned against Thee*. Our old Adam was crucified in Him, that the body of sin might be destroyed, and that we might not serve sin. Rom. vi. 6. (*S. Augustine*). See above on xl. 12.

5. *When shall he die*] David seemed to be at the point of death when he uttered these words. See *Prelim. Note* to Ps. 38.

8. *An evil disease cleaveth fast unto him*] Lit., *a thing of belial*, i. e. of naughtiness, wickedness (see Deut. xiii. 13 ; xv. 9. Judg. xix. 22 ; xx. 13. 1 Sam. ii. 12. Cp. below ci. 3), is poured out upon him, like molten metal. David himself was called a *man of belial* by Shimei (2 Sam. xvi. 7). Such words as these were probably uttered by many in the time of David's last sickness, when he appeared to be forsaken of God, and when his own favoured son Adonijah, and his own captain Joab, and the high priest Abiathar were leagued against him (see *Prelim. Note*). In a spiritual sense this is to be applied to the Messiah. The sufferings to which He was subjected were regarded by many as a proof that sin clave to Him. They thought and spake of Christ as Job's friends did of him. (Job xi. 6 ; xxii. 5—10.) As the prophet says (Isaiah liii. 4, 5), "We did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions," and *not*, as we imagined, for His own.

— now that he lieth he shall rise up no more] So said David's enemies of him, lying on his sick bed, in his old age. So said Christ's enemies concerning Him ; but David rose up from his sick bed, and went forth from his sick chamber, and confounded his enemies ; and Christ raised Himself, and defeated His foes, and became "the first-fruits of them that slept ; for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22).

9. *mine own familiar friend*] Lit., *the man of my peace, in whom I trusted, which did eat of my bread*. This was true of David when betrayed by Adonijah, Abiathar, and Joab. The same was true of Christ even at the Holy Eucharist, when He applied these words to Himself, betrayed by Judas Iscariot, one of the twelve, who "dipped with Him in the dish." See Matt. xxvi. 23—25. Mark xiv. 20. John xiii. 26.

10. *raise me up*] From my bed of sickness (v. 3). David was raised up in a marvellous manner from his sick bed, in answer to his prayer : see *Prelim. Note* to this Psalm, and to Ps. 38 and Ps. 71, and to 1 Kings i., and to 1 Chron. xxix.

— that I may requite them] David, as king of Israel, and God's vicegerent, was bound to execute judgment on the wicked. This is the reason of his directions to Solomon concerning Shimei and Joab (see above, *Prelim. Note* to 1 Kings ii.).

But in the fullest sense of them these words are verified in Christ, Who is appointed by the Father to be Judge of all, and Who will requite every one according to his works. John v. 22. 27. Acts x. 42 ; xvii. 31.

Thus we are brought at the close of this First Book of the Psalms, after a prophetic view of the Passion, Resurrection, and Ascension of Christ, to a contemplation of the Judgment to come.

"BLESSED BE THE LORD GOD OF ISRAEL."—ANALOGIES OF THE BOOKS OF THE PSALTER.

13. *Blessed be the LORD God of Israel*] These were the very words of king David, when he brought up the Ark to Zion (1 Chron. xvi. 36). They were also his words when the present Psalms (Ps. 38—41) were written ; see 1 Kings i. 47, 48, "The king bowed himself upon the bed, and also thus said the king, *Blessed be the Lord God of Israel*, which hath given one to sit on my throne this day, mine eyes even seeing it." And these were also his words when he was enabled to rise from his bed of sickness, and to stand up on his feet before the assembled nobles and people of Israel, and to present to them his son Solomon as his successor, and the pattern of the Temple for which he had made preparations. Then David blessed the Lord before all the congregation, and David said, "*Blessed be Thou, Lord God of Israel our father, for ever and ever* (1 Chron. xxix. 10). And the Second Book of the Psalter, which closes with the same scene as the present Book, ends with the same blessing. See Ps. lxxii. 18—20.

Further, it is remarkable that as the First and Second Books of the Psalter end with this formula, which David uttered in the great congregation of Israel (1 Chron. xxix. 10), and in his dying hour (1 Kings i. 47), so this formula is taken up and re-echoed at the very beginning of the Gospel. Zacharias the priest, the father of the Baptist, when his tongue was loosed, broke forth in the voice of divinely-inspired praise and thanksgiving, and his first utterance was, "*Blessed be the Lord God of Israel* ; for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David ; as He spake by the mouth of His holy prophets, which have been since the world began" (Luke i. 68—70). He saw in the birth of Christ the fulfilment of God's promises to David. Then it was that the "horn of salvation" was raised up in David's house.

This First Book of Psalms began with a declaration of blessing to all who believe and obey God and Christ (see i. 1 ; ii. 12) ; it now closes with an ascription of praise to God. "Blessed be the Lord God of Israel, from everlasting to everlasting, Amen, and Amen." So the transactions of the future Judgment will be consummated in a Hallelujah of praise.

PSALM XLII.

To the chief Musician, || Maschil, for the sons of Korah.

|| Or, A Psalm
giving instruction
of the sons, &c.
See 1 Chron. 6.
33, 37, & 25. 5.
† Heb. prayeth.

' AS the hart † panteth after the water brooks,
So panteth my soul after thee, O God.

"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Rev. vii. 12).

The first Three Books of the Psalter end with a double Amen. The Fourth Book (cvi. 48) ends with "Amen, Hallelujah." The last five Psalms of the Fifth, or last, Book, all begin with *Hallelujah*, and they all end with *Hallelujah*. Thus there is a gradual ascent to higher degrees of adoration. There is a parallel to this in the Apocalypse: see v. 14; xix. 1. 3, 4, 6.

Thus ends the FIRST BOOK of the PSALMS.

PRELIMINARY NOTE TO THE SECOND BOOK OF THE PSALMS.

Ps. 42 is the first Psalm of the Second Book of the Psalter, which extends to Psalm 62. The First Book of the Psalter is composed, as we have seen, entirely of Psalms written by David. The Second Book contains, in addition to Psalms of David (51—65, 68—70), some Psalms which are nearly connected with him, viz., a Psalm "of Asaph, the seer" (Ps. 50), Psalms of David's choir and their school, "the sons of Korah" (42, to which Ps. 43 is a sequel, and Psalms 44—49), three anonymous Psalms (66, 67, 71), which last is, however, a sequel to 70, a Psalm of David; and it closes with a Psalm of Solomon (Ps. 72), to which are added the words, "The prayers of David the son of Jesse are ended."

In the First Book of the Psalter, David alone speaks; in the Second Book, we hear the voices of David and his son Solomon, and of his friends, mingled together.

The present Psalm connects the beginning of this Second Book of the Psalter with the beginning of the First Book of the Psalter. The *third* Psalm may be regarded as the beginning of that Book; the first two Psalms form a Prologue to the whole. And the *third* Psalm refers to the same period as the present Psalm, viz., the rebellion of Absalom against David, as its title declares; and if we compare the contents of that Psalm with those of the present and two following Psalms, which form one poem, we shall see much similarity between them. See, for example, the beginning of that Psalm: "Many say of my soul, There is no help for him in his God," and compare the beginning of the present Psalm, "They continually say unto me, Where is thy God?" (see v. 3 and v. 10). See also Ps. iii. 4, "He heard me out of His holy hill;" and iv. 6, "Lord, lift Thou up the light of Thy countenance;" Ps. v. 7, "I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple;" and compare what is said in the two Psalms, "I went with them into the house of God" (xlii. 3), and v. 5, "I shall yet praise Him for the help of His countenance;" and xliii. 3, "That they may bring me unto Thy holy hill, and to Thy tabernacle." "Then will I go unto the altar of God, unto God my exceeding joy" (xliii. 4).

It is characteristic of Divine Prophecy to arrest the attention by recapitulations with fresh details and greater fullness and clearness of description. See below, *Introd.* to the Apocalypse, p. 151, and *Prelim. Note* to Rev. xx.

This is the case with the Book of Psalms. In this Second Book of the Psalter, we are carried back to the point from which the First Book started—the rejection of David by his son Absalom, and by his people; and the destruction of that son by his own wickedness. Those events present many points of analogy between him and Christ, rejected by His own children and people the Jews, who thus involved themselves in ruin. And we shall see that the Second Book of the Psalter closes with the same scenery as the First Book, viz. the events of David's last days, his sickness, and the rebellion of Adonijah, and David's deliverance and victory, and the preparations for the building of the Temple and the establishment of his son Solomon in the kingdom.

David was a figure of Christ, both in sufferings and in victories. According to this view, we see that both the First and Second Books of the Psalter begin and end with foreshadowing of "the sufferings of Christ, and of the glory that should follow" from them.

This repetition and recapitulation in the Second Book of the Psalms are accompanied with the addition of new features

in the prophetic picture. For example, we have indeed in the First Book foreshadowings of the Passion, Death, Resurrection, and Ascension of Christ; but it is not till we arrive at the Second Book that we have any *Pentecostal* Psalms. They are all supplied by the Second, Third, Fourth, and Fifth Books of the Psalter, namely, the 48th, 68th, 104th, and 145th. Ncr is it till we arrive at the Second Book of the Psalter, that we have a clear and vivid portraiture of the Church, personified as the Queen, in bridal beauty and royal dignity. See xlv. 9.

It is observed by *S. Ambrose*, that the foregoing Psalm, which closes the First Book, ends with a prophecy of the Passion and Resurrection of Christ, and that this Psalm, which begins the Second Book, opens with the expression of eager thirst for the waters of the Holy Spirit. This and the two following Psalms are like the utterances of the Church in the interval between the Ascension and Pentecost.

"THE SONS OF KORAH."

The present and following Psalms form a pair. See xlii. 11; and xliii. 5. Hence the latter has no specific title. They are both due to "*the sons of Korah*." In our version this Psalm is entitled, "*For the Sons of Korah*;" but the Hebrew preposition (*le*), rendered *for*, would be more properly translated "*of*;" as it is by our Translators in the First Book, where the words "*le-David*" in the titles of the Psalms are rendered "*of David*." It strictly signifies *to*; and it seems to show that the Psalms, to which it is prefixed, were suggested and dictated *to* the writers by the Holy Ghost. This preposition may be compared with the Greek *κατά*, prefixed to the names of the Evangelists. There is One Gospel; and that One Gospel was given by the One Spirit to different Evangelists, to be delivered to the world in different documents. The living waters of the one Gospel flow down and along (*κατά*) four Evangelic channels; like the rivers of Paradise from one fount (Gen. xi. 10—14).

The fact that so many Psalms in this and the following Books of the Psalter were not written by David, but by the "*sons of Korah*" and others, is of great importance to be noticed. It brings out the fundamental truth, that we *do not* receive the Psalms as inspired *because* they were written by *David*, but because they were written by the HOLY GHOST, Who inspired the writers; and because they have been received as such by the Hebrew Church, and by Jesus Christ and His Apostles, and by the consent of the Holy Spirit Himself, speaking in the Catholic Church.

This and the following Psalm were written by that family which held an important place in the Hebrew choral service. See 1 Chron. vi. 16—33; xxvi. 1—19; and *Hävernich*, iii. 229. We have a similar pair of Psalms, from the same source, below, in Ps. 84 and 85. Twelve Psalms are ascribed to this family of Korahites, viz. 42—49, 84, 85, 87, 88.

We are informed that the *children of Korah* did not die in their father's sin (see Num. xxvi. 10, 11); and it is a very consolatory feature in that dark picture of guilt and suffering, that those children of Korah, who had desecrated the Sanctuary by his sin, were the ancestors of "*sons of Korah*," who, profiting by the warning of their forefather's punishment, carefully shunned his sin (as *Hesychius* observes here), and were advanced to an important place in the house of God, and were not only members of its choir, but were inspired by the Holy Ghost to be interpreters of the religious emotions of the "Sweet Psalmist of Israel" in his sorrows and sufferings. See above, on 1 Chron. ix. 19; and below, *Prelim. Note* to Ps. 84.

The present and following Psalms represent that earnest aspiration for the service of the Sanctuary, which the author himself, as a Korahite, would keenly feel, and which he well knew to be deeply felt, perhaps beyond the power of utterance, by his royal Master, in whose name he writes, and who was driven in sorrow and shame by his own ungrateful son, Absalom, from his palace at Jerusalem, and,—what caused him a more bitter pang,—from the sacred services of the Sanctuary.

ANALOGIES OF THE BOOKS OF THE PSALTER.

The First Book of the Psalter is introduced by a prologue,

a Ps. 63. 1. &
81. 2.
John 7. 37.
b 1 Thess. 1. 9.

Ps. 80. 5. &
102. 9.

d ver. 10.
Ps. 79. 10. &
115. 2.

e Job 30. 16.
Ps. 62. 8.

f Isa. 30. 29.

g ver. 11. &
Ps. 43. 5.
† Heb. bowed
down.

h Lam. 3. 24.

|| Or, give thanks.
|| Or, his presence
is salvation.

|| Or, the little
hill,
Ps. 133. 3.

- 2^a My soul thirsteth for God, for ^b the living God :
When shall I come and appear before God ?
- 3^c My tears have been my meat day and night,
While ^d they continually say unto me, Where is thy God ?
- 4 When I remember these *things*, ^e I pour out my soul in me :
For I had gone with the multitude,
^f I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept holyday.
- 5 ^g Why art thou † cast down, O my soul ?
And *why* art thou disquieted in me ?
^h Hope thou in God :
For I shall yet || praise him || *for* the help of his countenance.
- 6 O my God, my soul is cast down within me :
Therefore will I remember thee from the land of Jordan,
And of the Hermonites, from || the hill Mizar.

for such is the character of the first two Psalms (see above, on Ps. i. 1); and that prologue begins with a declaration of blessedness, "*Blessed is the man*;" and it ends in a similar strain (see ii. 12), "*Blessed are all they that put their trust in Him*." It is a Prologue of Beatitudes; and this Prologue is followed by a pair of Psalms expressive of the sorrows of David when "he fled from the face of Absalom his son."

Similarly the Second Book of Psalms is preceded by a Prologue, viz. the 41st Psalm, which is introductory to the first Psalm of the Second Book. It is, as it were, a prologue to it. This prologue, like the prologue of the First Book, begins with the words, "*Blessed is the man that considereth*." The Hebrew word for *who considereth* is *maschil*. That Psalm is entitled a *maschil* (or, Psalm of *consideration* or *intelligence*: see on Ps. 14, title); and the present Psalm is a *maschil*. So are Ps. 44, 45; and each of the first two Books closes with a Benediction to the Lord God of Israel. The Prologue of Beatitudes in this Book also is followed by a pair of Psalms expressive of David's sorrow when he fled from the face of Absalom his son.

This is another specimen of the harmonious symmetry with which the Psalter is framed. And what is the moral of this? It is, that, in this life, sorrow is the way to blessedness. We must tread the path of David, and of Christ, his Divine Antitype, Who passed through the Gethsemane of sorrow to the Olivet of glory.

It has been observed, that the Second Book of the Psalms differs considerably from the First, in the appellation given to the Divine Being. In the First Book the Divine name JEHOVAH occurs 272, and ELOHIM only 15, times; but in the Second Book JEHOVAH occurs only 30 times, and ELOHIM 164 times. See *Delitzsch*, 326, and above, *Introduction* to the Psalms.

Let us take a specimen from each of the two Books. Let us compare the present and following Psalms with their parallels at the beginning of the First Book, which were written by *David himself*. We shall find that in the pair of Psalms (the 3rd and 4th), consisting together of only sixteen verses, the name JEHOVAH occurs ten times, and the name ELOHIM only three times, and always only with pronominal affixes (i. e. "my God," "his God"); and that in the first pair of the Second Book, viz. the 42nd and 43rd Psalms, consisting also of sixteen verses, the name ELOHIM and EL occurs eighteen times, and the name JEHOVAH only once (xlii. 8); and there it is in the *third* person: "The LORD will command."

In the First Book, David is speaking in his own person: in the second Book, others are speaking in his name. There would naturally be more reserve in the latter case than in the former; and the intense anxiety of mind, and the deep depression, which characterize this and the two following Psalms, may have produced the use of the name ELOHIM rather than of JEHOVAH. Contrast also the first two Psalms of this Book, written in David's name by others, with the last two Psalms, 40 and 41, written by David in his own name.

Ps. XLII. XLIII.] These two Psalms are used together in

the Hebrew Synagogue at the Great Festival of Tabernacles. Ps. 43 is appointed in the Gregorian use for Good Friday, and in the present Latin Church for Easter Even. The best commentary on these two Psalms is supplied by the sacred narrative of David's actions and sufferings at this time in 2 Sam. xv.—xviii. See also below, *Prelim. Notes* to Ps. 84 and 85.

1. *As the hart panteth*] The verb here used (*arag*) occurs only here, and in Joel i. 20. It seems to be connected with the Greek *ἀράγομαι*; whence *orexis*, a vehement desire. See *Gesen.* 652; *Delitzsch*, 328. It means to *bray*, to *pant*.

"If any one thirst" (says Christ), "let him come to Me" (John vii. 37), "the living God," for "living water."

2. *When shall I come and appear before God*] At His Sanctuary in Jerusalem, whence he was now driven by Absalom. Cp. Ps. lxiii. 1; lxxiv. 2.

4. *When I remember*] The *when* had better be omitted. *I remember—how I went with the train* (of worshippers) *to the house of God*.

— *I pour out my soul in me*] Rather, *upon me*. Cp. *Hengst.* and *Kay* (cxxxii. 2. Job xxx. 16), "My soul is poured out upon me;" and see the next notes, and on cxxxii. 2.

5. *Why art thou cast down, O my soul? and why art thou disquieted in me*] The *soul* (Heb. *nephesh*; Gr. *ψυχή*) is the seat of the affections,—fears, desires, sorrows, and joys,—and is described often as throwing itself down, as a heavy weight, on the nobler element, the *spirit* (Heb. *ruach*; Gr. *πνεῦμα*). It is the weaker vessel; it is, as it were, the "Job's wife" of the sufferer (*Hengst.*, *Kay*).

6. *my soul is cast down within me*] Or, *upon me*. It casts itself down, as an oppressive burden upon my spirit. The *Sept.* here, and in v. 11, has *περίλωπος ἡ ψυχὴ μου*, and in v. 6, *ἡ ψυχὴ μου ἐπαράχθη*. Surely (as *Hengstenberg* observes) it is not by chance that we read these words, as uttered by our Lord Himself in the hour of His Agony, in the Gospels (see Matt. xxvi. 38. Mark xiii. 34. John xii. 27); and this consideration confirms the observation already offered, on the sufferings of David at this time, as typical of Christ's Passion and rejection by the Jews, and on the prophetic character of this group of Psalms. Cp. above, on vi. 3.

— *from the land of Jordan*] To which David had been driven from Jerusalem by Absalom his son. See 2 Sam. xvii. 22.

— *of the Hermonites*] Or, rather of the *Hermons*: either the three peaks of Hermon, or the range of mountains bearing that name, in the N.E. region beyond Jordan. See on Deut. iii. 9. Cp. iv. 48. Josh. xi. 3. 17. 1 Chron. v. 23. P.D. 1789.

— *hill Mizar*] Probably a hill near Hermon. It is derived from *tsaar*, to be small, or low, whence *Zoar* (Gen. xiii. 10. *Gesen.* 502. 714). Hence the rendering in the *Sept.*, *Vulgate*, and in our Prayer Book Version, which needs correction here.

"I will remember Thee," says David, "from the land of my exile, from the land of Jordan, of the Hermons, and the hill *Mizar*, or *Melsar*." Why David specified *Mizar* we can hardly say; but perhaps the word may have seemed appro-

- 7 ¹ Deep calleth unto deep at the noise of thy waterspouts :
^k All thy waves and thy billows are gone over me.
- 8 Yet the LORD will ¹ command his lovingkindness in the daytime,
 And ^m in the night his song *shall be with me, and my prayer unto the God*
 of my life.
- 9 I will say unto God my rock, Why hast thou forgotten me ?
ⁿ Why go I mourning because of the oppression of the enemy ?
- 10 As with a || sword in my bones, mine enemies reproach me ;
^o While they say daily unto me, Where *is thy God ?*
- 11 ^p Why art thou cast down, O my soul ?
 And why art thou disquieted within me ?
 Hope thou in God : for I shall yet praise him,
Who is the health of my countenance, and my God.

i Jer. 4. 20.
 Ezek. 7. 23.
 k Ps. 88. 7.
 Jonah 2. 3.
 l Lev. 25. 21.
 Deut. 28. 8.
 Ps. 133. 3.
 m Job 35. 10.
 Ps. 32. 7. &
 63. 6. & 149. 5.

n Ps. 38. 6. &
 43. 2.

|| Or, *killing.*

o ver. 3.
 Joel 2. 17.
 Micah 7. 10.

p ver. 5.
 Ps. 43. 5.

PSALM XLIII.

- 1 ^a JUDGE me, O God, and ^b plead my cause against an || ungodly nation :
 O deliver me † from the deceitful and unjust man.
- 2 For thou *art* the God of ^c my strength :
 Why dost thou cast me off ?
^d Why go I mourning because of the oppression of the enemy ?
- 3 ^e O send out thy light and thy truth :
 Let them lead me ; let them bring me unto ^f thy holy hill,
 And to thy tabernacles.
- 4 Then will I go unto the altar of God, unto God † my exceeding joy :
 Yea, upon the harp will I praise thee, O God my God.
- 5 ^g Why art thou cast down, O my soul ?
 And why art thou disquieted within me ?
 Hope in God : for I shall yet praise him,
Who is the health of my countenance, and my God.

a Ps. 26. 1. &
 35. 24.
 b Ps. 35. 1.
 || Or, *unmerciful.*
 † Heb. *from a*
man of deceit
and iniquity.
 c Ps. 28. 7.

d Ps. 42. 9.

e Ps. 40. 11. &
 57. 3.

f Ps. 3. 4.

† Heb. *the glad-*
ness of my joy.

g Ps. 42. 5, 11.

priate to him in his sorrow, from the resemblance of its name *mitsar* to the word *metsar*, which means *distress* (see cxvi. 3 ; cxviii. 5. Lam. i. 3), and to the word *matsor*, also signifying *distress*, especially in a siege (Deut. xxviii. 53. 57) ; or perhaps David may have referred to the etymology of the word, and may have looked on *mitsar* as a place of refuge in his banishment, and as being to him what *Zoar* was to the patriarch Lot.
 10. As *with a sword*] Or, *with a crushing* (Heb. *retsach*, from *ratsach*, פָּרַסָה, to break : Gesen. 779).

Ps. XLIII.] This Psalm has no special title, being a continuation of the foregoing. See *Prelim. Note* to Ps. 42. An ancient Midrash reckons the 42nd and 43rd Psalms as one, as Psalms 9 and 10 ; and Psalms 32 and 33 are counted in it as one : and according to it the total number of the Psalms is 147 (*Delitzsch*, 334).

3. *send out thy light and thy truth*] Thy Urim and Thummim. See above, on Exod. xxviii. 30. David was now exiled by his own son and people ; he was barred by them from access to God in the courts of the Sanctuary (xlii. 4). He had sent the Ark and the High Priest back to Jerusalem. See

2 Sam. xv. 24, 25. But he knew that God's favour, presence, and revelations were not *limited* to any one particular place, or manifested *only* in particular ways, although God had appointed certain places where He showed Himself, and had instituted certain means, especially the Urim and Thummim, by which He revealed His will ; but that they were vouchsafed to all who sought for them with faith and love, and who lamented, as David did, their seclusion from the ordinary means of grace.

In a like strain he had said in the parallel Psalm, in the former Book, to those persons who were now separated from access to the Altar in Zion, "Offer the *sacrifices of righteousness*, and put your trust in the Lord." "Lord, *lift Thou up the light of Thy countenance upon us.*" See iv. 5, 6. That countenance is the true Urim and Thummim. Yet David does not disparage the ordinary means of grace. No ; he longs with intense craving to be restored to them. Listen to his words in this Psalm (v. 4) : "Bring me unto Thy *holy hill*, and to Thy tabernacles. *Then will I go unto the Altar of God, unto God my exceeding joy.*"

PSALM XLIV.

To the chief Musician for the sons of Korah, Maschil.

- ^a Exod. 12. 26, 27.
Ps. 78. 3.
- ^b Exod. 15. 17.
Deut. 7. 1.
Ps. 78. 55. & 80. 8.
- ^c Deut. 8. 17.
Josh. 24. 12.
- ^d Deut. 4. 37. & 7. 7, 8.
- ^e Ps. 74. 12.
- ^f Dan. 8. 4.
- ^g Ps. 33. 16.
Hos. 1. 7.
- ^h Ps. 40. 14.
- ¹ WE have heard with our ears, O God, ^a our fathers have told us,
What work thou didst in their days, in the times of old.
- ² How ^b thou didst drive out the heathen with thy hand, and plantedst them;
How thou didst afflict the people, and cast them out.
- ³ For ^c they got not the land in possession by their own sword,
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy countenance,
^d Because thou hadst a favour unto them.
- ⁴ ^e Thou art my King, O God:
Command deliverances for Jacob.
- ⁵ Through thee ^f will we push down our enemies:
Through thy name will we tread them under that rise up against us.
- ⁶ For ^g I will not trust in my bow,
Neither shall my sword save me.
- ⁷ But thou hast saved us from our enemies,
And hast ^h put them to shame that hated us.

Ps. XLIV.] Title.—“For the Sons of Korah.” Rather, “Of the Sons of Korah.” See above, *Prelim. Note* to Ps. 42.

The former two Psalms referred to afflictions which David suffered from his own rebellious son Absalom, and his own people, who had driven him from Jerusalem. The present Psalm speaks of a different attack—an attack from the Heathen. Together, these three Psalms, regarded as prophecies, represent the combination of the Heathen with the Jews against Christ at His Passion—a combination already displayed in the second Psalm: “Why do the heathen rage, and the people imagine a vain thing?” (ii. 1.)

What assault of the heathen was the occasion of the present Psalm, is not certain. It has been supposed by many (as *Hengstenberg*, *Keil*, *Delitzsch*, and *Kay*) to refer to the same aggression as that which is the subject of the 60th Psalm, to which it bears much resemblance, as it does to the 80th, and which was written at the time of the war of David with the Edomites (see the title of that Psalm), which ended in his victory over them, described in 2 Sam. viii. 12. 14; and 1 Chron. xviii. 11, 12. See the notes above on those passages, where it has been already observed, that these conquests of David over the Heathen, were prophetic of the spiritual conquests of Christ over the Gentile world, and of the planting of the Church in all lands. And thus it will be seen that this Psalm is a connecting link between the foregoing Psalm and the following one (the 45th), which is a prophecy of the victory of Christ and the glory of His Church.

The victory of David seems to have been gained after much loss of life on his side; see *vv.* 9—12. 22; and 1 Kings xi. 15, 16, where the revenge taken by Joab in Edom suggests such a supposition. And (as *S. Ambrose*, *S. Augustine*, and *S. Jerome* observe, who call this Psalm “A Psalm of Martyrs”) the spiritual conquests of Christ were achieved after much carnage of the noble army of Martyrs. St. Paul himself suggests this application by quoting this Psalm as prophetic of the sufferings of the primitive Christians (see Rom. viii. 36, citing *v.* 22), and therefore there is good ground for the heading of this Psalm in our Authorized Version: “The Church, in memory of former favours, complaineth of her present evils, and she fervently prayeth for succour.” And *S. Ambrose* observes, that in former Psalms we have seen a prophecy of Christ’s Passion, Resurrection, and Ascension, and of the Coming of the Holy Ghost; and that here we are taught that we ourselves must be ready to struggle and suffer, in order that these things may

profit us. Human will must work together with divine grace; and *S. Jerome* adds, “This Psalm excites the faithful to fight the good fight for Christ, and reminds them that no one is crowned except he strive lawfully (2 Tim. ii. 5); and in it we hear the voice of the holy martyrs.”

This Psalm is joined on to the foregoing Psalm by numerous *catchwords*. Thus *vv.* 4, 5 take up the language of xlii. 8 and xliii. 3, 4; and *v.* 25 adopts the words of xlii. 5 and xliii. 5; and *vv.* 9, 23 adopt the thoughts of xlii. 9; xliii. 2.

2. thou didst afflict the people] The nations of Canaan, whom Thou didst cast out by Joshua, and Thou didst plant Thine own people in their stead. The Psalmist prays to God to renew the favour which He then showed to Israel, and to give them victory over the heathen.

— *and cast them out*] Rather, and *didst make them* (Thine own people) to *spread* abroad like a tree. See Ps. lxxx. 8: “Thou broughtest a vine out of Egypt; Thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.”

4. Thou art my King] Thou Thyself art my King. My subjects call me King of Israel; but Thou art *my* King, Thou art King of kings. This language, uttered by “the sons of Korah” in David’s name, is even more expressive than if it were spoken directly by David himself. It shows that his people knew that David rejoiced to own God as his King, and that it was David’s royal will and pleasure that they should regard their sovereign as God’s servant.

— *Command deliverances for Jacob*] Command Thou the salvation of Jacob. Jacob will be saved, but it is by Thee, not by me, and by my people. Though the women of Israel chanted David’s praise, “David has slain his ten thousands” (1 Sam. xviii. 7); and though his subjects said, “The King saved us out of the hands of our enemies” (2 Sam. xix. 9), yet David would not assume any such credit to himself. “Through Thee” (he says) “*shall we push down our enemies*,” as with horns. Cp. 1 Kings xxii. 11, 12, “With these shalt thou push the Syrians.”

6. I will not trust in my bow, neither shall my sword save me] I will not trust in *my own* sword and bow, but in the sword of the Divine Warrior, and in the bow of the Divine Archer, whose arrows are sharp in the heart of His *enemies*, as described in the next Psalm (xlv. 3—5), which is connected by that imagery with this Psalm, as well as by its inner meaning.

- ³ ⁱ In God we boast all the day long,
And praise thy name for ever. Selah.
- ⁹ But ^k thou hast cast off, and put us to shame;
And goest not forth with our armies.
- ¹⁰ Thou makest us to ^l turn back from the enemy:
And they which hate us spoil for themselves.
- ¹¹ ^m Thou hast given us [†] like sheep *appointed* for meat;
And hast ⁿ scattered us among the heathen.
- ¹² ^o Thou sellest thy people [†] for nought,
And dost not increase *thy wealth* by their price.
- ¹³ ^p Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
- ¹⁴ ^q Thou makest us a byword among the heathen,
^r A shaking of the head among the people.
- ¹⁵ My confusion *is* continually before me,
And the shame of my face hath covered me,
- ¹⁶ For the voice of him that reproacheth and blasphemeth;
^s By reason of the enemy and avenger.
- ¹⁷ ^t All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
- ¹⁸ Our heart is not turned back,
^u Neither have our ^{||} steps declined from thy way;
- ¹⁹ Though thou hast sore broken us in ^x the place of dragons,
And covered us ^y with the shadow of death.
- ²⁰ If we have forgotten the name of our God,
Or ^z stretched out our hands to a strange god,
- ²¹ ^a Shall not God search this out?
For he knoweth the secrets of the heart.
- ²² ^b Yea, for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.
- ²³ ^c Awake, why sleepest thou, O Lord?
Arise, ^d cast us not off for ever.
- ²⁴ ^e Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
- ²⁵ For ^f our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
- ²⁶ Arise [†] for our help,
And redeem us for thy mercies' sake.

i Ps. 34. 2.
Jer. 9. 24.
Rom. 2. 17.

k Ps. 60. 1, 10.
& 74. 1. & 88. 14.
& 89. 38. &
108. 11.

l Lev. 26. 17.
Deut. 28. 25.
Josh. 7. 8, 12.

m Rom. 8. 36.
† Heb. *as sheep
of meat.*
n Deut. 4. 27. &
28. 64.
Ps. 60. 1.
o Isa. 52. 3, 4.
Jer. 15. 13.
† Heb. *without
riches.*
p Deut. 28. 37.
Ps. 79. 4. &
80. 6.

q Jer. 24. 9.

r 2 Kings 19. 21.
Job 16. 4.
Ps. 22. 7.

s Ps. 8. 2.

t Dan. 9. 13.

u Job 23. 11.
Ps. 119. 51, 157.
|| Or, *goings.*
x Isa. 34. 13. &
35. 7.
y Ps. 23. 4.

z Job 11. 13.
Ps. 68. 31.
a Job 31. 14.
Ps. 139. 1.
Jer. 17. 10.

b Rom. 8. 36.

c Ps. 7. 6. &
35. 23. & 59. 4, 5.
& 78. 65.
d ver. 9.

e Job 13. 24.
Ps. 13. 1. &
88. 14.

f Ps. 119. 25.

† Heb. *a help
for us.*

19. *Though thou hast sore broken us in the place of dragons* Or, *in the place of jackals* (Heb. *tannin*. Isa. xlii. 22; xliii. 20. Jer. ix. 11; x. 22), a place of desolations (*Gesen.* 863).

The conjunction (*ci*), rendered *though*, is supposed by some to suggest the meaning, "that Thou shouldst have bruised us;" but the sense seems rather to be, "*in that Thou hast bruised us*;" and the Authorized Version is substantially correct.

22—26. *Yea, for thy sake are we killed all the day long—Arise for our help, and redeem us for thy mercies' sake* These words are plaintive utterances of the Church in her persecutions, and are her appeal to God with prayers and tears for deliverance. They are like the voice of the souls under the Altar: "How long, O Lord, holy and true, dost Thou not

judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10). "Vocem ergo Martyrum" (says *Augustine*), "*audiamus in hoc Psalmo.*"

Here again we are brought into contact with the former Book of the Psalter: "My soul is sore vexed; but Thou, O Lord, how long? O save me, for Thy mercies' sake" (see Ps. vi. 3, 4; vii. 6); and as the prayer uttered in these two Psalms is answered in the next Psalm, the eighth, a Psalm of joy and victory, so it is here. The present Psalm of sorrow and distress, which is joined on to two foregoing Psalms of a similar character, is now followed by a Psalm of exultation. Here is another specimen of the symmetry with which the Psalter is arranged and fitted.

PSALM XLV.

* Ps. 69, & 80, title.
 † Or, of instruction.
 ‡ Heb. boileth, or, bubblith up.

To the chief Musician * upon Shoshannim, for the sons of Korah, † Maschil, A Song of loves.

1 MY heart † is inditing a good matter :
 I speak of the things which I have made touching the king :
 My tongue is the pen of a ready writer.

Ps. XLV.] The present sublime Psalm is to this Second Book of the Psalter what the eighth Psalm is to the former Book. In that Book, after a period of sorrow, we arose in the eighth Psalm to the glory of the Ascension; and now, after a season of suffering described in the foregoing Psalms, we advance a step further in our progress, and ascend to a clearer view of Christ's triumphant exaltation.

In former Psalms we have seen the sufferings and glory of Christ; and now we are about to see a vision of the admission of the Church of Christ to partake of the glory purchased for her by those sufferings. The view which is now presented to us is that which is displayed by St. Paul, in all its Evangelical fulness, especially in the Epistle to the Ephesians: "God hath put all things under Christ's feet, and gave Him to be Head over all things to the Church, which is His Body" (Eph. i. 22, 23). "Christ loved the Church, and gave Himself for it" (Eph. v. 25); and by St. John, in the Apocalypse, "Let us be glad, and rejoice; for the Marriage of the Lamb is come, and His Wife hath made herself ready" (Rev. xix. 7).

We are about to contemplate the graces of the Church, the Queen and Bride of Christ, glorified by means of her union with Him. We have now a series of Psalms displaying a succession of spiritual pictures exhibiting the Divine Majesty of Christ, His irresistible power, His glorious triumphs, and His tender love for His Church; and to contemplate her prerogatives and privileges derived from her mystical union with Him. The Church has recognized this by the appointment of this Psalm (the 45th), and the 47th and 48th Psalms, for use in her great festivals respectively, Christmas Day, Ascension Day, and Whitsun Day. The Sarum use, the Latin use, the present Church of England use, all agree in the appointment of this Psalm for Christmas Day. In the Gregorian use, it was appointed for the Festival which celebrates the angelic message of the Incarnation, viz. the Annunciation.

That Christ, Very God and Very Man, is the subject of the present Psalm, we know from the Holy Spirit Himself, speaking in the New Testament: "Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with gladness above Thy fellows" (Heb. i. 8, 9. See here, *vv.* 6, 7).

The most ancient and best Hebrew expositors acknowledge that this Psalm refers to the Messiah. The *Targum* on v. 2 has, "Thy beauty, O King Messiah, is greater than of the sons of men." And so *Abenezra*, *Joseph Ben Moshe* (see *Schötten*, *Horæ* Hebr. p. 924, on Heb. ii. 8; and *R. Jonathan*, *R. Hillel*, *R. Solomon*; see *Leblanc*, in loc.). The universal consent of the ancient Christian Church may be expressed in the words of *Theodore*, who says, "This is a Psalm for the Beloved, that is, for the Beloved Son of God." Similarly *S. Jerome* (in his Epistle to Princeps, ii. 682, which is a commentary on this Psalm) says that "the Holy Spirit here reveals the mysteries of Christ;" and *S. Augustine* says here, "Cantatur de sanctis nuptiis, de Sponso et Sponsâ, de Rege et Plebe, de Salvatore et de his qui salvandi sunt." See also his *De Civit. Dei*, xvii. 16, where is an exposition of this Psalm. "The majesty and grace of Christ's kingdom, and the duty and benefits of the Church," is the argument of this Psalm, according to our Authorized Version; and the appointment of this Psalm for the Festival of the Nativity leads us to see in it a prophecy of that mystical wedlock, in which the Eternal Word came forth as a Bridegroom out of His heavenly chamber to join our human nature to His own, and to espouse to Himself a Church from all nations of the world in spiritual marriage, which will be celebrated hereafter by the hymns of Angels, "Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the Marriage of the Lamb is come. Blessed are they which are called to the marriage supper of the Lamb" (Rev. xix. 6, 7, 9).

Whether this Psalm was occasioned by a royal marriage in the family of the Kings of Judah, is an interesting question.

The title of the Psalm is, "To the Chief Musician," or Precentor, "upon *shoshannim*" (or, upon *lilies*), "Maschil, of the Sons of Korah; a Song of the beloved ones." The lilies are supposed by some to indicate a musical instrument with six strings, as many as the lily has leaves, and perhaps resembling a lily (*Delitzsch*, *Gesen.*). Others suppose it to be the name of a musical tune. It will be remembered that lilies were an emblem of purity and loveliness, and were introduced as such in the building of Solomon's Temple (see on 1 Kings vii. 19, 22, 26. 2 Chron. iv. 5); and the Church is compared in the Canticles to a "lily among thorns" (Cant. ii. 2). The Psalms which bear this title "*upon lilies*" are the present, the 69th, and the 80th (cp. Ps. 60); and all these contain prophecies of Christ and His Church. The 60th is a parallel to the 44th, and represents her supplicating appeal to God, and Christ's victories. The 69th (a Psalm appointed for Good Friday) displays the victories gained by Christ through suffering. The 80th is also a parallel to the 44th and 60th, a plaintive lament of the Church in distress, and a supplicatory cry for deliverance. All these three Psalms are (if we may venture to use this expression) like the voice of the "lily among thorns." That there is therefore some reference here to the spiritual meaning of the word *shoshannim*, or *lilies*, in this title, seems at least to be probable. The word *maschil* has been already considered. See 32, title.

This Psalm is also called in its title, "*A Song of yedidoth*," or of the beloved ones, that is, of the Bridegroom and the Bride. The word *yedid* (beloved) occurs in Ps. lx. 5 (one of the Psalms "*upon lilies*"), "That Thy beloved may be delivered," and refers there to the Church of God. See also Isa. v. 1: "My well-beloved hath a Vineyard." The word suggests a remembrance of the name *David*, and also of Solomon, *Jedidiah*, "the beloved of the Lord," the type of Christ, the well-beloved Son (see above, on 2 Sam. xii. 25; and below, on Ps. cxxvii. 2); hence the *Sept.* and *Vulg.* have here, "A Psalm for the Beloved One;" and the *Syriac* entitles it, "The Manifestation of Christ, and of the Church." It is probable that in the first instance this Psalm, like the Song of Solomon, may have been suggested by the marriage of Solomon and Pharaoh's daughter, the figure of the Gentile World. See above, on 1 Kings iii. 1. But Solomon and his marriage were only a faint and dim image of the glorious King and His espousals, which are the subject of the present Psalm; and many portions are wholly inapplicable to Solomon, except by way of contrast. Cp. the passages noted by the *Rev. M. F. Sadler*, *Emmanuel*, pp. 116—118.

Like the author of the Canticles, the sacred writer was elevated by the Holy Spirit from the contemplation of an earthly wedlock to the spectacle of the nuptial festival of the Divine Solomon, with His Bride the Church Universal. No objection ought to be offered to this opinion, on the ground that Solomon was "a Prince of Peace," and that the King here described is a mighty Warrior (*vv.* 3—5). This was doubtless designed for the very purpose, that in reading or hearing this Psalm we should not think of Solomon, who in all his glory was not arrayed like one of the lilies of the field (Matt. vi. 29), but should raise our thoughts to Christ, Who is here revealed to us, by the Holy Ghost in this Psalm, not only as a mighty King, Conqueror, and Bridegroom, but as GOD. See v. 6.

The present Psalm was composed by one of the "sons of Korah." It has been already observed as an interesting and cheering fact, that the *descendants of Korah*, who perished in the wilderness for his sin of pride and schism, were happily distinguished by their zeal for the services of God's house, and were employed by the Holy Spirit Himself to sing the joys of union with God in the sacred offices of His Church, and to celebrate the privileges to which she is admitted by Christ. See above, on Ps. 42, *Prelim. Note*.

1. *My heart is inditing*] Is bubbling forth (*Gesen.* 767) with a good matter—the goodspell, or gospel.

— *I speak of the things*] Rather, *I utter my words for the King*; my poem is for the King (Messiah) and of Him.

— *my tongue is the pen of a ready writer*] An important

² Thou art fairer than the children of men :

^a Grace is poured into thy lips :

Therefore God hath blessed thee for ever.

³ Gird thy ^b sword upon thy thigh, ^c O most mighty,

With thy glory and thy majesty ;

⁴ ^d And in thy majesty [†] ride prosperously

Because of truth and meekness and righteousness ;

And thy right hand shall teach thee terrible things.

⁵ Thine arrows are sharp in the heart of the king's enemies ;

Whereby the people fall under thee.

⁶ ^e Thy throne, O God, is for ever and ever :

The sceptre of thy kingdom is a right sceptre.

⁷ 'Thou lovest righteousness, and hatest wickedness :

Therefore || ^g God, thy God, ^h hath anointed thee with the oil ⁱ of gladness
above thy fellows.

⁸ ^k All thy garments smell of myrrh, and aloes, and cassia,

Out of the ivory palaces, whereby they have made thee glad.

a Luke 4. 22.

b Isa. 49. 2.

Heb. 4. 12.

Rev. 1. 16. &

19. 15.

c Isa. 9. 6.

d Rev. 6. 2.

† Heb. prosper

thou, ride thou.

e Ps. 93. 2.

Heb. 1. 8.

f Ps. 33. 5.

|| Or, O God,

g Isa. 61. 1.

h 1 Kings 1. 39,

40.

i Ps. 21. 6.

k Cant. 1. 3.

declaration, "My tongue is the pen of a ready writer," who indites what the Holy Spirit says ; as David declares of himself: "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Sam. xxiii. 2). "*My tongue is the pen of a ready writer.*" The Writer is the Holy Ghost; and the Psalmist says, "I am not uttering any thing of my own; I am not producing the fruit of my own mind; my tongue is the ready minister of the Holy Spirit" (*Basil, Theodoret*). "What, therefore, matters it" (says *Theodoret*, *Præfat. ad Psalmos*), "that some of the Psalms are ascribed to David, some to Asaph, some to the sons of Korah? The Author of them all is the Holy Ghost; and the tongues of those to whom they are ascribed were the ready writers of what the Holy Ghost uttered and spake to them."

². *Thou art fairer than the children of men*] How could Christ be called "fairer than the children of men" by the Psalmist, and yet be described by Isaiah as "having His visage marred more than any man" (lii. 14), with "no form, nor comeliness; and when we shall see Him, there is no beauty that we should desire Him?" (Isa. liii. 2.) Because Isaiah is describing Him as He appeared to the carnal eye of the unbelieving Jews; but the Psalmist is speaking of Him as He appears to the eye of faith (*S. Jerome*). He beheld Christ revealed in all the spiritual beauty of His divine perfections (*S. Basil*).

— *Grace is poured into (or upon) thy lips*] As the beloved Evangelist says, "The Law was given by Moses, but *Grace* and Truth came by Jesus Christ; and of His fulness we have all received, and *grace* for *grace*" (John i. 16, 17). And even the inhabitants of Nazareth "wondered at the gracious words that proceeded out of His mouth" (Luke iv. 22). Cp. John vii. 46, "Never man spake like this man."

^{3, 4}. *Gird thy sword upon thy thigh—ride prosperously because of (or in behalf of, Sept.) truth and meekness and righteousness*] What a sublime transition from the view of Christ as a God of grace and love, to Christ as a Mighty Conqueror! This imagery connects the Psalm with Christ as revealed in the Apocalypse: "I saw, and behold a white horse, and He that sat on him had a bow, and He went forth, conquering and to conquer" (Rev. vi. 2). "Out of His mouth goeth a sharp sword, and He hath on His vesture, and on His thigh His Name written, KING of kings, and LORD of lords; and in righteousness doth He judge and make war" (Rev. xix. 11, 15, 16).

⁵. *Thine arrows are sharp in the heart of the king's enemies*] "The arrows of Christ" (say *S. Basil* and *S. Jerome*) "are the winged words of Apostolic teaching, by which the hearers were pierced to the heart (see Acts ii. 37); not for death, but life eternal; and by which His enemies are made to become His friends." They are "verba cor transfigentia, amorem excitantia" (*Augustine*).

In a still bolder metaphor, the Arrows which are discharged from the Bow of Christ are the Preachers of the Gospel, especially the Apostles and Evangelists. See below, on Ps. cxxvii. 4, "Arrows in the hand of a mighty man;" and see Zech. ix.

13, 14, and the note below, on Rev. vi. 1, 2, a passage which supplies the best commentary on these verses. "His sagittis" (says *S. Jerome*) "totus orbis vulneratus et captus est." St. Paul the Apostle was an Arrow of the Lord, discharged from His bow from Jerusalem to Illyricum, and from Illyricum to Spain, flying from East to West, and subduing Christ's enemies beneath His feet.

— *the king's enemies*] Thine enemies. So our Lord speaks of Himself as the "King" (Matt. xxv. 40), and He speaks of His enemies, Luke xix. 27.

⁶. *Thy throne, O God*] Here is a testimony to the Godhead of Christ; and it is cited as such in the Epistle to the Hebrews, adopting the version of the *Sept.* (Heb. i. 8). And so *S. Justin Martyr*, Dial. c. Tryphon, § 38, and § 56, and § 63, where *S. Justin*, on the ground of this passage, claims divine adoration for Christ. The Prophet Isaiah says, in a similar strain, "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God" (Isa. ix. 6); and Jeremiah calls Him "the LORD our Righteousness" (Jer. xiii. 6); *Pusey* defends our version (on Daniel, 470—475).

⁷. *God, thy God, hath anointed thee*] Here also is a testimony to Christ's Manhood, and thus these two sentences declare the Two Natures and One Person of Christ. As *Augustine* says, "O Tu Deus, unxit te Deus Tuus. Deus ungitur a Deo. Unctus est nobis Deus; ut ungeretur, homo erat, sed ita homo ut Deus esset, verus homo, et verus Deus; Deus ergo homo, et ideo unctus Deus quia homo Deus, et factus est Christus."

— *with the oil of gladness above thy fellows*] Whether kings or priests; for He is the King of kings (Rev. xix. 16), and the Everlasting High Priest, anointed with the unction of the Holy Ghost, typified by the holy anointing oil, compounded according to God's direction given to Moses;—see on Exod. xxx. 22—32.

⁸. *All thy garments smell of myrrh, and aloes*] Rather, all Thy garments are myrrh and aloes, yea, cassia. Thy raiment is myrrh and aloes, very cassia. Christ's robes need no perfume from without, they are perfume. He is grace, and imparts it to others. Myrrh and cassia were ingredients in the holy anointing oil of the Sanctuary (Exod. xxx. 23, 24). One of the three daughters of Job, who was born to him after his affliction, was called Cassia (see on Job xlii. 14); and myrrh and aloes are mentioned in the Gospel history of Christ's burial. And the Gospel of Christ, wherever it is preached and received, is "an odour (ὁσμή) of life unto life" (2 Cor. ii. 16), like that sweet spikenard of the faithful woman, Mary of Bethany, which filled all the house with its fragrance (John xii. 3).

— *the ivory palaces*] Palaces inlaid with ivory; see 1 Kings x. 18; xxii. 39. These *ivory palaces* in a spiritual sense (says *Theodoret*) are churches erected to the honour of Christ by kings and princes of Christendom.

— *whereby*] Or *thence*, Heb. *minni* for *min*, as in xlv. 10. 18. Isa. lix. 8. Some render it *strings* (i. e. of musical instruments), so *Gesen.* 481. But the other rendering seems preferable.

1 Cant. 6. 8.

m See 1 Kings
2. 19.n See Deut. 21.
13.o Ps. 95. 6.
Isa. 54. 5.p Ps. 22. 29. &
72. 10.
Isa. 49. 23. &
60. 3.q Heb. *thy face*.
† Rev. 19. 7, 8.

r Cant. 1. 4.

s 1 Pet. 2. 9.
Rev. 1. 6. &
5. 10. & 20. 6.

t Mal. 1. 11.

⁹ ¹ Kings' daughters *were* among thy honourable women :^m Upon thy right hand did stand the queen in gold of Ophir.¹⁰ Hearken, O daughter, and consider, and incline thine ear ;ⁿ Forget also thine own people, and thy father's house ;¹¹ So shall the king greatly desire thy beauty :^o For he *is* thy Lord ; and worship thou him.¹² And the daughter of Tyre *shall be there* with a gift ;
Even ^p the rich among the people shall intreat † thy favour.¹³ ^q The king's daughter *is* all glorious within :Her clothing *is* of wrought gold.¹⁴ ^r She shall be brought unto the king in raiment of needlework :

The virgins her companions that follow her shall be brought unto thee.

¹⁵ With gladness and rejoicing shall they be brought :

They shall enter into the king's palace.

¹⁶ Instead of thy fathers shall be thy children,^s Whom thou mayest make princes in all the earth.¹⁷ ^t I will make thy name to be remembered in all generations :

Therefore shall the people praise thee for ever and ever.

PSALM XLVI.

To the chief Musician || for the sons of Korah, * A Song upon * Alamoth.

|| Or, of.

* Ps. 48. & 66.

* 1 Chron. 15. 20.

a Ps. 62. 7, 8. &

91. 2. & 142. 5.

b Deut. 4. 7.

Ps. 145. 18.

¹ GOD is our ^a refuge and strength,^b A very present help in trouble.

9. *the queen*] Heb. *shegal*, a word only applied to a queen consort, not a queen in her own right; see on Neh. ii. 6. The Church (who is symbolized by this word, says *S. Basil* and all the ancient interpreters) has no royal right of her own; all that she has she derived from Christ—she is a queen consort, not a queen regnant.

The Church, says *S. Jerome* (Ad Princip. p. 689), is founded on the Rock, which is Christ, and there stands unmoved and immovable; see below, on Matt. xvi. 18.

10. *Hearken, O daughter*] He addresses the Gentile Church, and invites her to listen to Christ's word, and to cast away her idols; and the Holy Spirit calls her by the name of *daughter*, because the Church is Christ's daughter by faith, and is born again by spiritual regeneration (*Theodoret, Jerome*). Let us not therefore think of any carnal union, but spiritual; Christ is her Husband, her Father, her Brother, her Lord, Who has redeemed her by His Blood, and He is her God Whom she must worship. He is her All in All.

— *Forget also thine own people*] As Rebecca, coming to Isaac out of Mesopotamia, forgot her own people, and so became a type of the Church coming from Gentilism to Christ (see above on Gen. xxiv. 36); and as Rachel and Ruth, types of the Church coming from Heathenism (see on Gen. xxxi. 14. Ruth ii. 8—13).

On the other side, Joseph espousing Asenath in Egypt and forgetting his own people and father's house (see Gen. xlii. 57), was a figure of Christ's going forth from the land of Judea to espouse to Himself an Universal Church from the heathen world. See above, note on Gen. xli. 45. 51. That act of Joseph, as is there observed, was connected in the mind of the Hebrew Church, and also of the Christian, with the marriage of Solomon with Pharaoh's daughter (1 Kings iii. 1), which is supposed to have been the occasion of the present Psalm. The Gentile Church is here exhorted to *forget* her own people and her father's house,—to cast away all recollections of heathenism, to renounce all its idolatries, errors, and vices. And Christ calls her *daughter*, lest she should imagine that in forgetting her father's house she had become an orphan. No: she has become the royal spouse of Christ, and is an adopted child of God in Him (*S. Basil*).

12. *Tyre*] Formerly the great heathen mart of the world (Isa. xxiii. 8.). Cp. below lxxxvii. 4; and on Acts xxi. 3.

13. *within*] In the palace. See Levit. x. 18. 1 Kings vi. 18, 19. The Church is inwardly glorious by the indwelling of the Spirit, and in her virgin modesty, sits arrayed in bridal attire *within* the palace, and waits there in quietness, till she is brought to Christ by those who are sent to lead her to Him.

— *of wrought gold*] Of woven tissues of gold (*Gesen. 514. 803*). See note on Exod. xxviii. 39, where it signifies *ouches*.

14. *raiment of needlework*] *Raiment of embroidery*. See on Exod. xxvi. 1; xxxv. 35, and *Gesen. 780*. The words used here as descriptive of the attire of the Bride (in vv. 13, 14), seem to connect it with the ornaments of the Tabernacle, and its Priesthood.

16. *Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth*] This (observes *Theodoret*) could not be predicated of Solomon, or of any kings of Judah; they did not make their children to be princes in all lands. But it is eminently true of our King, the Divine Solomon, Jesus Christ. According to human generation, He was the son of Abraham and David, and so He had fathers; and He made his children, the Apostles, to be Princes in all lands (*S. Basil, S. Chrysostom, Theodoret*). Indeed all the faithful, who are His seed, partake of His universal royalty. As they themselves say in the Apocalypse, "Thou hast redeemed us by Thy blood out of every kingdom and nation, and hast made us unto our God Kings and Priests, and we shall reign on the earth." See on Rev. v. 9, 10; xx. 6. 1 Pet. ii. 5.

17. *I will make thy name to be remembered in all generations*] "Quod promisit, videmus expletum. Ipsa Christiana Ecclesia nobis omnibus Christianorum nomen imposuit, in quo benedicuntur omnes familiae gentium" (*S. Jerome*). The Holy Spirit had spoken to Christ and the Church in the foregoing portions of the Psalm: and the Church herself now speaks (as *S. Basil* observes) and utters a joyful and thankful response for the blessings she has received, and in cheerful compliance with the exhortation in v. 11, "Worship thou Him."

Ps. XLVI.] The foregoing Psalm exhibited the Church as the

- ² Therefore will not we fear, though the earth be removed,
And though the mountains be carried into † the midst of the sea;
- ³ ^c Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof. Selah.
- ⁴ There is ^d a river, the streams whereof shall make glad ^e the city of God,
The holy place of the tabernacles of the most High.
- ⁵ God is ^f in the midst of her;
She shall not be moved:
God shall help her, † and that right early.
- ⁶ ^g The heathen raged, the kingdoms were moved:
He uttered his voice, ^h the earth melted.
- ⁷ ⁱ The LORD of hosts is with us;
The God of Jacob is † our refuge. Selah.
- ⁸ ^k Come, behold the works of the LORD,
What desolations he hath made in the earth.
- ⁹ ^l He maketh wars to cease unto the end of the earth;
^m He breaketh the bow, and cutteth the spear in sunder;
ⁿ He burneth the chariot in the fire.

† Heb. *the heart of the seas.*

c Ps. 93. 3, 4.
Jer. 5. 22.
Matt. 7. 25.

d See Isa. 8. 7.
e Ps. 48. 1, 8.
Isa. 60. 14.

f Deut. 23. 14.
Isa. 12. 6.
Ezek. 43. 7, 9.
Hos. 11. 9.
Joel 2. 27.
Zeph. 3. 15.
Zech. 2. 5, 10, 11.
& 8. 3.
† Heb. *when the morning appeared*: See Exod. 14. 24, 27.
2 Chron. 20. 20.
Ps. 30. 5. & 143. 8.
g Ps. 2. 1.
h Josh. 2. 9, 24.
i ver. 11.
Num. 14. 9.
2 Chron. 13. 12.
† Heb. *an high place for us*,
Ps. 9. 9.
k Ps. 66. 5.
l Isa. 2. 4.
m Ps. 76. 3.
n Ezek. 39. 9.

beloved Bride of Christ the Divine King and Conqueror, and foretold the extension of her offspring into all lands. It predicted her universality. The present Psalm displays her perpetuity.

This Psalm was occasioned by some violent attack of powerful enemies against Jerusalem, and celebrates her deliverance, by the arm of God, from danger and distress, and their total rout and overthrow. It seems to have been composed as a *song* (Heb. *shir*: see the title) of *thanksgiving* for the deliverance of Hezekiah from the army of Sennacherib, and the total discomfiture of that vast host, as is suggested in the *Arabic Version*. The title says that it is upon *Alamoth*, that is, for treble voices; see on 1 Chron. xv. 20, the only other place where the word occurs.

The spiritual interpretation of this Psalm has been summed up in the words of Christ Himself: "Upon this Rock I will build My Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

In the Sarum and Latin use this Psalm is appointed on the festival of the Epiphany. In the Sarum use it was appointed also for Trinity Sunday.

1. *God is our refuge and strength*] Language very suitable to Hezekiah, whose name signifies *whom Jehovah strengthens*, and whose history corresponded to his name, and who was an eminent type of Christ. See above, on 2 Kings xviii.—xx., *passim*.

2. *though the mountains be carried into the midst (or, heart) of the sea*] Compare Rev. vi. 14, describing great commotions: "Every mountain and island were moved out of their place;" and Rev. viii. 8: "A great mountain was cast into the sea." Mountains symbolize strong kingdoms; the Sea, tumults.

This imagery was probably suggested to the Psalmist by the boast of Sennacherib: "With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedars thereof, and I will enter into the forest of his Carmel." See 2 Kings xix. 23.

4. There is *a river, the streams whereof shall make glad the city of God*] Sennacherib had threatened Jerusalem that it would perish by *thirst* (see 2 Chron. xxxii. 11); and it is specially recorded of Hezekiah, that he cut off the supply of *water* from the besiegers, and took care to provide the city with an unfailing supply of *water*. See 2 Chron. xxxii. 3, 4. 30. 2 Kings xx. 20, and the record of his acts in Eccclus. xlviii. 17.

In like manner Jesus Christ, his Divine Antitype, supplies the spiritual Zion, His Church, with perennial streams of living waters, in the gift of the Holy Ghost, and by the means of grace (John iv. 10; vi. 35; vii. 35). He says, "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17; xxi. 6). "What is this river?" (asks *Augustine*.) "Inundatio Spiritus Sancti; hinc

Civitas Dei lætificatur, dum mare sæculi turbatur sonitu aquarum suarum." So *S. Basil*. The sea of the world is a stormy and troubled sea, which rages against the Church; but the river of the Spirit, whose waters run softly, like those of Siloah, and are despised by men (Isa. viii. 8), makes glad the city of God. The prophecy will find its complete fulfilment in the "pure river of water, clear as crystal," in the heavenly Jerusalem (Rev. xxii. 1).

There is a contrast here between the roaring surges of the World (raging against the Church, as the swelling tumult of the hosts of Sennacherib raged against Jerusalem) and those quiet waters which make glad the City of God. This is well expressed by our English translator, whose poetical version of the Psalms has been too much neglected:—

"Let them roar—his awful surges—
Here is yet one quiet rill,
Her calm waters,
Zion's joy, flow calm and still."
(*Keble*.)

5. *God is in the midst of her*] God's glorious presence sat enthroned between the Cherubim, on the Mercy-seat of the Ark, in the Holy of Holies; and Christ's promise to the Church is, "Lo, I am with you always, even to the end of the world" (Matt. xxviii. 20); and, "I will send to you the Comforter, to abide with you for ever" (John xiv. 16).

— *God shall help her, and that right early*] Literally, *when the morning dawns*. So it was with Hezekiah and Jerusalem: "The Angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose *early in the morning*, behold, they were all dead corpses" (2 Kings xix. 35). So it had been with the Egyptians at the Exodus, the type of the world's deliverance by Christ; "In the *morning watch* the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. The sea returned to his strength when *the morning appeared*; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea." See on Exod. xiv. 24, 27.

How much more was this the case with the enemies of God and His Church, when the Lord Jesus arose *early in the morning* (Mark xvi. 19), when Satan and Death were overcome, as *S. Ambrose* observes: "Resurrectio Christi *matutina* adiutorum nobis cælestium subsidia confert." And how much more will it be so on the morning dawn of the General Resurrection! "Wherefore awake, thou that sleepest, and arise from the dead, and Christ will give thee light" (Eph. v. 14).

9. *He breaketh the bow*] For which the Assyrians were famous. It is not unworthy of remark, that the destruction of the *bowstrings* of the army of Sennacherib is specially recorded in heathen history. See the note above, on 2 Kings xix. 25.

— *the chariot*] The special boast of Sennacherib: "With

¹⁰ Be still, and know that I am God :

o Isa. 2. 11, 17.

° I will be exalted among the heathen,
I will be exalted in the earth.

p ver. 7.

¹¹ ^p The LORD of hosts *is* with us ;
The God of Jacob *is* our refuge. Selah.

PSALM XLVII.

|| Or, of.

To the chief Musician, A Psalm || for the sons of Korah.

a Isa. 55. 12.

¹ O ^a CLAP your hands, all ye people ;
Shout unto God with the voice of triumph.

b Deut. 7. 21.
Neh. 1. 5.
Ps. 76. 12.
c Mal. 1. 14.

² For the LORD most high *is* ^b terrible ;
^c He *is* a great King over all the earth.

d Ps. 18. 47.

³ ^d He shall subdue the people under us,
And the nations under our feet.

e 1 Pet. 1. 4.

⁴ He shall choose our ^e inheritance for us,
The excellency of Jacob whom he loved. Selah.

f Ps. 68. 24, 25.

⁵ ^f God *is* gone up with a shout,
The LORD with the sound of a trumpet.

the multitude of my *chariots* I am come up to the height of the mountains" (2 Kings xix. 23). God burneth the *chariots* of the enemy *in the fire*, as Sennacherib burnt the gods of the nations in the fire (2 Kings xix. 18).

¹⁰. *Be still, and know that I am God: I will be exalted among the heathen (or nations), I will be exalted in the earth*] This was Hezekiah's language in his prayer to God: "Now therefore, O Lord our God, I beseech Thee save us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only" (2 Kings xix. 19). And the consequences of the deliverance which God wrought for Hezekiah and Jerusalem are thus described by the sacred historian (2 Chron. xxxii. 22, 23): "The Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations." There is an interesting reference to this event in another Psalm by the sons of Korah, which may be compared with the present, viz. Ps. 87. See the *Prelim. Note* to that Psalm.

Ps. XLVII.] The two foregoing Psalms revealed the universality and perpetuity of Christ's Church; the present Psalm is a continuation of them, and foretells the spiritual victories of Christ over all nations, in consequence of His Ascension into heaven (see v. 5). This is, therefore, appointed as a special Psalm for the Festival of the Ascension; and it is like a prelude to the following Psalm, which is appointed as a proper Psalm for the next great festival, that of Whitsunday, when the Holy Ghost was sent down by their ascended and glorified Lord, on the Apostles, to enable them to preach the Gospel to all nations and to bring them in subjection to Christ.

This Psalm, appointed for Ascension Day, is to be compared with Psalm xxiv. (3—10), another Psalm for that festival, and Psalm lxviii. (1. 17, 18), where the ascent of the Ark to Mount Zion suggests a prophetic revelation of the glories of Christ's Ascension into heaven. "*Ascendit Deus, Ascendit Arca prophetica: Ascendit Christus in celum*" (*Bossuet*). In the Latin use and the Sarum use this Psalm is appointed also for Trinity Sunday.

This Psalm was probably composed at the time when God's Presence, enthroned on the Ark (see vv. 5—8), went up to Mount Zion in a triumphal procession, conducted by David himself with songs of praise; compare 1 Chron. xv. 14—28, and 2 Sam. vi. *Prelim. Note*.

The present Psalm is ascribed in the title to "*the sons of Korah*;" and it appears that Heman, one of the principal of the sons of Korah (1 Chron. vi. 33), was appointed to take the

lead in the musical services of that festal procession and ascent. See 1 Chron. xv. 16, 17, 19. It has been already observed that the sons of Korah were specially employed by the Holy Spirit to celebrate the graces and glory vouchsafed by God to His Church, and the blessings of communion with her, in her religious services. See on Ps. 42. 44, *Prelim. Note*.

³. *He shall subdue the people under us*] Rather, *He subdues peoples under us*. The ascent of the Ark to Mount Zion had been preceded by the conquest of Jebus, and by a victory over the Philistines (2 Sam. v. 7. 17—25), and was the prelude to many more victories; so the Ascension of Christ into heaven was the preparation for His conquests over the heathen: see above, on 2 Sam. viii. 1, "Subjectas sibi a Christo gentes et populos dicunt" (*S. Jerome*).

⁴. *He shall choose our inheritance*] Or rather, *He chooseth*. Zion was the city of God's choice, see lxxviii. 68, 69; lxxxvii. 1; and the whole of Israel's inheritance was prescribed and allotted according to God's choice, see Josh. xiii. 15; xiv. 1, 2; xv. xix.

⁵. *God is gone up with a shout, the LORD with the sound of a trumpet*] Compare 2 Sam. vi. 15: "David and all the house of Israel brought up the Ark of the Lord with shouting" (Heb. *teruah*, the same word as is used here), "and with the sound of the trumpet" (Heb. *be kol shophar*, the same words as here). See also 1 Chron. xv. 28, where the same words are used in describing the ascent of the Ark.

The triumphant jubilee of Christ's Ascension into the heavenly Zion was prefigured thereby; cp. Col. ii. 15. Eph. iv. 8. Then the heavenly song was, "*God is gone up*." The Psalmist does not say that He was *taken up* (as Elias was), but *God is gone up*, He has mounted up, by His own power; cp. Acts i. 10 (*Chrysostom*). And He who is God (Elohim) is also the LORD (Jehovah). The Psalmist, speaking in the Spirit, had already adored Christ as *God* in Ps. xlv. 6, and as "the Lord of hosts" (JEHOVAH SABAOth) in xxiv. 7, 8, 9, another Ascension Psalm.

It is worthy of remark (as *Origen* suggests) that this mention of the *shout*, and the *voice of the trumpet*, serves to connect together past and future events in the history of the Church and of the world, and carry our thoughts forward to Christ's Coming to Judgment. There is a mention of the *voice of the trumpet* sounding long, and the voice of words in the delivery of the Law at Sinai (Exod. xix. 13. 19. Heb. xii. 19); there is a mention of the *shouting and sound of the trumpet* at the falling down of the walls of Jericho, which was a figure of the future Judgment of the world (see above, on Joshua chap. vi., *Prelim. Note*); there is the mention of the *shout* and the *sound of the trumpet*, at the Ascent of the Ark to Zion, the type of Christ's Ascension to heaven, which was announced by the voice of Angels to the Apostles on Olivet (Acts i. 10, 11), Who spake also of His future return to Judgment; and lastly,

- ⁶ Sing praises to God, sing praises :
Sing praises unto our King, sing praises.
⁷ ^g For God *is* the King of all the earth :
^h Sing ye praises || with understanding.
⁸ ⁱ God reigneth over the heathen :
God sitteth upon the throne of his holiness.
⁹ || The princes of the people are gathered together,
^k Even the people of the God of Abraham :
^l For the shields of the earth *belong* unto God :
He is greatly exalted.

g Zech. 14. 9.
h 1 Cor. 14. 15, 16.
|| Or, every one
that hath under-
standing.
i 1 Chron. 16. 31.
Ps. 93. 1. &
96. 10. & 97. 1.
& 99. 1.
Rev. 19. 6.
|| Or, The volun-
tary of the people
are gathered unto
the people of the
God of Abraham.
k Rom. 4. 11, 12.
l Ps. 89. 18.

PSALM XLVIII.

A Song and Psalm || for the sons of Korah.

|| Or, of.

- ¹ GREAT *is* the LORD, and greatly to be praised
^a In the city of our God, *in* the ^b mountain of his holiness.

a Ps. 46. 4. &
87. 3.
b Isa. 2. 2, 3. Micah 4. 1. Zech. 8. 3.

there is the mention of the same things in the Evangelical description of the great event which is yet future, the Coming of Christ and the Judgment of the World: "The Son of Man will come, in the clouds of heaven, with power and great glory, and He shall send His Angels with a great sound of the trumpet" (Matt. xxiv. 31). "*The trumpet shall sound, and the dead shall be raised*" (1 Cor. xv. 52). "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God" (1 Thess. iv. 16). Thus Sinai is connected with Zion, the Ascent of the Ark with the Ascension of Christ, and all with the Manifestation of Christ's Majesty and Glory in the Resurrection of the Dead, and in the Judgment of all men at the Great Day.

7. *with understanding*] Heb. *maschil*. David,—who had suffered for his own error and that of the Levites in not bringing up the Ark at first *with understanding*, but in an irregular manner, which had excited God's wrath, as he himself said, "the Lord our God made a breach upon us" (in the matter of Uzzah) "for that we sought Him not after due order" (1 Chron. xv. 13; xiii. 7. 2 Sam. vi. 3),—might well desire that such a caution as this should be interposed, "Sing ye praises *with understanding*;" and a chief person of the Levites, Chenaniah, was specially appointed for the purpose of superintending and directing the festal procession. See on 1 Chron. xv. 22.

In a Christian sense this precept is adopted by St. Paul: "I will sing with the spirit; I will sing with the *understanding* also." Cp. below, xlix. 3.

9. *The princes of the people*—Even the people] Rather, *princes of peoples joined themselves*, so as to become people of the God of Abraham; in a word, Kings and Nations are incorporated into the Church of God, they become a people of Abraham's God. "God" (says the Baptist) "is able of these stones (of the desert) to raise up children unto Abraham" (Matt. iii. 7—9); and this prophecy will be accomplished when the heavenly song is heard, "The Kingdoms of this world are become the Kingdom of the Lord and of His Christ" (Rev. xi. 15), Who is "the Seed of Abraham, and in Whom all nations are blessed" (Gen. xii. 3; xxviii. 4. Gal. iii. 9).

—*the shields of the earth*] Sovereign princes and protectors of nations (see Hosea iv. 18) are themselves governed and defended by God.

This prophecy began to be fulfilled in its spiritual sense after the Ascension of Christ into the Spiritual Zion, and the descent of the Holy Ghost on the Day of Pentecost; and it will be consummated in the Church triumphant as described in the Apocalypse, "The kings of the earth do bring their glory and honour into it" (Rev. xxi. 24).

Ps. XLVIII.] The present Psalm follows in natural order in this series of Psalms, which, beginning with Ps. 45, display with prophetic imagery the prerogatives which the Church of Christ receives from her Divine Head.

These Psalms, suggested by events in the history of the Hebrew Monarchy and People, arise in a scale of spiritual

ascent from the national type to the spiritual antitype, and teach us how to Christianize Hebrew history. The Marriage of Solomon with Pharaoh's daughter gave occasion in the 45th Psalm to the prophecy of the mystical Wedlock of Christ with the Church Universal. The miraculous deliverance of Jerusalem in the days of Hezekiah from the danger with which it was menaced by the mighty host of Assyria, suggested a prophecy in the next Psalm of the stability and perpetuity of the Church, notwithstanding the assaults of her enemies. The ascent of the Ark to Zion with festal triumph in the days of David, and the victories consequent upon it, supply a vision of the Ascension of Christ, and the subjection of nations to Him and His Church. And now the present Psalm proceeds a step further. That great victory which God achieved for Jerusalem in the days of Jehoshaphat over the Moabites, Ammonites, and Edomites, who were leagued together in a confederacy against God's City, and were advancing together against it (see 2 Chron. xx. 1—23), affords an occasion for a prophecy of the deliverance which God will work for His Church from the hand of confederate and conspiring forces, and of their total rout and overthrow. Cp. Ps. lxxxiii. 2—7. This prophecy will have its accomplishment in those great struggles of the last days which are revealed in the Apocalypse (Rev. xvi. 14—16; xx. 8—10). This victory over the confederate forces of hostile powers rising in rebellion against God and His Church, will be effected, not by an arm of flesh, but by the Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv. 6). "Our weapons are not carnal, but mighty through God" (2 Cor. x. 4); and therefore the present Psalm is appointed for Whitsun Day. The Sarum use, the Latin use, the Gregorian use, and the present Church of England use, agree in this. In the two former it is appointed also for Christmas Day and Trinity Sunday; and this Psalm is described in the *Syriac* Version as a Thanksgiving of the Church to God for the destruction of the persecutors.

This Psalm is entitled, "*For (or, of) the Sons of Korah.*" It is a noteworthy coincidence, supplied by the sacred historian, that on the occasion of the going forth of Jehoshaphat and Judah to meet the confederate kings, coming from the south against them, *the children of the Korhites* were employed to praise the Lord God of Israel. See 2 Chron. xx. 19.

It is probable that the present Psalm was sung by the Levites returning to Jerusalem, through the valley of *Berachah*, or *blessing*, after the miraculous destruction of the enemies of Judah (see 2 Chron. xx. 28), where it is said, that "They came to Jerusalem with psalteries, and harps, and trumpets unto the house of the Lord" (2 Chron. xx. 26—28).

The present Psalm is entitled, in the *Sept.* and *Vulgate*, "*On the Second Day of the Week*;" on which day God made the firmament, the figure of the Church confirmed in the faith (*S. Jerome*), and which is the day after the Lord's Day, or Christian Sunday; and it is appropriate as a Psalm of Thanksgiving for the triumph of Christ's Resurrection.

c Ps. 50. 2.
Jer. 3. 19.
Lam. 2. 15.
Dan. 8. 9. &
11. 16.
d Ezek. 20. 6.
e Isa. 14. 13.
f Matt. 5. 35.

g 2 Sam. 10. 6,
14, 16, 18, 19.

h Exod. 15. 15.

i Hos. 13. 13.

k Ezek. 27. 26.

l Jer. 18. 17.

m ver. 1, 2.

n Isa. 2. 2.
Micah 4. 1.

o Ps. 26. 3. &
40. 10.

p Deut. 28. 58.
Josh. 7. 9.
Ps. 113. 3.
Mal. 1. 11, 14.

² Beautiful for situation, ^d the joy of the whole earth,
Is Mount Zion, ^e on the sides of the north,
^f The city of the great King.
³ God is known in her palaces for a refuge.

⁴ For, lo, ^g the kings were assembled,
They passed by together.

⁵ They saw it, and so they marvelled;
They were troubled, and hasted away.

⁶ Fear ^h took hold upon them there,
ⁱ And pain, as of a woman in travail.

⁷ Thou ^k breakest the ships of Tarshish
^l With an east wind.

⁸ As we have heard, so have we seen
In ^m the city of the LORD of hosts, in the city of our God:
God will ⁿ establish it for ever. Selah.

⁹ We have thought of ^o thy lovingkindness, O God,
In the midst of thy temple.

¹⁰ According to ^p thy name, O God, so is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.

¹¹ Let mount Zion rejoice,
Let the daughters of Judah be glad,
Because of thy judgments.

^{2. on the sides of the north}] The Hebrew word here used signifies the *coast* (*costa, rib*), or extremity, of a place or territory. Cp. Isa. xiv. 13. Ezek. xxxix. 2. *Gesen.* 368; and see Gen. xlix. 13. Exod. xxvi. 22.

But how could Zion be called the *coasts* or *sides* of the north, or rather, *toward the north*? Zion is the southern region of Jerusalem.

The answer seems to be, that as this Psalm was probably sung as a hymn of victory by the train of Levites coming from Beraiah, which lay on the south of Jerusalem (see on 2 Chron. xx. 26), the hill of Zion would be seen by them as occupying the northern horizon. See on v. 12.

In a spiritual sense, the phrase, "*the sides of the north*," or, "*toward the north*" (Heb. *tsaphon*), seems to intimate the quarter from which evil comes. See above, on Levit. i. 11. Cp. Jer. i. 14; iv. 6; vi. 1; l. 3; li. 48. Zech. vi. 8, where it appears that sacrifices were to be offered *northward*, in order to avert evil.

Perhaps the Church of God is spoken of here specially as "*in the sides of the north*," for the same reason, namely, because she is a bulwark against evil, and a defence against the powers of darkness. See *S. Jerome* here, and *Theodoret*, who says, "The mountain of Zion is so placed as to ward off the evil that comes from the north." Jerusalem is the world's bulwark against Babylon, the great northern type of the enemies of the Church. As *Augustine* suggests, the sense may be that as Zion is here spoken of as on "*the sides of the north*," so the Church, which is opposed to evil, overcomes evil by good, and illumines darkness by light.

^{4. the kings}] Of Moab, Ammon, and Meunim. See on 2 Chron. xx. 1. 23.

— *They passed by*] In battle array (Isa. x. 29).

^{5. hasted away}] Or rather, they were *panic stricken* (*Sept., Symmachus, and Vulg.*); they were not able to escape (2 Chron. xx. 23, 24). In a spiritual sense, after the effusion of the Holy Ghost, the potentates of the earth were astounded by the miracles of the Apostles, and were converted to the faith (*S. Jerome*).

^{7. Thou breakest the ships of Tarshish}] As the ships of *Tarshish*, which Jehoshaphat himself had made, were broken. See 1 Kings xxii. 49. 2 Chron. xx. 37, where the same word is used as here. This mention of *ships of Tarshish* confirms

the opinion that this Psalm was written in the days of Jehoshaphat, and refers to his deliverance (see *Kay*, p. 107); and this would be an acknowledgment in the good king's name, that he interpreted that act as a judgment of God, as the prophet Eliezer had taught him to do. See on 2 Chron. xx. 36. In a spiritual sense, this breaking of the ships of Tarshish, the emblems of human power and wealth (see Isa. ii. 16), signifies the humbling of that power and wealth by the might of the Spirit of God (*S. Jerome*).

^{8. As we have heard}] From our fathers in ancient time. Thou, O Lord, renewest for us the glorious miracles of mercy, which Thou didst work of old for our fathers. As we have heard in their case, so have we seen in our own. This strain of grateful recollection harmonizes well with the spirit of Jehoshaphat, as seen in his prayer, offered up publicly in the Temple on the occasion of the invasion of Ammon and Moab, when it is probable this Psalm was written: "O Lord God of our fathers, art not Thou our God, Who didst drive out the inhabitants of this land before Thy people Israel?" See 2 Chron. xx. 5—12. And it might well be said, as it is here, "We have thought of Thy lovingkindness, O Lord, in the midst of Thy Temple."

In a spiritual sense, the Apostles at the Day of Pentecost were waiting for Christ's promised gift of the Comforter, in the midst of the place where they were sitting, probably their "upper room." See below, on Acts ii. 1.

^{10. According to thy name—so is thy praise unto the ends of the earth}] It is related by the sacred historian, as a consequence of the deliverance of Jehoshaphat, that the fear of God was on all the kingdoms of those countries when they heard that the Lord fought against the enemies of Israel (2 Chron. xx. 29).

^{11. Let the daughters of Judah be glad}] That is, not Jerusalem only, but the neighbouring towns and villages of Judah, who were delivered from the invaders. It appears that on the invasion of Moab and Ammon, "All Judah stood before the Lord, with their little ones, their wives, and their children." They had prayed together with the king for deliverance, let them now rejoice and praise God together. Cp. 2 Chron. xx. 13. 27: "They returned, every man of Judah and Jerusalem, to Jehoshaphat in the forefront of them to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies."

- ¹² Walk about Zion, and go round about her :
Tell the towers thereof.
¹³ † Mark ye well her bulwarks, || consider her palaces ;
That ye may tell *it* to the generation following.
¹⁴ For this God *is* our God for ever and ever :
He will ^a be our guide *even* unto death.

† Heb. *Set your heart to her bulwarks.*
|| Or, *raise up.*

q Isa. 53. 11.

PSALM XLIX.

To the chief Musician, A Psalm || for the sons of Korah.

|| Or, *of.*

- ¹ HEAR this, all *ye* people ;
Give ear, all *ye* inhabitants of the world :
² Both ^a low and high, rich and poor, together.
³ My mouth shall speak of wisdom ;
And the meditation of my heart *shall be* of understanding.
⁴ ^b I will incline mine ear to a parable :
I will open my dark saying upon the harp.
⁵ Wherefore should I fear in the days of evil,
When ^c the iniquity of my heels shall compass me about ?
⁶ They that ^d trust in their wealth,
And boast themselves in the multitude of their riches ;

a Ps. 62. 9.

b Ps. 78. 2.
Matt. 13. 35.

c Ps. 38. 4.

d Job 31. 21, 25.
Ps. 52. 7. &
62. 10.
Mark 10. 24.
1 Tim. 6. 17.

12, 13. *Walk about Zion—Tell the towers—Mark ye well her bulwarks*] This language also confirms the opinion that this Psalm was sung by a procession approaching Jerusalem, and perhaps going round it. See on v. 2.

In a spiritual sense, *the towers and bulwarks* of Zion are those doctrines of the true Faith, which are the strength and glory of the Church, which are to be maintained in their soundness and stability against the assaults of heretical teachers, so that they may be transmitted unimpaired to following generations (Origen, Theodoret).

14. *He will be our guide even unto death*] He will guide us, as a shepherd guides his flock. See lxxviii. 52; and lxxx. 1. where the same verb (*nahag*) is used. Cp. Gen. xxxi. 18. Exod. iii. 1. 1 Sam. xxx. 20; hence *Sept.* has ποιμαίνει. “The Lord Himself is my Shepherd; therefore shall I lack nothing. He will lead me by green pastures, and along the waters of comfort; and though I walk through the valley of the shadow of death, I will fear no evil: for Thy pastoral rod and staff comfort me.” See Ps. 23. Christ, the Good Shepherd, Who laid down His life for the sheep, and Who purchased them by His blood, shed for them in His death upon the Cross, will feed them and guide them in death. The sense is, God, as a Shepherd, will lead us *upon*, and *over*, *death*, regarded as a wilderness, and so as to protect us from all its dangers, and to carry us *through* it. Compare above on Hezekiah’s prayer in Isaiah xxxviii. 15. The Christian may follow up these words with the triumphant psalm of the Apostle: “O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God, that giveth us the victory, through our Lord Jesus Christ” (1 Cor. xv. 55. 57).

This verse is carefully to be noted, as forming the link of connexion between this and the following Psalm. See the introductory remarks to that Psalm; and on vv. 7—12; and on v. 14, where the metaphor of the Shepherd and flock is resumed:—

“Say, ‘This is God, our own true God,
For evermore to be;
And yet for ever, even *o’er* death,
Our Guide and Guard is He.’”

(Keele.)

Ps. XLIX.] The present Psalm makes a pair with the preceding. The foregoing Psalm was a hymn of thanksgiving for a great national deliverance, and ended with the words, *This God is our God for ever and ever: He will be our guide—*(or, He will guide us as a shepherd does his flock) *to death*, and over it, as through a waste and dreary wilderness, or across a dark and swelling stream.

This comforting assurance leads us, by a natural consequence, to the doctrine inculcated in this Psalm, in which the national deliverances of Israel are elevated and spiritualized, and from which we learn to regard the God of Israel as our Redeemer, rescuing us from Death, and giving us everlasting life. On David’s belief in this doctrine, see *Pusey* on Daniel, 499—504.

This Psalm therefore is not addressed to the Hebrew Nation only, but to the whole world. *Hear ye this, all ye people* (or *peoples*); *give ear, all ye inhabitants of the world: low and high, rich and poor, together. My mouth shall speak of wisdom: and the meditation of my heart* (shall be) *of understanding*.

The question now propounded is not how the Hebrew Nation is to be delivered from *Ammon and Moab*, but how all the children of Adam are to be delivered from *Death* and its consequences. Can this ever be effected by any human power, as some (he says) vainly imagine (vv. 6—15), or is it the act of God alone? This is the problem to be solved, the problem of Redemption. Thus the subject of the last Psalm grows into one of universal and eternal interest.

4. *I will incline mine ear to a parable*] I will hearken to the voice of the Holy Spirit speaking to me; and I will then declare it to others upon the harp.

— *dark saying*] See lxxviii. 2.

5. *When the iniquity of my heels shall compass me*] Iniquity is here personified, as in cvii. 42; Job v. 16, and is represented as dogging the heels of the Psalmist, in order to hurt him. See below, on lvi. 6, and *Bp. Lowth* and *Bp. Horne* here, and other later expositors. There seems to be a reference to the primeval prophecy in which the Serpent is represented as bruising the heel of the promised Seed, and to that prophetic speech of Jacob, where Dan is described as “an adder in the path which *biteth the horse heels*”—a prophecy which has always been regarded as symbolizing the work of Iniquity, even of the Evil One himself (see note on Gen. xlix. 17). Hence *Augustine* says here, “*Diabolus calcaneum tuum observat, ut dejiciat te.*”

But let not the believer *fear*, since there is One Who has bruised the *serpent’s head*, and Who will bruise him under our feet (Rom. xvi. 20). If I have my “feet shod with the preparation of the Gospel (Eph. vi. 15), *God will redeem my soul from the power of the grave: for He shall receive me.*” The Iniquity of the Evil One may pursue me, but God will deliver me, and receive me to Himself. But this is not so with those whose case he proceeds next to describe—the prosperous sinners, who trust in worldly wealth and power for deliverance.

6. *They that trust in their wealth*] All the wealth of the world cannot redeem a single soul from death, and from God’s wrath, of which death is the instalment. From this, “a great ransom cannot deliver thee. Will He (God) esteem thy riches?
L 2

- ^e Matt. 16. 26. ^f Job 36. 18, 19. ^g Ps. 89. 48. ^h Eccles. 2. 16. ⁱ Prov. 11. 4. Eccles. 2. 18, 21. ^j Heb. *to generation and generation.* ^k Gen. 4. 17. ^l ver. 20. Ps. 39. 5. & 82. 7. ^m Luke 12. 20. ⁿ Ps. 47. 3. Dan. 7. 22. Mal. 4. 3. Luke 22. 30. 1 Cor. 6. 2. Rev. 2. 26. & 20. 4. ^o Job 4. 21. Ps. 39. 11. ^p Or, *strength.* ^q Or, *the grave being an habitation to every one of them.* ^r Ps. 56. 13. Hos. 13. 14. ^s Heb. *from the hand of the grave.* ^t Or, *hell.* ^u Job 27. 19. ^v Heb. *in his life.* ^w Deut. 29. 19. Luke 12. 19.
- 7 None of them can by any means redeem his brother,
Nor ^e give to God a ransom for him :
8 (For ^f the redemption of their soul is precious,
And it ceaseth for ever :)
9 That he should still live for ever,
And ^g not see corruption.
10 For he seeth that ^h wise men die,
Likewise the fool and the brutish person perish,
ⁱ And leave their wealth to others.
11 Their inward thought is, that their houses shall continue for ever,
And their dwelling places ^j to all generations ;
They ^k call their lands after their own names.
12 Nevertheless ^l man being in honour abideth not :
He is like the beasts that perish.
13 This their way is their ^m folly :
Yet their posterity ⁿ approve their sayings. Selah.
14 Like sheep they are laid in the grave ; Death shall feed on them ;
And ^o the upright shall have dominion over them in the morning ;
^p And their || beauty shall consume || in the grave from their dwelling.
15 But God ^q will redeem my soul ^r from the power of || the grave :
For he shall receive me. Selah.
16 Be not thou afraid when one is made rich,
When the glory of his house is increased ;
17 ^s For when he dieth he shall carry nothing away :
His glory shall not descend after him.
18 Though ^t while he lived ^u he blessed his soul :

no, not gold, nor all the forces of strength." See Job xxxvi. 18, 19. And thus the Psalmist prepares the way for the declaration of Christ Himself, that "the Son of Man gave His soul a ransom" (ἀντὶ τοῦ, the cognate word, is used here by *Sept.*) "for many" (Matt. xx. 28. See also v. 15), and the words of St. Paul, 1 Tim. ii. 6, and of St. Peter, "Ye were not redeemed with corruptible things, as with silver and gold, but with the precious blood of Christ." See 1 Pet. i. 18, 19, and 1 Cor. vi. 20. Rev. v. 9.

7. None—can—redeem his brother] Being man, and only man, he cannot redeem his brother man. But he (says *Augustine*) who has Christ as his brother need not fear. See above, on Job xix. 2, "I know that my REDEEMER liveth."

— a ransom] Heb. *copher*, properly a covering (see Gen. vi. 14, where it is used for the pitch with which the Ark was to be covered, so as to be safe from the water of the flood), hence a ransom and satisfaction, or propitiation to appease an offended person. See Exod. xxx. 12. Num. xxxv. 31, and cp. the remarkable place in Job xxxii. 24. In the *Sept.* it is here rendered ἐξίλασμα, the cognate words to which are used in the New Testament to signify the propitiation made by the blood of Christ. See below, on Rom. iii. 25, and on 1 John ii. 2; iv. 10, which supply the best commentary on this Psalm.

8. is precious, and it ceaseth] This is well paraphrased in the Prayer-Book Version : "It cost more to redeem their souls, so that he must let that alone for ever."

10. For he seeth that wise men die] Rather, *say, but he will see it*; i. e., death, whatever he may think it, is inevitable (so *De Wette*, *Ewald*, *Delitzsch*, *Reinke*, *Hupfeld*). Not only fools, but wise men die. Cp. Eccles. ii. 16.

"This rendering" (says *Dr. Kay*, p. 110) "appears to me a felicitous restoration of the Psalmist's meaning, such as modern criticism rarely supplies." It had been already suggested also by *Bp. Walton*, in his Polyglott, iii. 160.

11. after their own names] As Cain did (Gen. iv. 17).

12. like the beasts that perish] See on v. 20.

14. Like sheep they are laid in the grave; Death shall feed on them] Rather, *Death shall be their Shepherd* (*Sept.*), and

feed them as his flock; and the Grave (*shēol*) shall be their sheepfold (*Origen*, *Theodoret*). The verb used here for feed is *raah*, the same as in Gen. xxx. 31, "I will feed thy flock;" and as in Hosea iv. 16. Zech. xi. 7, where it is applied to the act of God feeding His people.

At the end of the foregoing Psalm, the Psalmist had said in the name of his people, that "God is our God, for ever and ever: He will lead us as a Shepherd over Death;" and here he takes up the same pastoral figure, and contrasts with their case the case of the proud and prosperous worldly men, who trust in their earthly riches and power. They will not be led in safety, under the pastoral care of God, over Death. No; Death itself will be their Shepherd; and the Grave will be their sheepfold; where they will be laid together like sheep in a pen. As *Augustine* says, "Death is the Shepherd of the infidel. Life (i. e. Christ) is the Shepherd of the faithful." "In inferno sunt oves quibus pastor Mors est; in cælo sunt oves quibus pastor Vita est." And so *Keble*—

"Even as a flock arrayed are they
For the dark Grave; Death guides their way,
Death is their Shepherd now."

— the upright shall have dominion over them in the morning] In the morning of the General Resurrection, when the Lord will rise to glory. Cp. Dan. vii. 22. Wisd. iii. 8. "They shall judge the nations, and have dominion over the people." 1 Cor. vi. 2. Rev. xx. 4.

15. God will redeem my soul from the power of the grave: for he shall receive me] As Christ says by the Prophet, "I will ransom them from the power of the grave; I will redeem them from death: O Death, I will be thy plagues; O Grave, I will be thy destruction." Hosea xiii. 14, whose words are applied to Christ by St. Paul (1 Cor. xv. 54—57). Cp. Isa. xxv. 8.

— he shall receive me] Not only will He redeem me from death, but He will receive me as a guest to Himself, and to eternal life and glory. See lxxiii. 29, and our Lord's words, "I will come again and receive you unto myself" (John xiv. 3).

And *men* will praise thee, when thou doest well to thyself.

¹⁹ † He shall ^s go to the generation of his fathers ;

They shall never see ^t light.

²⁰ ^a Man *that is* in honour, and understandeth not,

^{*} Is like the beasts *that* perish.

† Heb. The soul
shall go.
s Gen. 15. 15.
t Job 33. 30.
Ps. 56. 13.
u ver. 12.

✕ Eccles. 3. 19.

PSALM L.

A Psalm || of Asaph.

¹ THE ^a mighty God, *even* the LORD, hath spoken,

And called the earth from the rising of the sun unto the going down thereof.

² Out of Zion, ^b the perfection of beauty, ^c God hath shined.

³ Our God shall come, and shall not keep silence :

^d A fire shall devour before him, and it shall be very tempestuous round about him.

⁴ ^e He shall call to the heavens from above,

And to the earth, that he may judge his people.

⁵ Gather ^f my saints together unto me ;

^g Those that have made a covenant with me by sacrifice.

⁶ And ^h the heavens shall declare his righteousness :

For ⁱ God is judge himself. Selah.

⁷ ^k Hear, O my people, and I will speak ;

|| Or, for Asaph.
See 1 Chron. 15.
17. & 25. 2.
2 Chron. 29. 30.
3 Neh. 9. 32.
Isa. 9. 6.
Jer. 32. 18.
b Ps. 48. 2.
c Deut. 33. 2.
Ps. 80. 1.

d Lev. 10. 2.
Num. 16. 35.
Ps. 97. 3.
Dan. 7. 10.
e Deut. 4. 26. &
31. 28. & 32. 1.
Isa. 1. 2.
Micah 6. 1, 2.

f Deut. 33. 3.
Isa. 13. 3.
g Exod. 24. 7.
h Ps. 97. 6.

i Ps. 75. 7.

k Ps. 81. 8.

18. *when thou doest well to thyself*] When thou *blessest thy soul*; like the rich man in Luke xii. 19, and like Dives in the parable (Luke xvi. 19), and the miser of the poet, "Mihi plaudo Ipse domi." The phrase occurs in Eccles. xi. 9.

20. *like the beasts that perish*] A contrast to the sheep of God's pasture, of whom the Psalmist had spoken at the end of the foregoing Psalm, and of whom it is said in the Apocalypse, "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. vii. 17).

ASAPH.

Ps. L.] This Psalm is connected with the foregoing, in subject and in language. Both of these Psalms concern the whole World. The former began with the words, "Hear ye this, all ye peoples; give ear, all ye inhabitants of the world." In the present Psalm, God Himself summons the Heavens and the Earth into His presence (see v. 4). The former begins, "*Hear this, all peoples;*" and in this Psalm God says, "*Hear, O my people,*" v. 7. The former Psalm spake of Redemption, the present speaks of Judgment. God and God alone is the Redeemer; and God is the Judge of all. Universal Redemption for those who trust in God and obey Him was the subject of the former Psalm; Universal Judgment is the subject of the present.

This Psalm is ascribed in its title to Asaph, who was the son of Berachiah, a Levite of the family of Gershon, and fifteenth in the line of succession from Levi (see 1 Chron. vi. 1. 39—43. Cp. 2 Chron. xxix. 30; xxxi. 43. Neh. xii. 46); and was the king's seer, and also one of David's three choirmasters (1 Chron. vi. 39; xxv. 15—17), and had a principal place in bringing up the Ark to Mount Zion, and was appointed to minister before it (1 Chron. xv. 1. 6; xvi. 4—7).

Asaph's Psalms are historical and prophetic; and he seems to have had a special regard for the house of Joseph and his descendants. See Ps. 77, 78. 80, 81. Eleven other Psalms are attributed to him, viz. 73—83. In these twelve Psalms the Name *Elohim* predominates; the Name *Jehovah* rarely occurs. The reason probably is, that these Psalms do not concern the Hebrew Nation alone, as God's covenantal people, but extend their range to all Nations, as the universal Church of God, and proclaim to them that Jehovah, the God of Israel, is not a mere local deity, like their own gods, but is the Creator and Lord, the Redeemer and Judge of all Mankind. The present Psalm, which is the first of the group, begins with the significant declaration that *JEHOVAH* is *ELOHIM*, and summons the Earth into His presence.

Some of these Psalms which are inscribed with Asaph's name, were composed by members of his family (*Delitzsch*, 389. Cp. *Havernick*, iii. 213). The argument of this Psalm is thus enunciated in the *Syriac* Version: "This Psalm was uttered by Asaph the prophet, and it foretells the cessation of the Legal Sacrifices of Moses, and warns us that if we do not obey his commandments we shall incur a malediction for neglecting the spiritual writings." This Psalm was appointed, in the Jewish Ritual, to be sung on the third day of the Feast of Tabernacles (Tamid vii. 4), which was typical of the Incarnation of Christ.

1. *The mighty God, even the LORD*] Literally, *God, God the LORD*; or, *the God of gods*, the LORD; as *Sept.* and *Vulg.*, *Arabic*, *Syriac*, *Æthiopic*.

2. *Out of Zion, the perfection of beauty* (see xlvi. 2), *God hath shined*] *ELOHIM*, the God of the Universe, shines forth from Jerusalem. The God Who came of old from Sinai and shined forth from Paran (Deut. xxxiii. 2) shines forth from Zion; the Lawgiver of Sinai shines forth from Zion as the Judge of all. The Law of Christ went forth from the literal Zion (Isa. ii. 3), and that Law will judge us at the Last Day (John xii. 48).

Here is a Vision of the future Universal Judgment, and it is said to be at Zion. Compare Heb. xii. 22, where the Saints are said to have "come to Mount Zion, the city of the living God, the heavenly Jerusalem;" and Rev. xiv. 1, where they are described as "standing with the Lamb on Mount Zion."

On this Vision of Judgment see *Augustine's* exposition, Serm. xvii. p. 135—143.

3. *A fire shall devour*] As the future Judgment is described by Daniel, vii. 10, and by St. Paul, 2 Thess. i. 7.

4. *He shall call to the heavens—and to the earth*] As witnesses of the Great Assize (Deut. iv. 26; xxxii. 1).

5. *Those that have made a covenant with me by sacrifice*] Or, *they that have made My covenant upon sacrifice*. This refers in a primary sense to the transactions at Sinai as described in Exod. xxiv. 5—9 (see note there), where the people entered into covenant with God upon sacrifice, and entered into a covenant of obedience, i. e. of the *sacrifice of themselves*, as an offering to God. Cp. Heb. xii. 22—24. This was the covenant which was perfectly fulfilled by Christ, by the *sacrifice of Himself*. See above, xl. 6, and Heb. x. 5—9.

6. *the heavens*] The heavens, summoned as witnesses to the Judgment, shall proclaim His righteousness; it will be so manifest that none can gainsay it. It will be clear and universal as the heavens. Cp. Rev. xv. 4.

7. *Hear, O my people*] God turns to His own Israel them-

O Israel, and I will testify against thee :

1 Exod. 20. 2.

¹ I am God, *even* thy God.

m Isa. 1. 11.

Jer. 7. 22.

n Hos. 6. 6.

^{8 m} I will not reprove thee ⁿ for thy sacrifices

Or thy burnt offerings, *to have been* continually before me.

o Micah 6. 6.
Acts 17. 25.

^{9 o} I will take no bullock out of thy house,

Nor he goats out of thy folds.

¹⁰ For every beast of the forest *is* mine,

And the cattle upon a thousand hills.

¹¹ I know all the fowls of the mountains :

† Heb. *with me*.

And the wild beasts of the field *are* † mine.

¹² If I were hungry, I would not tell thee :

p Exod. 19. 5.
Deut. 10. 14.
Job 41. 11.

^p For the world *is* mine, and the fulness thereof.

Ps. 24. 1.
1 Cor. 10. 26, 28.

¹³ Will I eat the flesh of bulls,

Or drink the blood of goats ?

q Hos. 14. 2.
Heb. 13. 15.

^{14 q} Offer unto God thanksgiving ;

And ^r pay thy vows unto the most High :

r Deut. 23. 21.
Job 22. 27.
Ps. 76. 11.

¹⁵ And ^s call upon me in the day of trouble :

I will deliver thee, and thou shalt ^t glorify me.

s Job 22. 27.
Ps. 91. 15. &
107. 6, 13, 19, 28.
Zech. 13. 9.
t ver. 23.
Ps. 22. 23.

¹⁶ But unto the wicked God saith,

What hast thou to do to declare my statutes,

Or *that* thou shouldest take my covenant in thy mouth ?

u Rom. 2. 21, 22.

^{17 u} Seeing thou hatest instruction,

And ^x castest my words behind thee.

x Neh. 9. 26.

y Rom. 1. 32.

¹⁸ When thou sawest a thief, then thou ^y consentedst with him,

And † hast been ^z partaker with adulterers.

† Heb. *thy portion was with adulterers*.

z 1 Tim. 5. 22.

† Heb. *Thou sendest*.

a Ps. 52. 2.

^{19 †} Thou givest thy mouth to evil,

And ^a thy tongue frameth deceit.

²⁰ Thou sittest *and* speakest against thy brother ;

Thou slanderest thine own mother's son.

b Eccles. 8. 11, 12.
Isa. 26. 10. &
57. 11.

²¹ These *things* hast thou done, ^b and I kept silence ;

^c Thou thoughtest that I was altogether *such an one* as thyself :

c See Rom. 2. 4.
d Ps. 90. 8.

But ^d I will reprove thee, and set *them* in order before thine eyes.

e Job 8. 13.
Ps. 9. 17.
Isa. 51. 13.

²² Now consider this, ye that ^e forget God,

Lest I tear you in pieces, and *there be* none to deliver.

selves, for "Judgment must begin at the House of God" (1 Pet. iv. 17), and declares the principles on which the Universal future Judgment will be conducted and determined. The subject of inquiry addressed to each man will then be, Hast thou obeyed God's commandments? Hast thou *offered thyself* in soul and body a *living sacrifice*, holy, acceptable unto God, which is thy reasonable service? (Rom. xii. 1. 1 Pet. ii. 5.)

8. *Or thy burnt offerings, to have been continually before me*] Rather, *thy burnt offerings are ever before Me*. I acknowledge this: but this ceremonial sacrifice, although continual, is not the sacrifice which I require; it is worthless and abominable without the sacrifice of the heart (vv. 13, 14. Cp. Isa. i. 12. Jer. vii. 22, 23. Hosea vi. 6. Amos v. 21; and above, Ps. xl. 6). "Vide" (says *Augustine*) "*ne forte lingua tua Deum benedicat, et vita tua Deo maledicat.*"

14. *Offer unto God thanksgiving*] This is the Sacrifice which I require. See Heb. xiii. 15, and the summing up below, v. 29.

16. *But unto the wicked God saith*] God had spoken to His people, and had warned them against supposing that legal sacrifices, without the holocaust of Obedience, will be of any avail; and He now turns to the wicked, and declares to them that they have no pretensions to speak of God's statutes, and to

take His Covenant into their mouths, inasmuch as they cast His words behind them by their evil lives; and imagine that, because God does not interfere immediately to punish sin, He connives at and patronizes it, v. 21. Here is an assertion that *all* will be judged according to the law which has been given to them, whether that law be *written* or not. Compare St. Paul's argument, Rom. i. 18—20; ii. 9—26.

20. *Thou slanderest*] Givest a wound to (*Gesen.* 205).

21. *I will—set them in order before thine eyes*] God is speaking of sacrifice; and He uses a sacrificial word here, the word *araa*, which is used of laying the wood in order on the altar (Levit. i. 7), and of laying the parts of the victim in order (Levit. i. 7, 8. 12; vi. 12. Cp. Exod. xxvii. 21; xl. 23). So God will *set in order* the sins of the wicked, and spread them before his eyes. These *sins* were *their* offering, instead of the offering of praise and obedience; and they even had presumed that these things would be acceptable to Him. David uses the same sacrificial word in Ps. v. 3: "In the morning will I direct" (or rather, *set in order*) "*my prayer, as my sacrifice to Thee.*"

This doctrine as to the nature of the *true sacrifice* (viz. the sacrifice of the *heart* and the *life*) is the key-note of this Psalm, and it is taken up in the Psalm that follows; see li. 16, 17.

23 ' Whoso offereth praise glorifieth me :
And to him † that ordereth *his* conversation *aright* will I shew the salvation
 of God.

r Ps. 27. 6.
Rom. 12. 1.
† Gal. 6. 16
† Heb. *that dis-*
poseth his way.

PSALM LI.

To the chief Musician, A Psalm of David, * when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

* 2 Sam. 12. 1.
& 11. 2. 4.

1 HAVE mercy upon me, O God, according to thy lovingkindness :
According unto the multitude of thy tender mercies ^a blot out my trans-
gressions.

a ver. 9.
Isa. 43. 25. &
44. 22.
Col. 2. 14.

2 ^b Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

b Heb. 9. 14.
1 John 1. 7, 9.
Rev. 1. 5.

3 For ^c I acknowledge my transgressions :
And my sin *is* ever before me.

c Ps. 32. 5. &
38. 18.

4 ^d Against thee, thee only, have I sinned, and done *this* evil ^e in thy sight :
^f That thou mightest be justified when thou speakest,
And be clear when thou judgest.

d Gen. 20. 6. &
39. 9.
Lev. 5. 19. & 6. 2
2 Sam. 12. 13.
e Luke 15. 21.
f Rom. 3. 4.

5 ^g Behold, I was shapen in iniquity ;
^h And in sin did my mother † conceive me.

g Job 14. 4.
Ps. 58. 3.
John 3. 6.
Rom. 5. 12.
Eph. 2. 3.
h Job 14. 4.
† Heb. *warm me*,
i Job 38. 36.

6 Behold, thou desirest truth ⁱ in the inward parts :
And in the hidden *part* thou shalt make me to know wisdom.

23. *ordereth his conversation aright*] Another word is here used (*sum* or *sim*), which is often employed in a sacrificial sense, to describe the setting of holy things before God. Cp. Exod. xxvi. 35. Levit. ii. 15; vi. 10; xxiv. 6. A good man's life and conversation are here regarded as things which are *set before* God, and as dedicated to Him. The daily Life of Man is his daily Sacrifice.

Ps. LI.] The occasion of this Psalm, which is one of the seven Penitential Psalms (see on Ps. 6), and is appointed in the Latin Church for Maundy Thursday, is indicated in the title prefixed to it. The circumstances which gave rise to it are related in 2 Sam. xi. and xii. The narrative of David's sin is contained in that portion of Holy Scripture; but we are left to gather the fact of his deep remorse for that sin, from another part of Scripture, namely, from this and other penitential Psalms. Here is an evidence of the veracity of Scripture. On this and other moral and religious inferences to be derived from that history, see above, the *Prelim. Note* to 2 Sam. xi.

1, 2. *transgressions—iniquity—sin*] David considers his act in its three distinct characters of sinfulness:—first, as a *transgression* (Heb. *pesha*, a breaking away from God: see *Gesen.* 695, cp. xxxii. 1); next, as *iniquity* (Heb. *avon*, a depravity or perversity,—*Gesen.* 611. 614,—it seems to indicate a continuity of the breaking away); and as *sin* (Heb. *chattath*, a failure of duty and of God's favour, sin and guilt: *Gesen.* 271, 272). And to these three designations of sin on man's side, there are here annexed three designations of mercy on God's side. David prays God to have mercy on him, to show him grace (Heb. *chen*), and to extend to him that mercy in act (*chesed*) which is the sign of renewed love, and to feel tender compassion (Heb. *rachamim*, bowels of compassion: *Gesen.* 766) for him.

4. *Against thee, thee only, have I sinned*] Not that he had not sinned against man also, especially Uriah, but he looks at his sin with a *God-ward* sorrow; he endeavours to regard sin as it is, in its relation to God, and as it appears in His divine eye. See above, on 2 Sam. xii. 13, where David, when reproved by Nathan, says, "I have sinned against the Lord;" and compare, below, the notes on 2 Cor. vii. 10, where ἡ κατὰ θεὸν λύπη, or God-ward sorrow, is contrasted with world-ward sorrow, ἡ κατὰ κόσμον λύπη.

— *That thou mightest be justified*] Not that David did evil, in order that good might come (see on Rom. iii. 8); but, since

nothing can be done by man but by God's permission, he regards his sin as permitted by God, with the purpose of overruling it for good. See the note below, on Rom. iii. 4; ix. 17; and 1 Cor. i. 15. 2 Cor. i. 9. "We had the sentence of death in ourselves, *that* we should not trust in ourselves" (2 Cor. iv. 7); and the words of Joseph to his brethren (Gen. xlv. 5; and cp. Exod. x. 9. Deut. xxix. 18. Isa. xlv. 9; and the notes, above, on 2 Sam. xii. 11; xvi. 10).

— And—*clear when thou judgest*] St. Paul's explanation of this passage is, that the sinfulness of man displays in a striking contrast the holiness of God; or, as the Apostle says, "Let God be true, and every man a liar." The universal sinfulness of man displays the unique sinlessness of God. It shows that God, and God alone, is qualified to judge, and that man is inexcusable if he presumes to pronounce judgment on the doings of God. As Abraham says, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25) and as Elihu asks Job, "Wilt thou condemn Him that is most just?" (Job xxxiv. 17) and God Himself asks Job, "Wilt thou disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?" (Job xl. 8.) St. Paul adopts the reading of the *Septuagint*, "when thou art judged," or, "when thou art a litigant in a cause with man;" and this is the rendering of *Aquila*, *Vulg.*, *Æthiopic*, and *Arabic*; and this sense is not to be rejected as erroneous. It implies that God's judgments themselves are often condemned by man, whose sinfulness shows his incapacity to pronounce sentence upon them.

5. *I was shapen in iniquity; and in sin did my mother conceive me*] David sets an example to penitents, in confessing the guilt, not only of actual sin, but of original birth—sin (on which see Job xiv. 4). The consciousness of this corruption ought to produce a sense of the need of perpetual watchfulness, and, in David's mind, aggravated his sin in exposing himself to temptation, and in not checking the first motions of sin, in that evil hour which is described in 2 Sam. xi.

On this text, among others, see John iii. 5, 6. Rom. v. 12. Eph. ii. 3. *S. Augustine*, in his Exposition here, grounds the necessity of Infant Baptism upon the doctrine here asserted, as the Church of England does at the beginning of her Office for the Baptism of Infants.

6. *in the inward parts*] Not merely in external acts. Cp. Matt. v. 22. 28. On the Hebrew word here used, *tuchoth*, see above, note on Job xxxviii. 36, the only other place where it occurs.

- k Lev. 14. 4, 6, 49.
Num. 19. 18.
Heb. 9. 19.
1 Isa. 1. 18.
- m Matt. 5. 4.
- n Jer. 16. 17.
- o ver. 1.
- p Acts 15. 9.
Eph. 2. 10.
|| Or, *a constant spirit*.
q Gen. 4. 14.
2 Kings 13. 23.
r Rom. 8. 9.
Eph. 4. 30.
- s 2 Cor. 3. 17.
- † Heb. *bloods*.
‡ 2 Sam. 11. 17.
& 12. 9.
u Ps. 35. 28.
- x Num. 15. 27, 30.
Ps. 40. 6. & 50. 8.
Isa. 1. 11.
Jer. 7. 22.
Hos. 6. 6.
|| Or, *that I should give it*.
y Ps. 34. 18.
Isa. 57. 15. & 66. 2.
- z Ps. 4. 5.
Mal. 3. 3.
- 7^k Purge me with hyssop, and I shall be clean :
Wash me, and I shall be 'whiter than snow.
- 8 Make me to hear joy and gladness ;
That the bones *which* thou hast broken ^m may rejoice.
- 9 " Hide thy face from my sins,
And ° blot out all mine iniquities.
- 10^p Create in me a clean heart, O God ;
And renew || a right spirit within me.
- 11 Cast me not away ^a from thy presence ;
And take not thy ' holy spirit from me.
- 12 Restore unto me the joy of thy salvation ;
And uphold me *with thy* ^s free spirit.
- 13 Then will I teach transgressors thy ways ;
And sinners shall be converted unto thee.
- 14 Deliver me from † ' bloodguiltiness, O God, thou God of my salvation :
And ^u my tongue shall sing aloud of thy righteousness.
- 15 O Lord, open thou my lips ;
And my mouth shall shew forth thy praise.
- 16 For ^x thou desirest not sacrifice ; || else would I give it :
Thou delightest not in burnt offering.
- 17^y The sacrifices of God *are* a broken spirit :
A broken and a contrite heart, O God, thou wilt not despise.
- 18 Do good in thy good pleasure unto Zion :
Build thou the walls of Jerusalem.
- 19 Then shalt thou be pleased with ^z the sacrifices of righteousness,
With burnt offering and whole burnt offering :
Then shall they offer bullocks upon thine altar.

7. *hyssop*] See above, on Exod. xii. 22 ; and Levit. xiv. 4. Num. xiv. 18.

9. *Hide thy face*] Do not only forgive, but forget, my sins. See xxxii. 1. If we wish that God should turn His face from our sins, our own face must be turned towards them. See v. 3. We must not hide them, if we wish that they should be hidden by Him.

10. *Create in me a clean heart*] The sense of his natural corruption (*v. 5*), aggravated by actual sin, produced the consciousness of the need of God's grace to create in him a clean heart, without which he could not hope for communion with the Holy One. He uses the word *create* (Heb. *bara*), a word only used of the work of God (see on Gen. i. 1), and showing that the change to be wrought in him could be wrought only by God, Who takes away the stony heart, and gives a heart of flesh (Ezek. xxxvi. 25—27) ; and that it was a change like that of making a new creature out of nothing. Cp. Jer. xxiv. 7. Ezek. xi. 19. 2 Cor. v. 7.

— *a right spirit*] A stedfast spirit, not to be shaken, as it had been, by the winds of temptation, but firmly fixed (Heb. *nacon*). Cp. lxxviii. 37 ; xxii. 7. *Gesen.* 387.

12. *uphold me with thy free spirit*] Or, and let (thy) free spirit uphold me. The word rendered *free* (Heb. *nedibah*), signifies *liberal, generous, magnificent, noble* (as opposed to *servile* and *niggardly* ; see Exod. xxv. 2 ; xxxv. 5. 21. 1 Chron. xxix. 9. 17. 2 Chron. xxix. 31. Isa. xxxii. 5. 8. *Gesen.* 535) ; and it here signifies that Divine Spirit, Who gives ungrudgingly (see James i. 5), and which, when He works without let or hindrance on man's spirit, excites it to the free, cheerful, and joyful obedience of a loving son, as contrasted with the forced service of a fearful slave (Gal. iv. 6, 7) ; for "where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

13. *sinners shall be converted*] This shall be the fruit of my conversion, to convert others. Cp. our Lord's words to St. Peter :

"When thou art converted, strengthen thy brethren" (Luke xxii. 32).

14. *bloodguiltiness*] David's eye was now opened to see the murderer of Uriah in himself. See 2 Sam. xi. 14—17 ; and note on 2 Sam. xii. 5. 9 : "Thou art the man ;" "Thou hast killed Uriah the Hittite with the sword."

16. *thou desirest not sacrifice*] Here is the *catchword* which connects this Psalm with the preceding one. See Ps. l. 8 : "I will not reprove thee for thy sacrifices."

18. *Zion*] Another *catchword*, which connects this Psalm with the preceding one (l. 2) : "Out of Zion God hath shined ;" and with a following Psalm (liii. 6) : "Oh, that the salvation of Israel were come out of Zion." David had brought up the Ark to Zion ; but he felt that the presence of God, and the sacrifices offered to Him in Zion, would not profit himself or any one else without personal holiness. David's confession and prayer (like Daniel's, Dan. ix. 5. 16—19) is exemplary to all, because it extends from himself to all the people. See above, on Ps. iii. 8 ; and cp. the foregoing Psalm (l. 14) : "Offer unto God thanksgiving ;" and (*v. 23*) : "To him that ordereth his conversation right, will I show the salvation of God."

— *Build thou the walls of Jerusalem*] It has been argued by some recent critics that these words could not have been spoken by David, and must be attributed to some one who lived after the destruction of Jerusalem by the Chaldeans. But it seems to have been forgotten by these commentators, that this prayer of David was literally fulfilled by his own instrumentality, and that of others. See 1 Chron. xi. 8, where it is said, "David built the city round about, even from Millo round about, and Joab repaired the rest of the city ;" and see 1 Kings iii. 1 : "Solomon built the wall of Jerusalem round about ;" and 1 Kings ix. 15. 19. Cp. the similar phrase,—to which also an objection has been made,—in lxxix. 35 ; and see on iii. 8.

19. *Then shalt thou be pleased with the sacrifices—then shall they offer bullocks upon thine altar*] Sacrifices are not

PSALM LII.

To the chief Musician, Maschil, *A Psalm* of David, * when Doeg the Edomite came and * told Saul, and said unto him, David is come to the house of Ahimelech. * 1 Sam. 22. 9. * Ezek. 22. 9.

- 1 WHY boastest thou thyself in mischief, O ^a mighty man ?
The goodness of God *endureth* continually. a 1 Sam. 21. 7.
- 2 ^b Thy tongue deviseth mischiefs ;
^c Like a sharp rasor, working deceitfully. b Ps. 50. 19.
- 3 Thou lovest evil more than good ;
And ^d lying rather than to speak righteousness. Selah. c Ps. 57. 4. & 59. 7. & 64. 3.
- 4 Thou lovest all devouring words
|| O thou deceitful tongue. d Jer. 9. 4, 5.
- 5 God shall likewise † destroy thee for ever,
He shall take thee away, and pluck thee out of *thy* dwelling place,
And ^e root thee out of the land of the living. Selah. † Heb. *beat thee down*. e Prov. 2. 22.
- 6 ^f The righteous also shall see, and fear,
^g And shall laugh at him : f Job 22. 19. Ps. 37. 34. & 40. 3. & 64. 9. Mal. 1. 5. g Ps. 58. 10.
- 7 Lo, *this is* the man *that* made not God his strength ;
But ^h trusted in the abundance of his riches,
And strengthened himself in his || wickedness. h Ps. 49. 6. || Or, *substance*.
- 8 But I *am* ⁱ like a green olive tree in the house of God :
I trust in the mercy of God for ever and ever. i Jer. 11. 16. Hos. 14. 6.
- 9 I will praise thee for ever, because thou hast done *it* :
And I will wait on thy name ;
^k For *it is* good before thy saints. k Ps. 54. 6.

accounted to be offered at all, unless they are offered by those who first offer the sacrifice of *themselves*; "the sacrifice of a broken and contrite heart" (v. 17). Hosea (xiv. 2) says, "We will offer *bullocks* with our *lips*." Cp. Heb. xiii. 15.

Ps. LII.] The occasion of this Psalm (see the title) is described in 1 Sam. xxi. 7; xxii. 18, 19. It belongs to a series of Psalms connected with the persecution of David by Saul (Ps. 7. 34. 52. 54. 56, 57. 59. 142), which are called "Psalms fugitivi" by *Augustine*.

These Psalms may be applied in a figurative sense, to the sufferings and sorrows, endured by the Divine Son of David at the hands of the ungodly; and by His Church in days of persecution.

The connexion of this Psalm with the foregoing, is marked by a reference to works and words. In the former, David had prayed to be delivered from "blood-guiltiness" (v. 14); here he appeals to God for defence against Doeg, who had shed the blood of the priests. In the former, he had vowed to use his lips in teaching the ways of God, and in singing praise to God (vv. 13, 14); here he prays to be delivered from lying lips and from a deceitful tongue. See also above, l. 19, 20.

4. O thou *deceitful tongue*] Doeg had maliciously betrayed David, and Ahimelech the Priest, to Saul; and his malignity is further evident from the fact, that when Saul's body-guard refused to obey his orders and to slay the priests of the Lord, Saul said to Doeg, "Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod" (1 Sam. xxii. 18).

7, 8.] *trusted in the abundance of his riches—but—I trust in the mercy of God for ever*] See the similar contrast in xlix. 6. 15.

8. *I am like a green olive tree in the house of God*] Observe VOL. IV. PART II.—81

the contrast; the wicked, however prosperous they may be for a time, and like a fair and flourishing tree (as Doeg was), and however they may pluck up others (as Doeg did), yet will one day be plucked up by the roots. Cp. the beautiful descriptions in Job viii. 16—19, and in Ps. xxxvii. 35—38, "But I am like a green olive tree planted in the house of God." I visited God in His tabernacle at Nob, and received help from Him, and my hopes are fixed in His sanctuary; "all my fresh springs are in Him" (Ps. lxxxvii. 7). His courts are my home, they are the soil in which I grow, and where in heart and soul I abide, and by which I am enabled to bear fruit. "Those that be planted in the house of the Lord shall flourish in the courts of our God" (xcii. 13). Though I am driven from them, yet my heart is there.

The unbelieving Jews were like the barren leafy fig-tree, withered by the breath of Christ (Matt. xxi. 19). They were like the branches broken off from the olive-tree (Rom. xi. 17. 19); but the faithful soul (says *S. Hilary*) remains ever green and flourishing in the ancient Church of God.

It has been imagined by some, that trees (cedars, palms, and olives) were actually planted in the court of the Temple; and this has been inferred from these two places in the Psalms, and from Ps. lxxxiv. 3 (*Stanley's Lectures*, Lect. xxvii. p. 207). But these words were written before the Temple was built; and it is hardly probable that trees, which would have had an idolatrous character in the neighbourhood of the sanctuary, would have been permitted there. The olive is not here supposed to be growing in the sanctuary, any more than in another Psalm (Ps. cxxviii. 3) the olive plants are supposed to be about the table. There is another expression in Ps. lxxxiv. 3, which illustrates this; see the note there.

It has been conjectured by some, that Nob itself was on the northern ridge of the Mount of Olives, and that the image here used was suggested by that circumstance (*Thrupp*, Essay, 217. *Stanley*, Palest. 187).

PSALM LIII.

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

- a Ps. 10. 4. & 14. 1, &c. ¹ THE ^a fool hath said in his heart, *There is no God.*
Corrupt are they, and have done abominable iniquity :
b Rom. 3. 10. ^b *There is none that doeth good.*
- c Ps. 33. 13. ² God ^c looked down from heaven upon the children of men,
To see if there were *any* that did understand,
That did ^d seek God.
- d 2 Chron. 15. 2. & 19. 3. ³ Every one of them is gone back :
They are altogether become filthy ;
There is none that doeth good, no, not one.
- e Jer. 4. 22. ⁴ Have the workers of iniquity ^e no knowledge ?
Who eat up my people *as* they eat bread :
They have not called upon God.
- f Lev. 26. 17, 36. ⁵ ^f There [†] were they in great fear, *where* no fear was :
Prov. 28. 1. [†] Heb. *they feared a fear,*
Ps. 14. 5. For God hath ^g scattered the bones of him that encampeth *against* thee :
g Ezek. 6. 5. Thou hast put *them* to shame, because God hath despised them.
- h Ps. 14. 7. ⁶ ^h [†] Oh that the salvation of Israel *were* come out of Zion !
† Heb. *Who will give salvations,* &c. When God bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

* 1 Sam. 23. 19. To the chief Musician on Neginoth, Maschil, *A Psalm* of David, * when the Ziphims came and said to Saul,
& 26. 1. Doth not David hide himself with us ?

- ¹ SAVE me, O God, by thy name,
And judge me by thy strength.
² Hear my prayer, O God ;
Give ear to the words of my mouth.

Ps. LIII.] This Psalm is an expansion of the preceding. The Psalmist had there said that he was like a green olive-tree in God's house, and that he trusted in His mercy for ever (v. 8) ; and he looks to Him for help against his enemies, whose treachery and wrath are there described. Here we see the same David, now master of Zion (v. 6), whither he had brought the Ark, and turning his eyes to God's presence there, and praying for salvation from Him.

The word *Mahalath* (probably derived from *machalah*, which signifies *weakness of body*), in the superscription (cp. Ps. 88), seems to intimate that it is to be sung to a mournful tune, or was composed in a time of sorrow (*Hengst.*). Others suppose it to mean a *stringed instrument* (*Gesen.* 464). It is appointed in the Gregorian use for Good Friday.

This Psalm is a variation of Psalm 14. In each of these two Psalms, the *Name* of God occurs seven times. In Psalm 14 it is three times *Elohim*, and four times *Jehovah* ; in the present Psalm it is seven times *Elohim*. What was the probable reason of this variety ? Some have supposed that they were written by different authors, and that the present Psalm, in which *Elohim* is used, is much earlier than the 14th. Others, on the other hand (as *Delitzsch*), affirm that the 14th Psalm, in which *Jehovah* occurs, was first written ; and the place assigned to it in the First Book of the Psalms in the Hebrew Church favours this opinion. Both are ascribed to David in their titles, and there is no reason to dispute this statement. The substance of both is David's, though probably in the latter Psalm some touches were added by another hand (cp. *Delitzsch*, p. 415).

The name *JEHOVAH* designates God in the world of grace ; the name *ELOHIM* designates Him acting in the natural world (see on Gen. ii. 4. Exod. vi. 3). The 14th Psalm marks this distinction, and serves a special purpose in so doing ; and the present Psalm, by using the word *ELOHIM* where the 14th Psalm had used *JEHOVAH*, declares that the God of Nature is not a different God from the God of Grace ; and by this appellative *equation*, if we may use the term, it teaches that important truth to all ages in which it is sung in the public worship of God. Thus also it delivers a prophetic protest against a pernicious error in some ancient and modern theological systems, which separate the God of Israel from the God of the Natural World.

3. *They are—become filthy*] See on Job xv. 16, where the same word is used.

5. where *no fear was*] See Job xv. 21, “a dreadful sound is in his ears,” and note on 2 Kings xix. 7 ; and cp. Prov. xxviii. 1.

— *God hath scattered the bones of him that encampeth against thee : thou hast put them to shame, because God hath despised them*] The latter words in the original here, bear much resemblance to those in the parallel Psalm (xiv. 5, 6) ; but the sense is widely different. The later edition of the Psalm refers to the former, and, at the same time, adds some original features to the picture presented to us in Ps. 14.

Ps. LIV.] The occasion of this Psalm, as indicated in the title, is described in 1 Sam. xxiii. 19 ; xxvi. 1

³ For ^a strangers are risen up against me,
And oppressors seek after my soul :
They have not set God before them. Selah.

a Ps. 86. 14.

⁴ Behold, God *is* mine helper :
^b The Lord *is* with them that uphold my soul.

b Ps. 118. 7.

⁵ He shall reward evil unto † mine enemies :
Cut them off ^c in thy truth.

† Heb. *those that observe me*,
Ps. 5. 8.
c Ps. 89. 49

⁶ I will freely sacrifice unto thee :
I will praise thy name, O LORD ; ^d for *it is* good.

d Ps. 52. 9.

⁷ For he hath delivered me out of all trouble :

^e And mine eye hath seen *his desire* upon mine enemies.

e Ps. 59. 19. &
92. 11.

PSALM LV.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

¹ GIVE ear to my prayer, O God ;
And hide not thyself from my supplication.

² Attend unto me, and hear me :
I ^a mourn in my complaint, and make a noise ;

a Isa. 38. 14.

³ Because of the voice of the enemy,
Because of the oppression of the wicked :

^b For they cast iniquity upon me,
And in wrath they hate me.

b 2 Sam. 16. 7, 8.
& 19. 19.

⁴ ^c My heart is sore pained within me :
And the terrors of death are fallen upon me.

c Ps. 116. 3.

⁵ Fearfulness and trembling are come upon me,
And horror hath † overwhelmed me.

† Heb. *covered me*.

3. *strangers*] Either the Ziphites, who belonged to Judah, but treated David as an alien ; or the men of Keilah, whom he had delivered from the Philistines (1 Sam. xxiii. 6).

In either case, what was true of David, is still more applicable to Christ ; to Whose cruel sufferings, at the hands of those of His own household and of those Whom He came to save, the devout mind will turn, in reading the series of Psalms which describe the sorrows of David. Accordingly, in the *Syriac* version, we find the following words prefixed to Ps. 53 : "This Psalm reveals to us the Saviour and His deliverance from the ungodly people ;" and to Ps. 55, "Here is a prophecy of the rage of Christ's enemies against Him ;" and to Ps. 56, "This is a prophecy concerning the Jews and Christ." And the Church sanctions this view by appointing this Psalm to be used on the day of Christ's Passion, Good Friday. The *Sarum* use, the *Latin* use, and the present Church of England use, agree in this. In the two former, it is appointed also for Easter Even.

7. *mine eye hath seen his desire upon mine enemies*] The words, "his desire," are not in the original, and would be better omitted. What David says is, that his eyes look calmly on his enemies : he views them without alarm, for he feels that the shield of God's power and love is cast over him to protect him. Compare what is said below, lix. 10. The consummation of this idea is seen in the serene movement of Christ, passing through the midst of His enemies, and looking calmly upon them, while they were taking up stones to cast at Him (John viii. 59. Cp. Luke iv. 30, and see the rendering in *Sept.*, *Vulg.*, *Syriac*, *Æthiopic*). Christ also lit up the gleams in the dying Martyr's face (Acts vi. 15 ; vii. 54—59).

Ps. LV.] The troubles of David under Saul are often placed in juxtaposition, in the Psalms, with those which he endured at the hand of Absalom his son ; so it is here. We pass from the one to the other in the present Psalm. He takes up the words of the former Psalm (v. 2), "Hear my prayer, O God ; give ear

to the words of my mouth," and repeats them here : "Give ear to my prayer, O God, and hide not Thyself from my supplications ;" and he expands here what he had already uttered in a briefer form in Ps. 41. Compare his lament there (v. 9) on the treachery of his familiar friends, with what he says here, v. 12.

The occasion of this Psalm is described in 2 Sam. xv., where David is seen retiring from Jerusalem, whence he was driven by Absalom, and looking down on the city from the Mount of Olives, and weeping over it, as Christ did, when rejected by it. See above, *Prelim. Note* to 2 Sam. xv., for a comment on these circumstances.

2. *I mourn in my complaint*] Rather, *I go wandering to and fro*, restless and agitated with doubts and fears (see *Gesen.* 759 under the word *rud*). This word describes David's state of mind when driven from Jerusalem, and going into the wilderness of Judah, he knew not where.

He adds (vv. 4, 5), *My heart is sore pained within me : and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.*

Let us think here of Christ's walk from Jerusalem to Gethsemane, on the night before the Passion, and of the agony there, and the words of the Gospel, "When Jesus had thus said, He was troubled (*ἐταράχθη*) in spirit" (John xiii. 21) ; and of the words, "He began to be sorrowful (*λυπεῖσθαι*) and to be very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death."

The *Sept.* here uses the words *ἐλυπήθην καὶ ἐταράχην* ; and it may be added as another feature in the parallel, that the *Sept.* uses a remarkable word here in v. 8 (*ἠδύσθην*), "*I lodged in the wilderness*;" and two of the Evangelists use the same words to describe our Lord's *lodging* in the same neighbourhood in the nights of the week of His Passion. "He went out of the city into Bethany," and *ἠδύσθη ἐκεῖ* (Matt. xxi. 17). Cp. Luke xxi. 37, *ἠδύξεντο*.

⁶ And I said, Oh that I had wings like a dove !

For then would I fly away, and be at rest.

⁷ Lo, then would I wander far off,
And remain in the wilderness. Selah.

⁸ I would hasten my escape
From the windy storm and tempest.

⁹ Destroy, O LORD, and divide their tongues :
For I have seen ^d Violence and Strife in the city.

^d Jer. 6. 7.

¹⁰ Day and night they go about it upon the walls thereof :
Mischief also and Sorrow are in the midst of it.

¹¹ Wickedness *is* in the midst thereof :
Deceit and Guile depart not from her streets.

^e Ps. 41. 9.

¹² ^e For it was not an enemy that reproached me ;
Then I could have borne it :

^f Ps. 35. 26. &
38. 16.

Neither was it he that hated me that did ' magnify himself against me ;
Then I would have hid myself from him :

¹³ But it was thou, † a man mine equal,
^g My guide, and mine acquaintance.

† Heb. a man
according to my
rank.

^g 2 Sam. 15. 12.
& 16. 23.

Ps. 41. 9.

Jer. 9. 4.

† Heb. Who
sweetened counsel.

^h Ps. 42. 4.

¹⁴ † We took sweet counsel together,
And ^h walked unto the house of God in company.

¹⁵ Let Death seize upon them,
And let them ⁱ go down quick into || hell :
For wickedness *is* in their dwellings, and among them.

ⁱ Num. 16. 30.
|| Or, the grave.

¹⁶ As for me, I will call upon God ;
And the LORD shall save me.

6. *Oh that I had wings like a dove*] See the title of the next Psalm.

The Divine Dove, the Holy Spirit, gives wings to the troubled soul which seeks for peace. See *S. Hilary* here.

7. *in the wilderness*] David, driven from his own palace and city by Absalom, found a home in the wilderness of Judah. See 2 Sam. xv. 28. ; xvii. 16 ; and below, Ps. 63, title. So Christ, driven from the same city, His own city, by His own children, found a home at Bethany on the eastern slope of the Mount of Olives.

9. *Destroy, O LORD, and divide their tongues*] Rather, *Confound and divide their tongues*. The reference (as is evident from the words of the original) is to Gen. x. 25 ; xi. 1—9, "Send confusion upon them, as at Babel, and let them be punished by dispersion." This is illustrated by 2 Sam. xv. 31, where David says, "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness."

The Jews, by rejecting the Divine David, turned Zion into Babel, and were the authors of their own Dispersion into all lands. And the Divine David, after His Ascension, converted Babel into Zion, by the gift of tongues, by which the One Gospel is made to flow in the channel of all languages, and the dispersed tribes of all true Israelites are united in the spiritual Zion of the Christian Church. See below, on Acts ii. 1—7.

— *I have seen Violence and Strife in the city*] This and the two following verses represent the wretched condition, moral, political, and religious, of Jerusalem, when it had rejected David, and was in the hands of the rebellious, proud, and profligate Absalom and his adherents ; and they represented prophetically its miserable state at the time of the Crucifixion, and in the interval after the rejection of Christ and its destruction (*Eusebius, Hesiych.*) See below, on Matt. xxiv. 15.

13. *But it was thou, a man mine equal*] Or, *But thou wert a man after my own standard*, or estimate, or valuation (Heb. *erco*. See *Gesen.* 654), 'on a par with myself.' The Sept. has *ισόψυχος* (cp. Ps. xli. 9 and John xiii. 18). Our Lord

called Judas "Friend" (Matt. xxvi. 50), even in the garden of Gethsemane, when he betrayed Him with a kiss.

— *My guide*] Or counsellor, as Ahithophel was (2 Sam. xvi. 23). The Sept. has *ἡγούμενον*, *guide*. Compare the words of St. Peter concerning him who was "guide" to them that took Jesus (Acts i. 16).

15. *let them go down quick into hell*] Or, *to the pit* (cp. v. 23), as Dathan and Abiram did (Num. xvi. 24. 30—33. Deut. xi. 16. *Eusebius*). David here speaks, not as a private man, but as a Prophet inspired by the Holy Ghost ; and more than this, he is raised above himself, and borne along by the breath of prophetic inspiration ; and Christ, Who was in his loins (see on xvi. 8. 11), speaks in him (as *Hesiychius* here observes), and by His divine authority pronounces a judicial sentence on all who rebel against God, as Absalom and Ahithophel did when they conspired against David, His anointed ; and as Judas and the Jews did when they betrayed and condemned Christ.

The feelings of David as a father and a private man, at this time, were feelings of the tenderest compassion for Absalom, as is evident from his command to Joab to spare him (2 Sam. xviii. 5), and from the tears which he shed over him, and from his cry of sorrow, "O Absalom, my son, my son !" (2 Sam. xviii. 33). But David was more than a father, he was a Prophet, moved by the Holy Ghost (2 Pet. i. 21). The Spirit of Christ (1 Pet. i. 11) speaks in him, and Christ is Judge of all ; and delivers a judicial sentence by his lips. Because (says *Athanasius*) they rejected Christ, Who is the Life, therefore their righteous condemnation is to go down quick into the pit. Christ was full of tenderness for Jerusalem. He wept over it ; but yet He pronounced eight woes on its rulers, and denounced God's judgments upon it (Matt. xxiii. 14—29). He has shed His blood for the whole world, and yet He will say at the Day of doom to those on the left hand, "Depart from Me, ye cursed, into everlasting fire" (Matt. xxv. 41).

Concerning these maledictions in the Psalms, see also above, on Ps. 35, *Prelim. Note*, and below, on lxi. 22 ; and cix. 6—20.

17 ^k Evening, and morning, and at noon, will I pray, and cry aloud :

And he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me :

For ^l there were many with me.

19 God shall hear, and afflict them,

^m Even he that abideth of old. Selah.

|| Because they have no changes, therefore they fear not God.

20 He hath ⁿ put forth his hands against such as ^o be at peace with him :

† He hath broken his covenant.

21 ^p *The words* of his mouth were smother than butter,

But war *was* in his heart :

His words were softer than oil,

Yet *were* they drawn swords.

22 ^q Cast thy || burden upon the Lord, and he shall sustain thee :

^r He shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction :

^s † Bloody and deceitful men † ^t shall not live out half their days ;

But I will trust in thee.

^k Dan. 6. 10.
Luke 18. 1.
Acts 3. 1. &
10. 3, 9, 30.
1 Thess. 5. 17.

^l 2 Chron. 32. 7, 8.

^m Deut. 33. 27.

|| Or, *with whom*
also there be *no*
changes, yet they
fear not God.
ⁿ Acts 12. 1.
^o Ps. 7. 4.
† Heb. *he hath*
profaned.
^p Ps. 28. 3. &
57. 4. & 62. 4.
& 64. 3.
Prov. 5. 3, 4. &
12. 18.

^q Ps. 37. 5.

Matt. 6. 25.

Luke 12. 22.

1 Pet. 5. 7.

|| Or, *gift.*

^r Ps. 37. 24.

^s Ps. 5. 6.

† Heb. *men of*

bloods and deceit.

† Heb. *shall not*

half their days.

^t Job 15. 32.

Prov. 10. 27.

Eccles. 7. 17.

PSALM LVI.

To the chief Musician upon Jonath-*elem-rechokim*, || Michtam of David, when the * Philistines took him in Gath.

|| Or, *A Golden*
Psalm of David.
So Ps. 16.
* 1 Sam. 21. 11.
a Ps. 57. 1.

1 BE ^a merciful unto me, O God :

For man would swallow me up ;

He fighting daily oppresseth me.

2 † Mine enemies would daily ^b swallow me up :

For *they be* many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 ^c In God I will praise his word,

In God I have put my trust ;

^d I will not fear what flesh can do unto me.

5 Every day they wrest my words :

All their thoughts *are* against me for evil.

6 ^e They gather themselves together,

They hide themselves, they mark my steps,

^f When they wait for my soul.

† Heb. *Mine*

observers,

Ps. 54. 5.

^b Ps. 57. 3.

^c ver. 10, 11.

^d Ps. 118. 6.

Isa. 31. 3.

Heb. 13. 6.

^e Ps. 59. 3. &

140. 2.

^f Ps. 71. 10.

18. *many with me*] Many withstood me. Cp. xciv. 16.

19. *Because they have no changes*] Literally, *who have no changes*, i. e. of fortune, but are always prosperous, and fear not God. As to the word rendered *changes*, it seems best to be explained by the use of the cognate verb. (*chalaph*) in Job ix. 26, and below, cii. 26.

21. *The words of his mouth were smother than butter, but war was in his heart*] This was true of Ahithophel, David's counsellor, and also of Absalom. See 2 Sam. xiv. 33, compared with 2 Sam. xv. 5, 6. So Judas betrayed Christ with a kiss.

23. *Bloody and deceitful men shall not live out half their days*] Words fulfilled in Absalom, "the young man" (2 Sam. xviii. 12—14); and David's words here, "Thou shalt bring them down into the pit of destruction," were also literally verified in him. "They took Absalom, and cast him into a great pit in the wood." Cp. a similar prophecy uttered at the same time, in Ps. lxiii. 10.

In a secondary sense (says *Athanasius*) the bloody and deceitful men are the Jews, who conspired against Christ, and whose sudden destruction is here foretold (so *Didymus* and *Eusebius*).

Ps. LVI.] In the foregoing Psalm the Psalmist had wished for "wings as a dove, that he might fly away, and be at rest" (v. 6); and the present Psalm is inscribed upon "*Jonath-*elem-rechokim**," "*the dove of silence in far-off lands*." Whether these words designate the tone of the Psalm, or the tune, is not certain.

The occasion of this Psalm, which is indicated in the title, is not described in the historical Books of the Old Testament. We read there that David fled from Saul to Gath (1 Sam. xxvii. 4), and that the lords of the Philistines envied him, and were wroth with him (1 Sam. xxix. 2—11); and it is very probable from what is there related that they seized upon him, and would have slain him, if Achish had not protected him. The title is probably very ancient, perhaps contemporary with the Psalm itself.

The refrain of this Psalm is, "I will not fear what flesh can do unto me" (vv. 4. 11). The treachery and cruelty of man drives him to flee,—like the dove "in the stormy wind and tempest,"—for refuge and peace in God.

6. *my steps*] Literally, *my heels*. Cp. xlix. 5, the "*iniquity*

- 7 Shall they escape by iniquity?
In *thine* anger cast down the people, O God.
- 8 Thou tellest my wanderings:
Put thou my tears into thy bottle:
^g *Are they not in thy book?*
- 9 When I cry *unto thee*, then shall mine enemies turn back:
This I know; for ^h God *is* for me.
- 10 ⁱ In God will I praise *his* word:
In the LORD will I praise *his* word.
- 11 In God have I put my trust:
I will not be afraid what man can do unto me.
- 12 Thy vows *are* upon me, O God:
I will render praises unto thee.
- 13 For ^k thou hast delivered my soul from death:
Wilt not thou deliver my feet from falling,
That I may walk before God in ^lthe light of the living?

g Mal. 3. 16.

h Rom. 8. 31.

i ver. 4.

k Ps. 116. 8.

l Job 33. 30.

PSALM LVII.

¶ Or, *Destroy not,*
A golden Psalm.
* 1 Sam. 22. 1. &
24. 3.
Ps. 142, title.
a Ps. 56. 1.

b Ps. 17. 8. &
63. 7.

c Isa. 26. 20.

d Ps. 138. 8.

e Ps. 144. 5, 7.

¶ Or, *he reproach-*
eth him that would
swallow me up.
f Ps. 56. 1.
g Ps. 40. 11. &
43. 3. & 61. 7.

To the chief Musician, ¶ *Al-taschith*, Michtam of David, * when he fled from Saul in the cave.

- 1 BE ^amerciful unto me, O God, be merciful unto me:
For my soul trusteth in thee:
^b Yea, in the shadow of thy wings will I make my refuge,
^c Until *these* calamities be overpast.
- 2 I will cry unto God most high;
Unto God ^dthat performeth *all things* for me.
- 3 ^e He shall send from heaven, and save me
¶ *From* the reproach of him that would ^fswallow me up. Selah.
God ^gshall send forth his mercy and his truth.

of my heels," i.e. the iniquity which tracks my heels, and would trip me up. Cp. *Augustine* here.

8. *my wanderings*] When hunted by Saul, like a partridge in the mountains (1 Sam. xxvi. 20).

— *Put thou my tears into thy bottle*] As precious wine into a flask: "Lacrymæ penitentium vinum angelorum" (*S. Bernard, Kay*). Cp. 2 Kings xx. 5, "I have seen thy tears."

— *thy book*] Of remembrance. See Mal. iii. 16; and on Exod. xxxii. 32. Phil. iv. 3. Rev. iii. 5; xx. 12; xxi. 27.

10. *In God*] Observe the transition from God (*Elohim*), to the LORD (*Jehovah*). If we may trust in God as the God of Nature, how much more may we trust in Him as the LORD, viz. the God of grace!

12. *Thy vows*] Vows made by me, in trouble, to Thee. See lxi. 13, 14.

Ps. LVII.] This is the first of a group of Psalms (57—59. 75) which bear in their superscription the words "*Al-taschith*," i.e. *ne destruas* (from the verb *shachath*: *Gesen*. 815), "*Do not destroy*," the meaning of which is supposed to be, that they were set to a tune bearing that name (*Hävernicks*, iii. 120). But the tune itself, and the title (as *Theodore*, and *Euthymius*, and some moderns suppose) may have been derived from David's words, when he saved Saul's life from the spear of Abishai, in the trench at the hill of Hachilah, "*Destroy him not*," 1 Sam. xxvi. 9. Cp. 2 Sam. i. 14, where the same word is used by David: "How wast thou not afraid to stretch forth thine hand to *destroy* the Lord's Anointed?" Cp. Isa. lv. 8: "*Destroy it not*." David might well plead for mercy, "*Destroy not*," since he had shown mercy to his enemy; and God remembered him in his trouble at the great pestilence, and said to the *destroying* Angel, who was stretching out his hand to *destroy*

Jerusalem (1 Chron. xxi. 12. 15), "It is enough: stay now thine hand."

The Cave which is referred to in the title may be the Cave of Adullam (1 Sam. xxii. 1), or rather, at Engeddi, where David spared Saul's life, and probably used these words, "*Al-taschith*." See 1 Sam. xxiv. 7, 8; and below, Ps. 142, title.

For reasons which will readily appear to the Christian reader when he arrives at vv. 4—8, this Psalm has been appointed to be used in the Church on the Festival of the Resurrection.

All these *Al-taschith* Psalms have a prophetic reference to the sin of the Jews in persecuting the Divine David, and to the miseries which overtook them for their sin, and to the woes which await all who resist Christ, and to the glory which He attained by suffering, and to which He invites all who believe and obey Him. The title itself, "*Al-taschith*" (slay not), applies to the Jews in a remarkable manner, as will be seen in the note on lix. 11. As Saul, although guilty of persecuting David, was not to be destroyed, so the Jews are not to be destroyed, but to be preserved as witnesses of Christ's truth, and in order that they may hereafter glorify God by their conversion.

1. *Be merciful unto me*] This Psalm is connected with the foregoing by sameness of beginning, and by the repetition of the word *shaaph*, rendered *swallow up*; see v. 3; and lvi. 1, 2. It signifies to "pant after," as a wild beast does, eager to devour its prey (*Gesen*. 799).

— *the shadow of thy wings*] Cp. xvii. 8; lxi. 4; and Matt. xxiii. 37; and Rev. xii. 6. 15, 16, describing the Church fleeing from the dragon into the wilderness; and "to her are given the two wings of the great eagle."

3. *From the reproach*] Rather, *He who would swallow me up reviles me*.

- ⁴ My soul is among lions :
And I lie even among them that are set on fire,
Even the sons of men, ^h whose teeth are spears and arrows,
And ⁱ their tongue a sharp sword.
- ⁵ ^k Be thou exalted, O God, above the heavens ;
Let thy glory be above all the earth.
- ⁶ ⁱ They have prepared a net for my steps ;
My soul is bowed down :
They have digged a pit before me,
Into the midst whereof they are fallen *themselves*. Selah.
- ⁷ ^m My heart is || fixed, O God, my heart is fixed :
I will sing and give praise.
- ⁸ Awake up, ⁿ my glory ;
Awake, psaltery and harp :
I *myself* will awake early.
- ⁹ ^o I will praise thee, O Lord, among the people :
I will sing unto thee among the nations.
- ¹⁰ ^p For thy mercy is great unto the heavens,
And thy truth unto the clouds.
- ¹¹ ^q Be thou exalted, O God, above the heavens :
Let thy glory be above all the earth.

h Prov. 30. 14.

i Ps. 55. 21. &
64. 3.
k ver. 11.
Ps. 108. 5.
l Ps. 7. 15, 16. &
9. 15.

m Ps. 108. 1, &c.
|| Or, *prepared*.

n Ps. 16. 9. &
30. 12. & 108. 1, 2.

o Ps. 108. 3.

p Ps. 36. 5. &
71. 19. & 103. 11.
& 108. 4.

q ver. 5.

PSALM LVIII.

To the chief Musician, || * Al-taschith, Michtam of David.

|| Or, *Destroy not*,
A golden Psalm
of David,
* Ps. 57 title.

- ¹ DO ye indeed speak righteousness, O congregation ?
Do ye judge uprightly, O ye sons of men ?
- ² Yea, in heart ye work wickedness ;
^a Ye weigh the violence of your hands in the earth.

a Ps. 94. 20.
Isa. 10. 1.

5. *Be thou exalted, O God, above the heavens ; let thy glory be above all the earth*] This, the refrain of this Psalm, is repeated in v. 11, and concludes it ; and the present Psalm is connected with the foregoing, which has a refrain corresponding to it : " In God I put my trust ; I will not fear what flesh can do unto me." See lvi. 4. 11.

In a Christian sense this may be applied (with *Athanasius*) to the exaltation of God's name, and the manifestation of His glory by the Resurrection and Ascension of Christ.

8. *my glory*] See Ps. xvi. 9 (a Psalm prophetic of the Resurrection), " My glory rejoiceth ;" and Ps. xxx. 12, " That my glory may sing praise to Thee, and not be silent." Cp. Acts ii. 26.

— *psaltery*] Heb. *nebel* (1 Sam. x. 5). It is translated by *psaltery* in all the historical books in our version ; and by *viol* in the prophetic (Isa. v. 12 ; xiv. 11. Amos v. 23 ; vi. 5).

— *I myself will awake early*] Or, *I will awake the dawn*. See Cant. ii. 7 (*Delitzsch, Perowne*). The appointment of this Psalm to be used on Easter Day, invites us to regard these words as spoken by Christ in David : " Jesus arose very early on the first day of the week " (Mark xvi. 9). Cp. above, Ps. iii. 5 (applied by all ancient Christian expositors to Christ, and in Him to His Church), " I laid me down and slept ; I awaked, for the Lord sustained me."

9. *among the nations*] Particularly of the Philistines, to whom David fled from Saul. See the title of the foregoing Psalm. The *Syriac* Version regards this Psalm as prophetic of the preaching of the Gospel to the Gentiles. These concluding words may be regarded as a joyful Hymn of the Gentile World, converted to Christianity, and praising God for His mercies in Christ (*S. Athanasius, Didymus*).

similarity of language. In the preceding Psalm the writer had said that their " teeth are spears and arrows," and " their tongue a sharp sword," and that his " soul was among lions " (v. 4) ; and here he prays to God to " Break their teeth in their mouth, break out the teeth of the young lions " (v. 6). In a spiritual sense, this Psalm may be interpreted in the same manner as the foregoing, as foretelling the sin and misery of those who rise up against Christ (*Athanasius*).

1. *Do ye indeed speak righteousness, O congregation ?*] The word here rendered *O congregation*, is *elem*, and signifies *silence, dumbness*. It is the same word as is used in the title of a foregoing Psalm (Ps. 56),—the dove of *silence*. It is connected with the adjective, *illem*, dumb (Ps. xxxviii. 13), and *alam*, to be mute (*Gesen.* 52).

The sense seems to be, " Do ye speak out the *silence of justice* ? Do ye awaken justice, which has long been silent ?" See the *Targum*, and *Michaelis, Gesenius, Stier, Kay*. Ye charge me, your King, with silence and slackness in the administration of justice, and ye say, that if ye were in my place ye would awaken it from its slumber. Such was the boast of Absalom and his followers. See 2 Sam. xv. 2—6. " See, thy matters are right," he said to the suitor, " but none is deputed of the King to hear thee. Oh that I were made judge in the land !" And all the while, when he said this, that undutiful son, and disloyal subject, Absalom, was plotting rebellion and bloodshed against his father and his King—David. (Cp. *Kay* here.)

The answer to this question is in the next verse : " Do ye utter justice ? Nay, ye dispense violence with an empty pomp of equity." This may be regarded as a prophetic remonstrance with those who sat in judgment upon Christ, and condemned Him (*Athanasius*). Cp. His words John vii. 24.

2. *Ye weigh the violence of your hands*] *Ye weigh out*

b Ps. 51. 5.
Isa. 48. 8.

† Heb. *from the belly.*

c Ps. 140. 3.
Eccles. 10. 11.

† Heb. *according to the likeness.*

d Jer. 8. 17.
|| Or, *asp.*

|| Or, *be the charmer never so cunning.*

e Job 4. 10.
Ps. 3. 7.

f Josh. 7. 5.
Ps. 112. 10.

g Job 3. 16.
Eccles. 6. 3.

h Prov. 10. 25.

† Heb. *as living as wrath.*

i Ps. 52. 6. &
64. 10. & 107. 42.

k Ps. 68. 23.

l Ps. 92. 15.
† Heb. *fruit of the, &c.*

Isa. 3. 10.
m Ps. 67. 4. &
96. 13. & 98. 9.

3^b The wicked are estranged from the womb :

They go astray † as soon as they be born, speaking lies.

4^c Their poison is † like the poison of a serpent :

They are like ^d the deaf || adder that stoppeth her ear ;

5 Which will not hearken to the voice of charmers,

|| Charming never so wisely.

6^e Break their teeth, O God, in their mouth :

Break out the great teeth of the young lions, O LORD.

7^f Let them melt away as waters which run continually :

When he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away :

Like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns,

He shall take them away ^h as with a whirlwind,

† Both living, and in his wrath.

10ⁱ The righteous shall rejoice when he seeth the vengeance :

^k He shall wash his feet in the blood of the wicked.

11^l So that a man shall say, Verily there is † a reward for the righteous :

Verily he is a God that ^m judgeth in the earth.

PSALM LIX.

|| Or, *Destroy not, A golden Psalm of David.*

* Ps. 57, title.

* 1 Sam. 19. 11.

a Ps. 18. 48.

† Heb. *set me on high.*

To the chief Musician, || * Al-taschith, Michtam of David; * when Saul sent, and they watched the house to kill him.

1 DELIVER ^a me from mine enemies, O my God :

† Defend me from them that rise up against me.

violence, and dispense it with hypocritical formalities of justice. Compare Hosea xii. 7: "The balances of deceit are in his hand: he loveth to oppress;" and compare the note below on the imagery of the third seal of the Apocalypse (Rev. vi. 5).

This was fulfilled in the judicial proceedings of the Crucifixion. There was a show of justice in the assembling of the Sanhedrim at the palace of the High Priest, and in the session of Pilate on his tribunal; but it was a mere show: *They weighed out violence in the balance of justice.*

4. *adder*] The Psalmist unites here the two designations of man's spiritual foe,—the *serpent* and the *lion* (see v. 6); and so in xci. 13 (the Psalm quoted by Satan himself): "Thou shalt go upon the *lion* and *adder*: the young *lion* and the *dragon* shalt thou tread under thy feet." "Diabolus sævit ut leo, insidiatur ut draco" (*Augustine*). Prophetically these words were specially applicable to the unbelieving Jews, who are called in the Gospel "a generation of vipers" (Matt. iii. 7; xii. 34; xxiii. 33).

5. *charmers*] On the art of the charmers of serpents, see the notes above, on Exod. iv. 3; vii. 9; and cp. Eccl. x. 11. Jer. viii. 17.

7. *melt away as waters*] Or, winter torrents. See Job vi. 16; and below, on cxxvi. 4.

8. *As a snail*] Which emits slime; so that the further it goes, the more it melts (*Gesen.* 802).

9. *Both living, and in his wrath*] The word rendered *wrath* is *charon*, a masculine adjective, which signifies *burning, fiery, fierce* (*Gesen.* 303). The sense is, that the designs of the wicked are suddenly blasted by the tempest of God's displeasure; and that, before *their caldrons* (in which they are cooking the flesh of the prey which, like young lions, they have seized, see v. 6, and on which they hope to feed) can feel the effect of the *thorn fire*, so as to boil, God will send the whirlwind of His fury against them, and will sweep away all their fuel, both the *live*, or *green wood*, and *that* which is already flaming, and making the caldron boil. Cp. Eccl.

vii. 6. He will frustrate all their plans, and dispel all their dreams in a moment:—

— "ere your caldrons know
The thorn, His winds shall sweep away
Green wood and brands that glow."

Keble.

How wonderfully was this accomplished at the Resurrection of Christ! His foes came upon Him to "eat up His flesh" (xxvii. 2). They had kindled their fire, and were preparing their repast, at the very Paschal feast! In their thoughts they had already "*devoured Him*" and "*swallowed Him up*" (vii. 2; xxxv. 25; lvi. 1, 2). But suddenly their preparations were blasted; their fuel was swept away by the storm of God's wrath; and eventually their own city was consumed by fire; and the whole World may now adopt the concluding words of the Psalm: "Verily there is a reward for the righteous: verily there is a God that judgeth the earth."

10. *He shall wash his feet*] He shall cleanse them from all stains of unbelief in God, when he sees His work.

Ps. LIX.] This Psalm, according to the title, is the earliest of those which bear the title, "*Al-taschith*," "*Destroy not*." See Ps. 57, title. It carries us back to the time when "Saul sent, and they watched the house to kill David;" or, as the history expresses it, "Saul sent messengers unto David's house to watch him, and to slay him in the morning" (1 Sam. xix. 11); and he was delivered by Saul's daughter, Michal, David's wife. There does not seem any reason for doubting the historical truth of this title. See *Delitzsch*, pp. 441, 442.

In a spiritual sense, the words of this Psalm may be understood prophetically, as uttered by Christ, speaking in David, and appealing to God for deliverance from His enemies. See below, v. 11. And thus it is a prophetic continuation of the preceding Psalm, which foreshadowed the plots of Christ's enemies, and their discomfiture. See on lvi. 9. "The Psalm

² Deliver me from the workers of iniquity,
And save me from bloody men.

³ For, lo, they lie in wait for my soul:

^b The mighty are gathered against me;

^c Not for my transgression, nor for my sin, O LORD.

⁴ They run and prepare themselves without my fault:

^d Awake † to help me, and behold.

⁵ Thou therefore, O LORD God of hosts, the God of Israel,

Awake to visit all the heathen:

Be not merciful to any wicked transgressors. Selah.

⁶ ^e They return at evening:

They make a noise like a dog,

And go round about the city.

⁷ Behold, they belch out with their mouth:

^f Swords are in their lips:

For ^g who, say they, doth hear?

⁸ But ^h thou, O LORD, shalt laugh at them;

Thou shalt have all the heathen in derision.

⁹ Because of his strength will I wait upon thee:

ⁱ For God is † my defence.

¹⁰ The God of my mercy shall ^k prevent me:

God shall let ^l me see my desire upon † mine enemies.

¹¹ ^m Slay them not, lest my people forget:

Scatter them by thy power;

And bring them down, O LORD our shield.

b Ps. 56. 6.

c 1 Sam. 24. 11.

d Ps. 35. 23. &
44. 23.

† Heb. to meet
me.

e ver. 14.

f Ps. 57. 4.

Prov. 12. 18.

g Ps. 10. 11, 13.
& 64. 5. & 73. 11.
& 94. 7.

h 1 Sam. 19. 16.
Ps. 2. 4.

i ver. 17.

Ps. 62. 2.

† Heb. my high
place.

k Ps. 21. 3.

l Ps. 54. 7. &
92. 11. & 112. 8.

† Heb. mine

observers.

Ps. 56. 2.

m So Gen. 4. 12,

15.

represents" (says *Athanasius*), "the Person of the Saviour, Who was persecuted by the unthankful people of Israel, 'whom He had loaded with benefits,' as David was by Saul; and it foreshows the rejection of the unbelieving Jews, who were prefigured by Saul." Cp. above, *Introd.* to Samuel, p. xi.

The *Syriac* Version entitles this, "A Prophecy of the Conversion of the Gentiles, and of the Reprobation of the Jews." It is appointed in the Latin and Saram use, for Good Friday.

1. defend me] Literally, set me on high. Cp. Ps. xviii. 48: "Thou liftest me up above those that rise up against me: Thou hast delivered me from the violent men."

3, 4. not for my transgression, nor for my sin—without my fault] Such words as these could only be uttered rightly by Christ, Who here speaks in David (*S. Chrysostom*).

6. They return at evening: they make a noise like a dog, and go round about the city] They go about howling and prowling like dogs, and lie in wait till they are satisfied with my flesh. This is the refrain of this Psalm. See v. 14. This description of the malicious vigilance of Saul's messengers, thirsting for David's blood (see 1 Sam. xix. 11. 15. 20, 21), is very applicable to the conduct of the enemies of Christ, who are compared in the Paschal Psalm to dogs, thirsting for blood (see xxii. 16. 20), especially on the eve of His crucifixion. Then they went about the city of Jerusalem, like the howling and prowling dogs of the evening, in some Eastern cities. The Jews compared the Gentiles to dogs (see on Matt. xv. 27); but they themselves were dogs, in their bloodthirsty cruelty and foul uncleanness. Cp. Phil. iii. 2.

8. Thou shalt have all the heathen in derision] Cp. Ps. ii. 4, —a Psalm describing God's indignation against the enemies, both Jewish and heathen, of Christ, as the present Psalm does. See *Athanasius* and *Chrysostom* here.

10. God shall let me see my desire upon mine enemies] The words "my desire," are not in the original, and would be better omitted. Compare above, on liv. 7. The sense is, God will enable me to look down calmly upon my enemies. So Christ looked upon His murderers; so St. Stephen was enabled to do when they "gnashed upon him with their teeth," all that

sat in the council looking stedfastly upon him, saw his face as it had been the face of an angel (Acts vi. 15).

11. Slay them not, lest my people forget: scatter them] See also v. 15 (where the same word is used), "Let them wander up and down."

In a primary sense, this is applicable to Saul and Saul's messengers, whom he sent against David. We never hear that David used his power to slay any one of Saul's emissaries who came against him; and twice he saved Saul's life, saying, "Slay him not." See on Ps. 57, title. Saul and his messengers were not slain by David, but they were made to be witnesses of David's mercy and forbearance. See, for example, Saul's remarkable confession, in 1 Sam. xxiv. 16—22; xxvi. 21—25.

But these words have a still deeper meaning.

This is a remarkable denunciation, made more remarkable by the title of this group of Psalms, "*Al-taschith*," "Slay not." See on Ps. 57, title. As *S. Hilary*, *S. Basil*, *Theodore*, and *S. Augustine* have observed, their full meaning is recognized, when they are regarded as uttered by Christ Himself, speaking in David, and declaring, with divine judicial authority, what would be the doom of the Jews for their malice against Him. "Illos de desolationis et dispersionis sue monet poenā," says *S. Hilary*. It was God's will that the Jews should not be destroyed, but be preserved by His power in a marvellous manner, and scattered up and down in all lands, in order that they might be witnesses of the truth of Him Whom they had crucified, and Who had foretold their dispersion, so that God's people might not forget Christ's Passion, and that the Jews themselves might, in a certain sense, be made to be preachers of that Gospel which He taught, and which they rejected, thus incurring the curse which they had pronounced on themselves: "His blood be on us, and on our children" (Matt. xxvii. 25); and in order also that they, who are not destroyed, but scattered, might in God's own time be gathered together in one, in the Church of Christ. See Rom. xi. 25, 26.

The word here used (*nua*) is first found in the Bible, in the history of Cain, the murderer of Abel, his brother, the good shepherd, whose sacrifice pleased God; and therefore Cain

n Prov. 12. 13. & 12ⁿ For the sin of their mouth and the words of their lips
18. 7.

Let them even be taken in their pride :
And for cursing and lying which they speak.

o Ps. 7. 9. 13^o Consume them in wrath, consume them, that they may not be :

1 Ps. 83. 18. And ^p let them know that God ruleth in Jacob
Unto the ends of the earth. Selah.

q ver. 6. 14 And ^q at evening let them return ;
And let them make a noise like a dog,
And go round about the city.

r Job 15. 23. 15 Let them ^r wander up and down † for meat,
Ps. 109. 10. || And grudge if they be not satisfied.
† Heb. to eat.
|| Or, if they be
not satisfied, th- n
they will stay all
night.

16 But I will sing of thy power ;
Yea, I will sing aloud of thy mercy in the morning :
For thou hast been my defence and refuge in the day of my trouble.

s Ps. 18. 1. 17 Unto thee, ^s O my strength, will I sing :
t ver. 9, 10. ' For God is my defence, and the God of my mercy.

PSALM LX.

* Ps. 80. To the chief Musician * upon Shushan-eduth, || Michtam of David, to teach ; * when he strove with Aram-
|| Or, A golden naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve
Psalm. thousand.
* 2 Sam. 8. 3, 13.
1 Chron. 18. 3, 12.

a Ps. 44. 9. 1 O GOD, ^a thou hast cast us off,
Thou hast † scattered us, thou hast been displeased ;
O turn thyself to us again.

* Heb. broken. 2 Thou hast made the earth to tremble ;
b 2 Chron. 7. 14. Thou hast broken it : ^b heal the breaches thereof ; for it shaketh.

was sentenced to be "a fugitive and a vagabond in the earth" (see Gen. iv. 12, 14, in both which places this verb occurs); and Cain was a remarkable type of the Jews in his sin and punishment, and he had a mark placed upon him, that no one *should slay him*. See the notes above, on Gen. iv. 12. 15. "Ecce inimici Judæi" (says *S. Augustine*), "quos videtur significare Psalmus, per omnes gentes manent, et eā gente manente crescit multitudo Christianorum. Non sine causā Cain ille est, qui cum fratrem occidisset, posuit in eo Deus signum, ne quis eum occideret. Hoc est signum quod habent Judæi. Judæi non sunt occisi, necessarii sunt credentibus gentibus." Cp. an excellent note of *Corderius* here, in *Catenā*, ii. p. 170.

13. Consume them in wrath] Make an end in wrath; as St. Paul says of the Jews, "*The wrath (of God) is come upon them to the end*" (1 Thess. ii. 16).

15. And grudge if they be not satisfied] Or, they will stay all night if they cannot satiate themselves with my blood.

This also is very applicable to the bloodthirsty counsels of the Sanhedrim, in the night before the Passion. See Matt. xxvi. 47. 57. John xviii. 2; and above, on v. 6.

May we not add here, that as the spies of Saul thought that they had caught David when they surrounded the house, and watched it all night, and he escaped, and they found nothing but an image (*teraphim*), and clothes where he had lain, so the Chief Priests set a watch on Christ's sepulchre, and thought that they had Him there safely imprisoned in the sealed-up tomb; but He arose, and escaped they knew not how, and they found nothing but grave-clothes, and an empty tomb, where the Lord had lain.

And what are *teraphim*, or idolatrous images? Do they not resemble an empty tomb, and a grave without a body? It is remarkable that the *Septuagint* has *κενὸρῥα* (an empty tomb), as the translation of *teraphim*, in the history of David's escape at this time (1 Sam. xix. 13. 16).

Ps. LX.] The occasion of this Psalm, as indicated in the title, is described more fully in 2 Sam. viii. 13, 14; see the note there, and the note on 1 Chron. xviii. 12, where the alleged discrepancies of the narrative are examined, and cp. *Delitzsch* here, p. 440.

On the words of the title, *Shushan-eduth*, "Lily of Witness," cp. above, the title of Ps. 45, and below, Ps. 80. The word *eduth* signifies a precept, a law, a testimony (*Gesen.* 608), and is supposed by some to be put in apposition with the word *michtam* here, and with the word *mizmor* (in Ps. 80), and to indicate that the Psalm itself is an *eduth*, or witness.

Spiritually, this Psalm reveals Christ's conquests over the Jewish world (see vv. 6, 7, "I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver").

The penalty of the Jews for their sin in rejecting Christ, was, to be scattered (see lix. 11), "Slay them not, lest my people forget it, but scatter them." That catchword *scatter* is taken up here in the first line of the Psalm; the doom has been executed, "O God, Thou hast scattered us; turn Thyself to us again."

It reveals also Christ's conquests over the Heathen. See v. 8.

1. *thou hast cast us off*] This Psalm unfolds the fact, that Israel suffered great reverses, and had been subjected to cruel injuries, at the hand of the Edomites. See vv. 1—5.

This consideration may serve to account for the great, and otherwise almost inexplicable, severities practised on Edom by Joab (1 Kings xi. 15, 16). Thus one portion of Scripture helps to clear up another at a great distance from it.

In a spiritual sense, the Jews here lament over their own rejection and dispersion (*Origen*).

- ³ *c* Thou hast shewed thy people hard things :
^d Thou hast made us to drink the wine of astonishment.
⁴ *e* Thou hast given a banner to them that fear thee,
 That it may be displayed because of the truth. Selah.
⁵ *f* That thy beloved may be delivered ;
 Save *with* thy right hand, and hear me.
⁶ God hath *g* spoken in his holiness ;
 I will rejoice, I will *h* divide *i* Shechem,
 And mete out *k* the valley of Succoth.
⁷ Gilead *is* mine, and Manasseh *is* mine ;
^l Ephraim also *is* the strength of mine head ;
^m Judah *is* my lawgiver ;
ⁿ Moab *is* my washpot ;
^o Over Edom will I cast out my shoe :
^p Philistia, || triumph thou because of me.
⁹ Who will bring me *into* the † strong city ?
 Who will lead me into Edom ?
¹⁰ Wilt not thou, O God, *which* ^q hadst cast us off ?
 And thou, O God, *which* didst ^r not go out with our armies ?
¹¹ Give us help from trouble :
 For ^s vain *is* the † help of man.
¹² Through God ^t we shall do valiantly :
 For he *it is that* shall ^u tread down our enemies.

c Ps. 71. 20.

d Isa. 51. 17, 22.

Jer. 25. 15.

e Ps. 20. 5.

f Ps. 108. 6, &c.

g Ps. 89. 35.

h Josh. 1. 6.

i Gen. 12. 6.

k Josh. 13. 27.

l See Deut. 33. 17.

m Gen. 49. 10.

n 2 Sam. 8. 2.

o 2 Sam. 8. 14.

Ps. 108. 9.

p 2 Sam. 8.

|| Or, triumph

thou over me :

(by an irony :)

See Ps. 108. 9.

† Heb. city of

strength ?

2 Sam. 11. 1. &

12. 26.

q ver. 1.

Ps. 44. 9. &

108. 11.

r Josh. 7. 12.

s Ps. 118. 8. &

146. 3.

† Heb. salvation.

t Num. 24. 18.

1 Chron. 19. 13.

u Isa. 63. 3.

4. *Thou hast given a banner*] Heb. *nes*. See above, on Exod. xvii. 15. *Jehovah nissi*, "The Lord is my banner."

Christ has given to His soldiers a banner—the banner of the Cross—and at their baptism they are pledged to fight valiantly under it against sin, the world, and the devil.

— *That it may be displayed because of the truth*] Or, to lift up itself in front of the truth (so Targum, Gesen., Delitzsch, Kay, and most ancient versions, Sept., Vulg., Syriac, Arm., & Ethiop.). Some modern expositors render it, from the face of the bow, as if the original word were *keseth* (Gesen. 747), and not *koshet*, which occurs in the sense of truth in Prov. xxii. 21. The former rendering is preferable. It has been, indeed, said, that the word rendered *because* (Heb. *mipenei*) can only mean as a defence against, but it often means in front of, from before (Gen. xxxi. 35. Exod. xxiii. 31; xxxiv. 11. 24. Num. x. 35. Deut. vii. 1. 22). The banner is represented as going before the Truth, and as displayed in front of it; and Truth is like a Victor following it, and conquering its adversaries.

6. *Shechem—Succoth*] One representing the West, the other the East of Jordan. With regard to Shechem, see Gen. xii. 6—8; xxxiii. 18. 20. As to Succoth, see above on Gen. xxxiii. 17. 18. Josh. xiii. 27. Judg. viii. 4. 5.

This prophecy was partly fulfilled in the triumphs of the Gospel at Samaria (S. Hilary). See below on Acts ix. 27—31.

This and the following words (vv. 6—9) contain a prediction of the triumphs of Christ and the Gospel, both in the Jewish and Gentile World. The subjection of Shechem and Succoth is mentioned first, because the firstfruits of the Gospel were from the land of Israel; e.g. the Apostles and Evangelists (Eusebius).

7. *Gilead—and Manasseh*] The one on the East of the Jordan, the other partly on the East and partly on the West.

— *Ephraim*] The leading Tribe of Israel (see on Gen. xlviii. 20. 1 Kings xi. 26; xii. 25), and rival of Judah. Isa. xi. 13.

— *Judah is my lawgiver*] See on Gen. xlix. 10. Num. xxi. 18.

8. *Moab is my washpot*] My footbath; that is, Moab will be subject to me. This was partly fulfilled by David (2 Sam. viii. 2), and is accomplished in the subjugation of the Heathen to Christ (Athanasius).

— *Over Edom will I cast out my shoe*] Though Edom is confederate with Moab against me, yet, trusting in God, I will make it my slave, and it shall bear my shoe (Matt. iii. 11). Moab is represented as the wash-pot in which he bathes his feet; and Edom as the slave, to whom he casts his shoe, which he has just taken off, in order that he may bathe his foot. This was accomplished by David's forces under Joab (2 Sam. viii. 14. 1 Kings xi. 15, 16). Its full accomplishment is in Christ.

— *Philistia, triumph thou*] O Philistia, receive me with acclamation as thy victor and thy King! Cp. Ps. cviii. 10, "Over Philistia will I triumph;" and for the history, see 2 Sam. viii. 1.

The Syriac Version entitles this Psalm a prophecy of the "Conversion of the Gentiles," and, doubtless, these victories of David, after he had gone up to Jerusalem and placed the Ark there, were prophetic of the victories of Christ over the heathen, after He had ascended into the heavenly Jerusalem (see above, on 2 Sam. viii. Prelim. Note). These words are very appropriate to Christ, for it is a characteristic of His victories, that the *vanquished rejoice* to be conquered by His arms, and to be brought under the mild yoke of the Gospel. Christ triumphed in Philistia when St. Peter and St. Philip went and preached the Gospel there (Acts viii. 26. 40; ix. 32—43). David is represented as King of Judah and Ephraim, and as Conqueror of the heathen Moab, Edom, and Philistia; so Christ is Lord and Conqueror of the Jewish and Gentile World. All are united in Him (Col. iii. 11).

9. *Who will bring me—into Edom*] The strong city of Edom was Petra (2 Kings xiv. 7).

In a spiritual sense, this passage is illustrated by the words of the prophet Isaiah, speaking of Christ's victory (in a passage selected for the Epistle of the Monday before Easter), "Who is this that cometh from Edom, with dyed garments from Bozrah?" (Isa. lxi. 1).

PSALM LXI.

To the chief Musician upon Neginah, *A Psalm* of David.

- ¹ HEAR my cry, O God ;
Attend unto my prayer.
- ² From the end of the earth will I cry unto thee,
When my heart is overwhelmed :
Lead me to the rock *that* is higher than I.
- ³ For thou hast been a shelter for me,
And ^a a strong tower from the enemy.
- ⁴ ^b I will abide in thy tabernacle for ever :
^c I will || trust in the covert of thy wings. Selah.
- ⁵ For thou, O God, hast heard my vows :
Thou hast given *me* the heritage of those that fear thy name.
- ⁶ ^a † Thou wilt prolong the king's life :
And his years † as many generations.
- ⁷ He shall abide before God for ever :
O prepare mercy ^e and truth, *which* may preserve him.
- ⁸ So will I sing praise unto thy name for ever,
That I may daily perform my vows.

^a Prov. 18. 10.^b Ps. 27. 4.^c Ps. 17. 8. &
57. 1. & 91. 4
|| Or, *make my*
refuge.^d Ps. 21. 4.
† Heb. *Thou*
shalt add days to
the days of the
king.† Heb. *as genera-*
tion and genera-
tion.^e Ps. 40. 11.
Prov. 20. 28.

PSALM LXII.

To the chief Musician, to *Jeduthan, *A Psalm* of David.^{*} 1 Chron. 25.
1, 3.|| Or, *Only.*
^a Ps. 33. 20.
† Heb. *is silent.*
Ps. 5. 1.

- ¹ || TRULY ^a my soul † waiteth upon God :
From him *cometh* my salvation.

Ps. LXI.] We pass now to Psalms which exhibit the sufferings and faith of David, when driven from Jerusalem by Absalom his son, in his latter days (cp. *Delitzsch*, 464). As to *neginah* in the title, see Psalms 4. 6. 54, 55.

2. *From the end of the earth will I cry unto thee*] When David was banished from Zion, and from the sanctuary, he seemed to himself to be an exile and an outcast in the ends of the earth. Cp. lxiii. 1.

— *Lead me to the rock that is higher than I*] The rock which is too high for me to climb without God's help. *S. Augustine* has some remarkable words here, which may be commended to the notice of those who think that there is any other Rock of the Church but Christ: "Ecclesia clamat a finibus terræ, quam voluit ædificari super Petram" (Matt. xvi. 18). "Ut autem ædificaretur Ecclesia super Petram, quis factus est Petra? Paulum audi dicentem, Petra autem erat Christus" (1 Cor. x. 4). "In illo ergo ædificati sumus. Ecce in quā firmitate voluit te stabilire. Meritò non vacat vox nostra sed exauditur." "In Petrá exaltásti me." And so *S. Hilary*; and so *Origen* and *S. Athanasius* here, all of whom apply these words to Christ. Cp. below, on Matt. xvi. 18;

4. *I will abide in thy tabernacle for ever*] This is my earnest desire, to dwell in Thy courts, and to be sheltered by the covert of Thy wings. The image derives additional clearness from the fact, that in the Holy of Holies the Ark was overshadowed by wings, the wings of the cherubim, on which the Divine Presence was enthroned (1 Kings viii. 7. 1 Chron. xxviii. 18. Ps. xcix. 1. Heb. ix. 5).

6. *Thou wilt prolong the king's life*] Though I, the King of Israel, am now driven from my throne and kingdom by my own son, yet Thou, O God, wilt prolong my life; literally, *Thou wilt add days upon days to the King, and his years shall be age after age*. David remembered the promise which God had made to him, of an eternal seed and kingdom in Christ (see 2 Sam. vii. *Prelim. Note*), and therefore he was sure, that, though his

subjects and his son were rebelling against him, yet his throne could not be shaken. He does not say, "Thou wilt give *me* a long life," but, "Thou wilt give to *the King* a long life" (cp. lxiii. 11). David, *as King*, reigns everlastingly in *Christ*; and therefore the *Targum* here paraphrases the words thus, "Thou wilt add days upon days to *King Messiah*," and ends with these remarkable words, "I will pay my vows in the day of the redemption of Israel, and on the day in which *King Messiah* will be anointed to reign." And *S. Augustine* says here, "Hic est Rex, cujus membra sumus, Rex Christus, caput nostrum, Rex noster, *Dedisti Illi dies super dies—dies super dies sine fine.*"

These words are to be applied to David's Seed in Christ our Head, and to His Body the Church, which has eternal life through Him (*Corderius*).

Ps. LXII.] This Psalm is a sequel to the former, and is linked on to it by several *catchwords* (see v. 2, and 6, 7). He only is *my rock* (thrice repeated) compared with lxi. 2; compare also lxii. 8 with lxi. 3, and lxii. 12 with lxi. 8, in both of which occurs the verb *Shalam* (to pay). As to Jeduthan, or Ethan, mentioned in the title, see Ps. 39.

This Psalm is appointed for Trinity Sunday in the Latin and Sarum use.

1. *Truly—upon God*] Or, *only on God*. The Heb. *ac* has both senses (*Gesen.* 62). It occurs six times in this Psalm (*vv.* 1, 2, 4, 5, 6, 9), and it would best be rendered *only* in all of them.

— *my soul waiteth upon God*] Rather, *my soul (is) silence to God* (see v. 5), "My soul be silent to God," and see above, on xxxvii. 7; the word here used, *dumiyyah* (silence), occurs above in xxii. 2; xxxix. 2, and below, lxx. 1. *Praise (is) silence to thee*; that is, Praise listens, waits, as it were, hushed for a reply from God. It is not so much that *man speaks* to God, as that man's *speech is silence*, waiting for an answer from God. The *voice* of the devout soul is all *ear*; cp. Lam. iii. 26 (where the adverb *dumam* occurs), "Wait in *silence* for salvation;"

² ^b He only *is* my rock and my salvation ;

He is my † defence ; ^c I shall not be greatly moved.

b ver. 6.

† Heb. *high place*,
Ps. 59. 9, 17.
c Ps. 37. 24.

³ How long will ye imagine mischief against a man ?

Ye shall be slain all of you :

^d As a bowing wall *shall ye be*, and as a tottering fence.

d Isa. 30. 13.

⁴ They only consult to cast *him* down from his excellency :

They delight in lies :

^e They bless with their mouth, but they curse † inwardly. Selah.

e Ps. 28. 3.
† Heb. *in their inward parts*.

⁵ ^f My soul, wait thou only upon God ;

For my expectation *is* from him.

f ver. 1, 2.

⁶ He only *is* my rock and my salvation :

He is my defence ; I shall not be moved.

⁷ ^g In God *is* my salvation and my glory :

g Jer. 3. 23.

The rock of my strength, *and* my refuge, *is* in God.

⁸ Trust in him at all times ; ye people,

^h Pour out your heart before him :

God *is* ⁱ a refuge for us. Selah.

h 1 Sam. 1. 15.
Ps. 42. 4.
Lam. 2. 19.
i Ps. 18. 2.

⁹ ^k Surely men of low degree *are* vanity,

And men of high degree *are* a lie :

To be laid in the balance, they *are* || altogether *lighter* than vanity.

k Ps. 39. 5, 11.
Isa. 40. 15, 17.
Rom. 3. 4.

|| Or, *alike*.

¹⁰ Trust not in oppression,

And become not vain in robbery :

^l If riches increase, set not your heart *upon them*.

l Job 31. 25.
Ps. 52. 7.

¹¹ God hath spoken ^m once ;

Twice have I heard this ;

That ⁿ || power *belongeth* unto God.

Luke 12. 15.
1 Tim. 6. 17.
m Job 33. 14.

¹² Also unto thee, O Lord, *belongeth* ^o mercy :

For ^p thou renderest to every man according to his work.

n Rev. 19. 1.
|| Or, *strength*.
o Ps. 86. 15. &
103. 8.
Dan. 9. 9.
p Job 34. 11.
Prov. 24. 12.

Jer. 32. 19. Ezek. 7. 27. & 33. 20. Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Eph. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

cp. cix. 4, *I am prayer* ;” and for a similar use of the abstract (*silence*) for the concrete, see lviii. 1.

In a like spirit, we may add, that *the thoughts* of the devout soul are heard by God, as *Dr. Young* says, “ Our *thoughts are heard in heaven*,” a sentiment borrowed, perhaps, from *S. Augustine*, who says, “ Quomodo aures nostræ ad voces, ita aures Dei ad cogitationes nostras.” And he also says, “ Intentionis cordis clamor ad Deum.”

3. *How long—a man*] Rather, *How long will ye rush on one man* ? How long will ye assault me only ? The counsel of Ahithophel to Absalom was, “ Let me come upon him with twelve thousand men, and I will smite *the King only*” (2 Sam. xvii. 1, 2), and Hushai the Archite agreed in this (2 Sam. xvii. 12, 13).

How fully was all this verified in Christ, Who alone bore all the insults and injuries, as well as the sins, of the world, which He came to save ! Cp. Isa. lxiii. 3.

— a *bowing wall—a tottering fence*] Ye who with great numbers and violence assault me alone, as if ye would batter me down like the wall of a besieged city, will become as a tottering wall, and fall prostrate to the ground ; for my fortress is God, and He is my salvation.

5. *My soul, wait thou only upon God*] My soul, wait in

silence on (literally, *be silent to*) *God only*. See above, on v. 1.

9. *Surely men of low degree are vanity*] Or, *Only* (see on v. 1) *vanity* (Heb. *hebel*) *are the sons of men* (Heb. *Adam*). Cp. above, on xxxix. 5. 11, and below, cxliv. 4.

— *men of high degree*] Literally, *sons of man of strength* (Heb. *ish*, Lat. *vir*). Not only the sons of *Adam*, man in his weakness (*viol ἀνθρώπου*), but the sons of man in his *strength* (*viol ἀνδρός*) are *only vanity*. David as man, as a son of man, whether in weakness or strength, has no confidence in himself ; but he has faith in God’s promises to him, Who has raised him above “ the law of Adam,” in Christ. See his own remarkable words in 2 Sam. vii. 19, and the note there ; “ Is this the law of Adam, O Lord God ? Thou hast spoken of Thy servant’s house for a *great while to come*.” Therefore, strong in the divine pledge of perpetuity to his Throne and Seed, he regards all opposition to them as vanity. He is raised above Adam in Christ, and all storms of the world beat idly upon that Rock.

— *To be laid in the balance*] Rather, *to go up in the scales*.

12. *thou renderest*] Literally, *thou payest*. At the close of the foregoing Psalm, he had said that he himself would *pay* his vows to God ; and now, at the end of this Psalm, he says that God will *pay* to every one according to his work.

PSALM LXIII.

* 1 Sam. 22. 5. &
23. 14, 15, 16.

A Psalm of David, * when he was in the wilderness of Judah.

a Ps. 42. 2. &
84. 2. & 143. 6.

† Heb. *weary*.
† Heb. *without water*.

b See 1 Sam. 4.
21.

1 Chron. 16. 11.

Ps. 27. 4. &

78. 61.

c Ps. 30. 5.

d Ps. 104. 33. &
146. 2.

e Ps. 86. 8.
† Heb. *fatness*.

f Ps. 42. 8. &
119. 55. & 149. 5.

g Ps. 61. 4.

¹ O GOD, thou art my God ; early will I seek thee :

^a My soul thirsteth for thee, my flesh longeth for thee

In a dry and † thirsty land, † where no water is ;

² To see ^b thy power and thy glory,

So as I have seen thee in the sanctuary.

³ ^c Because thy lovingkindness is better than life,

My lips shall praise thee.

⁴ Thus will I bless thee ^d while I live :

I will lift up my hands in thy name.

⁵ My soul shall be ^e satisfied as with † marrow and fatness ;

And my mouth shall praise thee with joyful lips :

⁶ When ^f I remember thee upon my bed,

And meditate on thee in the night watches.

⁷ Because thou hast been my help,

Therefore ^g in the shadow of thy wings will I rejoice.

⁸ My soul followeth hard after thee :

Thy right hand upholdeth me.

⁹ But those that seek my soul, to destroy it,

Shall go into the lower parts of the earth.

Ps. LXIII.] This Psalm is a continuation of the two foregoing. It belongs to the same period of suffering and sorrow ; the time of David's expulsion from Jerusalem by his son Absalom. As the title intimates, it was written when he was driven from the sanctuary of God, and from his own palace and city, into "the wilderness of Judah," on the east of the Mount of Olives, and when he was about to cross the Jordan into Gilead. See above, on Ps. lv. 7, and cp. *Delitzsch*, p. 465.

This Psalm is a Manual for those who are debarred by sickness, or any other cause, from the privilege of public worship and communion in the Church of God. Cp. Ps. 84.

1. *thirsty land*] The word here rendered *thirsty*, is *ayeph*, which is used twice in the history, to describe the condition of David and his companions at this time, when driven from Jerusalem (2 Sam. xvi. 2. 14 ; xvii. 29) ; it is there rendered *weary*, and the word rendered *thirsty* (*tsamé*) in 2 Sam. xvii. 29, is the same as that which is used here, "My soul thirsteth for thee." Cp. xlii. 2 ; below on cxliii. 6.

2. *To see thy power and thy glory—sanctuary*] Rather, *So, in the holy place have I looked upon Thee to behold Thy power and glory*. That is, with such intense longing and earnestness I used to look upon Thee (ἐβλεπόν σε, ἐθεώρουν σε), in order to behold (δρᾶν, ἰδεῖν), or to have a *vision* of Thy power and glory. David means to say, that when he was at Jerusalem in the Sanctuary, he availed himself of the blessings of praise and worship, and longed to see God revealed to him there ; and that he trusts that now, when he is deprived of the privilege of that worship, he may not be cut off from that spiritual communion with God, which is the essence of all worship. "In templo volens orare, in te ora ; ita age ut templum Dei sis" (says *S. Augustine*) ; and we may add, "Præsentem totâ conspice mente Deum." To the devout soul, which has profited by the privileges of the Sanctuary, the wilderness itself is a sanctuary. As *Athanasius* says here, "it suffers no evil from solitude, but offers praise to God, as if it were in His house."

Hagar saw God in the wilderness, and called a well by a name derived from that vision, *Beer-lahai-roi* (Gen. xvi. 13, 14). Moses saw God in the wilderness (Exod. iii. 1—4). Elijah saw God in the wilderness (1 Kings xix. 4—18). David saw God in the wilderness. The Christian Church will see God in the wilderness (Rev. xii. 6—14). Every devout soul which has loved to see God in His house, will be refreshed by visions of God in the wilderness of solitude, sorrow, sickness, and death,

—in the "dry and thirsty land where no water is," and may say with the Psalmist,

"Toward Thee my thirsty soul is borne
Far in a dreary land and dry
Where no cool waters shine ;
Even as I gazed with longing eye
In Thine own favour'd shrine."

Keble.

4. *I will lift up my hands*] Even though I cannot lift them up in Thy courts, toward Thy Mercy-seat, yet still I lift them up in Thy Name in the wilderness toward Thee. So Daniel at Babylon prayed with his windows open toward Sion.

5. *as with marrow and fatness*] Even though hungry and thirsty, in the wilderness, and though I cannot feast on the marrow and fatness of the sacrifices and peace-offerings of Thy house, yet I can banquet here on spiritual joys (see iv. 4—6), as Israel in the wilderness was fed by Angels' food (lxxviii. 25).

7. *thou hast been my help*] Cp. lx. 1 ; lxi. 3 ; lxii. 8.

—in the shadow of thy wings] Thou overshadowest the Mercy-seat of the Ark in the Holy of Holies in Thy sanctuary at Jerusalem, but even here in the wilderness I am under the shadow of Thy wings. See above, on Ps. iii. 3, and iv. 5—7, which were composed at the same time as the present Psalm. David remembered that God had carried His people in the wilderness as on eagle's wings (Exod. xix. 4. Deut. xxxii. 11), and that while they sojourned and journeyed in the wilderness forty years, His presence overshadowed the Mercy-seat ; and therefore, even in the wilderness, he can say to his soul, "He shall cover thee with His feathers, and under His wings shalt thou trust" (xci. 4). In the Apocalypse it is said that "to the Woman (i. e. to the Christian Church) are given the two wings of the great Eagle (Rev. xii. 14), that she might flee into the wilderness, into her place where she is nourished by God."

8. *My soul followeth hard after thee*] My soul cleaveth to thee, as it were, glued to thee, κολληται (*Gesen.* 185) ; and so *Sept.* and *Augustine*. "Agglutinata est post Te anima mea." The strength of this clinging of the soul to God is tried and increased by absence of the external accessories of public worship, and would be felt by David more intensely in the wilderness, even than in the Sanctuary itself. Compare our Blessed Lord's memorable words to Mary Magdalene, John xx. 17.

¹⁰ † ^h They shall fall by the sword :
They shall be a portion for foxes.

† Heb. *They shall make him run out like water by the hands of the sword.*
h Ezek. 35. 5.
i Deut. 6. 13.
Isa. 45. 23. & 65. 16.
Zeph. 1. 5.

¹¹ But the king shall rejoice in God ;
ⁱ Every one that sweareth by him shall glory :
But the mouth of them that speak lies shall be stopped.

PSALM LXIV.

To the chief Musician, A Psalm of David.

¹ HEAR my voice, O God, in my prayer :
Preserve my life from fear of the enemy.
² Hide me from the secret counsel of the wicked ;
From the insurrection of the workers of iniquity :
³ ^a Who whet their tongue like a sword,
^b And bend their bows to shoot their arrows, even bitter words :
⁴ That they may shoot in secret at the perfect :
Suddenly do they shoot at him, and fear not.
⁵ ^c They encourage themselves in an evil || matter :
They commune † of laying snares privily ;
^d They say, Who shall see them ?
⁶ They search out iniquities ;
|| They accomplish † a diligent search :
Both the inward *thought* of every one of them, and the heart, is deep.
⁷ ^e But God shall shoot at them with an arrow ;
Suddenly † shall they be wounded.
⁸ So they shall make ^f their own tongue to fall upon themselves :
^g All that see them shall flee away.
⁹ ^h And all men shall fear, and shall ⁱ declare the work of God ;
For they shall wisely consider of his doing.
¹⁰ ^k The righteous shall be glad in the LORD, and shall trust in him ;
And all the upright in heart shall glory.

a Ps. 11. 2. & 57. 4.
b Ps. 58. 7.
Jer. 9. 3.

c See Prov. 1. 11.
|| Or, *speech.*
† Heb. *to hide snares.*
d Ps. 10. 11. & 59. 7.

|| Or, *we are consumed by that which they have thoroughly searched.*
† Heb. *a search searched.*

e Ps. 7. 12, 13.
† Heb. *their wound shall be.*
f Prov. 12. 13. & 18. 7.
g Ps. 31. 11. & 52. 6.
h Ps. 40. 3.
i Jer. 50. 28. & 51. 10.

k Ps. 32. 11. & 53. 10. & 68. 3.

10. *They shall be a portion for foxes*] Or *jackals*; an appropriate speech in the wilderness, where David was; and this prophecy was fulfilled; his enemies were routed in the wild desolate region of the east of Jordan, and their carcases became a prey to the wild beasts there. See 2 Sam. xviii. 6—8; and cp. the similar prophecy in Ps. lv. 24.

11. *the king*] David calls himself here, "*the king*," for reasons already specified, on lxi. 6.

— *Every one that sweareth by him*] By God, see Deut. vi. 13. Isa. lxxv. 16; or, it may be, by *the King*, who is foreseen by David, and is speaking in David, namely, Christ. And so Augustine, "Every one will triumph who swears allegiance to Christ."

Ps. LXIV.] The form of enmity which is specially deprecated in this Psalm, is the enmity of the Tongue; and in this respect this Psalm resembles Ps. 5, which is also connected with the time of Absalom's rebellion. Probably it is a lament produced by hearing that Absalom his son was resorting to his father's counsellors for advice, and that they were conspiring against him. See 2 Sam. xvi. 20—22; xvii. 1—4. 23. The prophecy here delivered, that the counsellors of mischief would perish by

their own conspiracy, was fulfilled in their case. Cp. above, on lxiii. 10.

3. *And bend their bows to shoot their arrows*] Rather, *make tight their arrows* (on their bows). See lviii. 7; cxliv. 6; and *Delitzsch*, p. 471.

6. *They accomplish a diligent search*] Or rather, "*We have matured a deep-laid plot*,"—he is quoting their words.

7. *But God shall shoot at them with an arrow*] They shoot forth the arrows of malicious devices and venomous words; but God is drawing His bow against them, and suddenly they will be pierced by His shafts, and fall to the ground. Cp. vii. 12, 13. "He hath bent His bow, and made it ready. He ordaineth His arrows against the persecutors." In Ps. xlv. 4, 5, Christ is displayed as an Archer discharging His arrows against the king's enemies; and so in the Apocalypse (Rev. vi. 2).

8. *they shall make their own tongue to fall upon themselves*] *And they make them to stumble; their own tongue is upon them.* They make one another to fall by their counsels, and their own tongue recoils upon them. Cp. Prov. xviii. 7: "A fool's mouth is his destruction, and his lips are the snare of his soul." The plots of Christ's foes fell on themselves.

PSALM LXV.

To the chief Musician, A Psalm and Song of David.

† Heb. *is silent*,
Ps. 62. 1.

1 PRAISE † waiteth for thee, O God, in Sion :

And unto thee shall the vow be performed.

2 O thou that hearest prayer,

a Unto thee shall all flesh come.

a Isa. 66. 23.

b Ps. 38. 4. &
40. 12.† Heb. *Words*,
or, *Matters of*
iniquities.c Ps. 51. 2. &
79. 9.

Isa. 6. 7.

Heb. 9. 14.

1 John 1. 7, 9.

d Ps. 33. 12. &
84. 4.

e Ps. 4. 3.

f Ps. 36. 8.

3 b † Iniquities prevail against me :

As for our transgressions, thou shalt c purge them away.

4 d Blessed is the man whom thou e choosest,

And causest to approach unto thee, that he may dwell in thy courts :

f We shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation ;

g Ps. 22. 27.

Who art the confidence of g all the ends of the earth, and of them that are afar off upon the sea :

6 Which by his strength setteth fast the mountains ;

h Ps. 93. 1.

h Being girded with power :

i Ps. 89. 9. &
107. 29.

Matt. 8. 26.

k Ps. 76. 10.

Isa. 17. 12, 13.

7 i Which stilleth the noise of the seas, the noise of their waves,

k And the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens :

j Or, to sing.

Thou makest the outgoings of the morning and evening || to rejoice.

l Deut. 11. 12.

|| Or, after thou
hast made it to
desire rain.

m Ps. 68. 9, 10.

& 104. 13.

Jer. 5. 24.

n Ps. 46. 4.

9 Thou l visitest the earth, and || m waterest it :

Thou greatly enrichest it n with the river of God, which is full of water :

Thou preparest them corn, when thou hast so provided for it.

Ps. LXV.] The previous supplicatory Psalms of David, in his distress and banishment from Jerusalem, are followed by Psalms of Praise sung in the Sanctuary of God. The present Psalm follows appropriately after the foregoing. There David in the wilderness had expressed his intense yearning for God's presence, and declared that having felt the rapturous ecstasies of spiritual communion with Him in the Sanctuary at Jerusalem (lxiii. 1, 2), he found his reward in being visited by God's comforting grace in his sorrowful banishment from home "in a dry and thirsty land, where no water was." But now the Psalmist is restored to Jerusalem, and to the service of the Sanctuary (see v. 4); and his love for God's house has been enhanced by separation from it. Cp. xlii. 4, 5; and xliii. 3, 4.

The title assigns this Psalm to David himself; and there are many resemblances in it to foregoing Psalms of David. See the parallel places quoted in the notes to vv. 1—6; and even though it be allowed with some (as *Delitzsch*) that this title only intends here that it is composed after the model of David, and that it belongs to a later age, yet the tone of it as above described seems to have suggested its collocation in this place. But it may best be ascribed to David himself.

It seems as if David's return to Jerusalem was blessed with a bountiful harvest. See below, on v. 12. And in a spiritual sense (as *Athanasius* observes), this Psalm describes the beauty of the Earth, fertilized by the rains and dews of Divine grace, and bringing forth rich spiritual harvests, and beautified with the flocks of Christ's hand and pasture, for those who love and serve God, as David did. Cp. Ps. 67.

1. *Praise waiteth for thee, O God, in Sion*] Or rather, *Praise (is) silence to Thee (so Targum), O God, in Sion*. See above, lxii. 1. 6, which best explains the sense of these words. Praise waits on Thee in silent faith.

— *the vow be performed*] Be paid. See lxi. 8; and lxvi. 13.

2. *all flesh*] Gentiles as well as Jews will be united together
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in the Sion of Thy Church. See below, on lxviii. 13; and cp. St. Peter's quotation from the prophet Joel, on the day of Pentecost (Acts ii. 17), "I will pour out of My Spirit on *all flesh*" (*Athanasius*).

4. *satisfied with the goodness of thy house*] See xxxvi. 8: "They shall be abundantly satisfied with the fulness of Thy house." The goodness of Thy house means the gifts of the Spirit (*Athanasius*).

— *of thy holy temple*] Of the holiness of Thy temple. Cp. xxxvi. 8. The word for *temple* here is *hekal*, which is used for the *tabernacle* (1 Sam. i. 9; iii. 3. 2 Sam. xxii. 7. Ps. v. 7; xi. 4; xxvii. 4; xxix. 9).

5. *By terrible things*] Wrought in our behalf for our deliverance. Cp. lxvi. 3. 5; lxviii. 35.

6. *girded with power*] Cp. lxviii. 35; xciii. 1.

7. *the tumult of the people*] This blessing would be felt by David with deep thankfulness after the suppression of Absalom's rebellion. Much more will it be felt by those who behold the triumph of Christ over all opposition.

9. *Thou greatly enrichest it—water*] Rather, *Thou greatly enrichest it; the river of God is full of water*: it never fails like earthly streams.

In a spiritual sense, this is to be applied to the pouring forth of the living waters of the Gospel (*Athanasius*).

— *when thou hast so provided for it*] Rather, *for so Thou hast established it*; the Corn is established, and the Earth is established for it, by Him. Harvests, whether temporal or spiritual, are not due to man's labour and skill, but to Him. See cxlvii. 8. He prepareth rain for the earth. He maketh grass to grow upon the mountains; and see Isa. lv. 10—12. The verb here is the same as in v. 6, "setteth fast."

The Psalmist is here foretelling the gracious outpouring of the Holy Spirit, and the conversion of the Nations of the Earth to Christ (*Origen*).

¹⁰ Thou waterest the ridges thereof abundantly :

|| Thou settlest the furrows thereof :

† Thou makest it soft with showers :

Thou blessest the springing thereof.

¹¹ Thou crownest † the year with thy goodness ;

And thy paths drop fatness.

¹² They drop upon the pastures of the wilderness :

And the little hills † rejoice on every side.

¹³ The pastures are clothed with flocks ;

° The valleys also are covered over with corn ;

They shout for joy, they also sing.

|| Or, thou causest
rain to descend
into the furrows
thereof.

† Heb. thou dis-
solvest it.

† Heb. the year
of thy goodness.

† Heb. are girded
with joy.

o Isa. 55. 12.

PSALM LXVI.

To the chief Musician, A Song or Psalm.

¹ ^a MAKE a joyful noise unto God, † all ye lands :

² Sing forth the honour of his name :

Make his praise glorious.

³ Say unto God, How ^b terrible art thou in thy works !

° Through the greatness of thy power shall thine enemies || † submit them-
selves unto thee.

⁴ ^d All the earth shall worship thee, and ^e shall sing unto thee ;

They shall sing to thy name. Selah.

a Ps. 100. 1.
† Heb. all the
earth.

b Ps. 65. 5.

c Ps. 18. 44.
|| Or, yield
feigned obedience,
Ps. 13. 44. &
81. 15.

† Heb. lie.
d Ps. 22. 27. &
67. 3. & 117. 1.
e Ps. 96. 1, 2.

11. *thy paths drop fatness*] *Thy footsteps drop fatness.*

12. *They drop upon the pastures*] The word *upon* is not in the original, and would be better omitted. Wherever God walks unseen, His *footmarks drop fatness*; *they drop pastures* (Heb. *nēoth*: *Gesen.* 524) *of the wilderness*; that is, green pastures spring up, even in the wilderness, under His feet. The beautiful fresh pastures are like dew-drops, which God lets fall in His gracious progress of benediction over the earth:—

“Flowers laugh before Him on their beds,
And fragrance in His footing treads.”

This is fulfilled, in the highest sense, in the gracious work of Christ, “coming down like rain on the mown grass: as showers that water the earth” (Ps. lxxii. 6). *Origen.*

— *the little hills rejoice on every side*] Rather, *the hills are girdled with joy.*

David had said in one of his Psalms, composed in his banishment from Jerusalem by Absalom, that God, by His presence with him in the wilderness, had put more gladness in his heart than could be derived from any increase of corn or wine; see above, on iv. 7. But “godliness has the promise not only of the life that now is, but also of that which is to come” (see 1 Tim. iv. 8); and it may be conjectured that the King’s return to Jerusalem was blessed with a bountiful harvest, and that the present Psalm is a song of thanksgiving, chanted in the Tabernacle for this blessing from above. It seems that David’s flight was in the summer. See 2 Sam. xvii. 27—29.

Perhaps also this Psalm of Thanksgiving for an abundant harvest was composed on an occasion when that blessing was made more acceptable by the previous famine for three years which occurred in David’s reign, and which is described in 2 Sam. xxi. 1, and which seems to have preceded Absalom’s rebellion; and that insurrection may have been produced in part by the popular discontent at that time; and Shimei’s curses, in 2 Sam. xvi. 7, may have been caused by David’s conduct to the house of Saul on that occasion. See 2 Sam. xxi. 6.

But however this may be, this Psalm of Thanksgiving is not only a devout expression of praise for the mercies of God in the natural world, but may also suggest the language of

joy and love for His goodness in the world of grace, and for the spiritual harvests of the Gospel. The words of the Psalmist in vv. 9—13, may be adopted (with *S. Hilary*) by all Christian people in the spiritual Sion for the refreshment of the perennial living waters which flow in the rivers of His grace, and for the blessings which spring up under the feet of Christ, ever present with His people, and for the golden crops which adorn the valleys of the wilderness, and for the flocks which clothe the pastures of His Church; and of them it may be said, with the deepest feelings of spiritual joy,—

“The pastures have put on their pride,
The white flocks grazing far and wide;
The vales are wrapt in golden grain,
They shout for joy, they sing amain.”

[Ps. LXVI.] The former Psalm was entitled, “A Psalm (*mizmor*) of David, a Song” (*shir*). The present Psalm is entitled, “A Song, a Psalm;” and this is the superscription of the two following Psalms also. “In Psalmo est sonoras, in cantico est lætitia” (says *Augustine*). The former word indicates an instrumental musical accompaniment; the latter the vocal utterance, especially in public worship; and this is expressed in the first words of the present Psalm: “Make a joyful noise unto God, all ye lands: sing forth the honour of His name, make His praise glorious.”

After the sorrowful tone of the Psalms of David in his exile, the jubilant tone of this Psalm is made more triumphant by the contrast. The present Psalm is an amplification of the foregoing one, and it refers to vows which had been made in the time of distress (see vv. 13, 14), and which are now paid in time of prosperity.

In a spiritual sense, this Psalm may be regarded (with *Origen*, *Athanasius*, *Theodoret*, and others) as expressive of the joy of Christ and of His Church extended throughout the world, after the suffering endured by Him in the days of His humiliation, which led Him up to glory, and purchased for her the gifts of the Holy Ghost. In the *Sept.* it is called a “Psalm of Resurrection;” and may be a Passover Psalm. See v. 6.

3. *How terrible art thou*] See v. 5; above, lxxv. 5; and below, lxxviii. 8.

- f Ps. 46. 8. 5 'Come and see the works of God :
He is terrible in his doing toward the children of men.
- g Exod. 14. 21 6 g He turned the sea into dry land :
- h Josh. 3. 14, 16. h They went through the flood on foot :
There did we rejoice in him.
- i Ps. 11. 4. 7 He ruleth by his power for ever ;
i His eyes behold the nations :
Let not the rebellious exalt themselves. Selah.
- 8 O bless our God, ye people,
And make the voice of his praise to be heard :
- † Heb. putteth. 9 Which † holdeth our soul in life,
k Ps. 121. 3. And k suffereth not our feet to be moved.
- l Ps. 17. 3. 10 For l thou, O God, hast proved us :
Isa. 48. 10. m Thou hast tried us, as silver is tried.
m Zech. 13. 9. n Thou broughtest us into the net ;
l Pet. 1. 6, 7. Thou laidst affliction upon our loins.
n Lam. 1. 13. 12 o Thou hast caused men to ride over our heads ;
o Isa. 51. 23. p We went through fire and through water :
p Isa. 43. 2. But thou broughtest us out into a † wealthy place.
† Heb. moist.
- q Ps. 100. 4. & 13 q I will go into thy house with burnt offerings :
116. 14, 17, 18, 19. r I will pay thee my vows,
r Eccles. 5. 4. † Heb. opened. 14 Which my lips have † uttered, and my mouth hath spoken,
† Heb. opened. When I was in trouble.
- † Heb. morrow. 15 I will offer unto thee burnt sacrifices of † fatlings,
† Heb. morrow. With the incense of rams ;
I will offer bullocks with goats. Selah.
- s Ps. 34. 11. 16 s Come and hear, all ye that fear God,
And I will declare what he hath done for my soul.
- 17 I cried unto him with my mouth,
And he was extolled with my tongue.
- t Job 27. 9. 18 t If I regard iniquity in my heart,
Prov. 15. 29. & The Lord will not hear me :
28. 9. 19 But verily God u hath heard me ;
Isa. 1. 15. He hath attended to the voice of my prayer.
John 9. 31. 20 Blessed be God, which hath not turned away my prayer,
James 4. 3. Nor his mercy from me.
u Ps. 116. 1. 2.

6. the sea—the flood] Or river. The wonders and mercies of the Red Sea and the River Jordan are coupled in one breath, as in cxiv. 5. Both these were significant and prophetic of greater wonders and mercies in Christ. See on Exod. xiv., Prelim. Note; and on Josh. iii. 7—16). And therefore all the earth is here invited to praise God for them (vv. 1. 4. 8).

— There did we rejoice] Rather, there we will rejoice. The miracles of the Red Sea and of the River Jordan are ever present to the mind of the Universal Church; in faith she is ever standing on the shore of the Red Sea, and on the banks of the Jordan, and is rejoicing before God for them. This is done specially at Easter, when she reads the history of the Exodus, and at every administration of Baptism, when she com-

memorates God's mercy in leading His people Israel through the Red Sea, "figuring thereby His holy Baptism."

8. ye people] Ye nations.

10. thou, O God, hast proved us] This and the following verses are applicable to the sufferings of David in the rebellion of Absalom, and in his subsequent restoration; and they may be applied to all similar trials of God's servants, and especially to the Passion of Christ, and the glory that followed it. Hence the Sept., and Vulg., and Arabic call this Psalm "A Hymn and Psalm of Resurrection."

18. If I regard iniquity] Rather, If I had regarded iniquity in my heart, the Lord would not have heard me, as He has done.

PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song.

- ¹ GOD be merciful unto us, and bless us ;
And ^a cause his face to shine † upon us ; Selah.
- ² That ^b thy way may be known upon earth,
^c Thy saving health among all nations.
- ³ ^d Let the people praise thee, O God ;
Let all the people praise thee.
- ⁴ O let the nations be glad and sing for joy :
For ^e thou shalt judge the people righteously,
And † govern the nations upon earth. Selah.
- ⁵ Let the people praise thee, O God ;
Let all the people praise thee.
- ⁶ ^f Then shall the earth yield her increase ;
And God, even our own God, shall bless us.
- ⁷ God shall bless us ;
And ^g all the ends of the earth shall fear him.

a Num. 6. 25.
Ps. 4. 6. & 51. 16.
& 80. 3, 7, 19. &
119. 135.
† Heb. with us.
b Acts 18. 25.
c Luke 2. 30, 31.
Tit. 2. 11.
d Ps. 66. 4.

e Ps. 96. 10, 13.
& 98. 9.
† Heb. lead.

f Lev. 26. 4.
Ps. 85. 12
Ezek. 34. 27.

g Ps. 22. 27.

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David.

- ¹ LET ^a God arise, let his enemies be scattered :
Let them also that hate him flee † before him.

a Num. 10. 35.
Isa. 33. 5.
† Heb. from his
face.

Ps. LXVII.] In the *Syriac* Version this Psalm is entitled, "A Hymn of an unknown Author," which the people sung when they brought David back over Jordan to Jerusalem (2 Sam. xix. 11. 23. 39. 41). Whatever may be the credibility of this statement, it is certain that this Psalm is an expansion of the foregoing, and displays the spiritual meaning which was in the Psalmist's mind when he thanked God for temporal mercies. He looks beyond the blessings of a bountiful harvest (as he had done in Ps. 65) to the great ingathering of all Nations into the heavenly garner. His prayer is, that "God's way may be known upon earth, His saving health among all Nations," and he utters a song of praise for what he foresees in the far-off distance of the latter days, and what has been justly called "The World's Harvest Home."

1. *God be merciful unto us, and bless us; and cause his face to shine upon us* [This liturgical prayer is grounded on the priestly Benediction prescribed by God, in Num. vi. 24—26. In that benediction the word JEHOVAH is repeated *thrice*; here ELOHIM takes its place, and is used *once*. When read by the light of the New Testament, these two passages illustrate the doctrine of the Trinity in Unity. See above, on Num. vi. 24—26. And as the present Psalm is an invitation to the *Gentiles* to praise the God of Israel, it was fit that they should be reminded that the Lord of Israel (Jehovah) is the God (Elohim) of the universe. The great doctrine proclaimed by this Psalm is, that "The LORD (JEHOVAH) He is God (ELOHIM); it is He that hath made us, and not we ourselves;" and that therefore all Nations should join in an universal chorus of praise and thanksgiving to the Lord God of Israel, Who is the Creator, Preserver, and Sovereign of the Universe.

2. *Thy saving health among all nations* [Or, as the original has it, among all the *heathen*; and in v. 3, "Let the people praise Thee, O God," means, "Let the nations praise Thee." In this and the following verses there is an appeal to *all nations* to join in a response of thanksgiving for the divine benediction. Well, therefore, may the *Syriac* Version say in the title, that here we have a prophecy of the effects of Apostolic preaching to the *heathen world* (Matt. xxviii. 19, 20); and therefore the Psalm closes with the words, "*all the ends of the earth shall fear Him*." Cp. xxii. 27. Isa. xlix. 6; lx. 3.

Ps. LXVIII.] This Psalm was used in the Hebrew ritual, as it is now in the Christian, at Pentecost. Observe the preparations made in the preceding Psalms for the glorious revelations of this great Pentecostal Psalm. Psalm 65 opened with the announcement, "Praise waiteth for Thee, O God, in Sion: unto Thee shall all flesh come;" and thus a prophetic intimation was given that the Spirit "would be poured on all flesh," as it was at Pentecost, and that all Nations would worship the God of Israel. In that Psalm also we had a vision of the spiritual Harvests which would be gathered in, when God had visited the earth and blessed it with the rains and dews of the Spirit; and that the pastures would be clothed with flocks, tended by the Shepherd's care, Who gave His life for the sheep. See lxxv. 9—13. That strain of praise was continued in the next Psalm: "Make a joyful noise unto God, *all ye lands: all the earth shall worship Thee*" (lxxvi. 1, 3); and in the next Psalm, the Benediction, which God had appointed to be pronounced on His people *Israel*, is extended to *all nations*: "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among *all Nations*. God, our own God, shall bless us; and *all the ends of the earth shall fear Him*" (lxxvii. 1, 2, 6, 7).

The descent of the Holy Ghost at Pentecost fulfilled these predictions. Then our Great High Priest spread His hands in blessing over all Nations. That Psalm, Ps. 67, opened with the Benediction which God commanded the Priests to pronounce on His People (Num. vi. 24—26). The present Psalm begins with the words which were used in the wilderness, whenever the Ark of God set forward in its march; see Num. x. 35. And this Psalm, in v. 7 ("O God, when Thou wentest forth before the people"), refers to the leadership of God, guiding His people in their way from Egypt, through the desert, to the Promised Land.

As in the foregoing Psalm, the sacred Name ELOHIM, the God of the natural world, took the place of JEHOVAH (see lxxvii. 1), by which He revealed Himself to His covenanted people, so it is here. The words used by Moses, when the Ark set forth, were "Rise up, O LORD;" they here become "Let God arise;" and for the same reason, because this Psalm is an appeal to *all Nations* of the Gentile World

b Isa. 9. 18.
Hos. 13. 3.
c Ps. 97. 5.
Micah 1. 4.

d Ps. 32. 11. &
58. 10. & 64. 10.

† Heb. *rejoice*
with gladness.
e Ps. 66. 4.

f Deut. 33. 26
ver. 33.

g Exod. 6. 3.

h Ps. 10. 14, 18.
& 146. 9.

i 1 Sam. 2. 5.
Ps. 113. 9.
† Heb. *in a house.*
k Ps. 107. 10, 14.
& 146. 7.
Acts 12. 6, &c.
l Ps. 107. 34, 40.

- 2^b As smoke is driven away, so drive them away :
 c As wax melteth before the fire,
 So let the wicked perish at the presence of God.
 3^d But let the righteous be glad ;
 Let them rejoice before God :
 Yea, let them † exceedingly rejoice.
 4^e Sing unto God, sing praises to his name :
 f Extol him that rideth upon the heavens
 g By his name JAH,
 And rejoice before him.
 5^h A father of the fatherless, and a judge of the widows,
 Is God in his holy habitation.
 6ⁱ God setteth the solitary † in families :
 k He bringeth out those which are bound with chains :
 But l the rebellious dwell in a dry land.

to join in adoring the Lord God of Israel. See vv. 29—32. At the same time, it may be remarked, that though the Name ELOHIM occurs twenty-three times in this Psalm, yet JEHOVAH is not omitted (see v. 16); and JAH occurs in vv. 4 and 18, and JEHOVAH ADONAI, v. 20, and ADONAI six times, and SHADDAI, v. 14. Thus the great truth is declared,—that there is ONE GOD, Who reveals Himself “at sundry times and in divers manners” to men.

In the title the Psalm is called a “Psalm of David;” and there seems no good reason to dispute this statement. See *Rosenmüller, Tholuck, Hengst., Delitzsch*, and the great body of the earlier expositors. It was probably composed on some occasion when the Ark of God returned with David to Mount Zion after a great victory, perhaps that in 2 Sam. xii. 31. See 2 Sam. xi. 11, which mentions the Ark as present with the army before Rabbah of Ammon.

But the Psalm looks forward to far greater conquests, even to the subjection of the whole World to the sceptre of David, wielded by the hand of Christ. The Jews sung it as a Pentecostal Hymn; and St. Paul has taught us to regard it as a prophecy of the Ascent of Christ to the heavenly Jerusalem, and of the exaltation of His Church by His Ascension, and of the gifts of the Holy Spirit, by which His royal enthronization was inaugurated. See Eph. iv. 8—11, referring to v. 8. And the Christian Church has profited by this Apostolic exposition, and has appointed this Psalm to be used on the great Festival of Whitsun Day, and thus teaches us to regard it as a prophecy of the exaltation of Christ, as universal Conqueror and King, and of the triumphal progress of the Ark of His Church, to which He has promised His perpetual presence, and to which He has given His Holy Spirit, to abide in it continually, till it shall have accomplished its march of victory through the world, when it will be received up into the Holy of Holies of the everlasting Sanctuary in the heavenly Jerusalem. “In this Psalm God promises the gift of the Holy Ghost to all who receive the Gospel; and He assures those who preach it that He will deliver them from all their enemies, and that they will be enabled to convert many who oppose the faith; He foretells the character and origin of the Apostles (see v. 27), and the conversion of the Gentiles by their means, and clearly displays the Ascension of Christ into heaven” (*S. Athanasius*).

1. *Let God arise—flee before him*] As was before observed (*Prelim. Note*), the Psalmist adopts the words which Moses used whenever the Ark set forward in the wilderness (Num. x. 35). In all probability these words were uttered when the Ark led the people forward under Joshua, across the dried bed of the Jordan, into the Promised Land, which was to be conquered by their arms (Josh. iii. 6—17); and they were used when the Ark set forth in its victorious course round the walls of Jericho, which fell down after they had been encompassed seven days (Josh. vi. 4, 5. 12—20).

“*Let God arise.*” These words of the ancient Hebrew Church are taken up by the Church of Christ, when she contemplates the rising up of Christ our God, and the scattering of His enemies, at His glorious Resurrection and Ascension into heaven. In hearing these words, we behold the false gods of the heathen world flying before the face of Christ (*Athanasius, Eusebius, and Augustine*). We see also the scattering

of the Jews who rejected Christ. As *S. Augustine* says, “*Jam factum est, exsurrexit Christus, Qui est super omnia Deus benedictus in sæcula*” (Rom. ix. 1), “*et dispersi sunt inimici ejus, per omnes nationes Judei.*” When the Ark went forth of old, the Jews were gathered (see on Num. x. 25; xii. 15); but now that they have rejected Christ, Who goes forth in the Ark of His Church, they are scattered.

As in the foregoing Psalm, the benediction which God had appointed to be pronounced on His People Israel by the anointed Priest, is extended to all nations, so the song of triumph with which the Ark of God set forth, has become the watchword of the Universal Church of Christ. Now that Christ has ascended into heaven, and has sent the Holy Spirit from heaven, both the blessing and the song of victory have been made universal by Him.

4. *Extol him that rideth upon the heavens*] Rather, *Cast up* (a way: so *Sept., Vulg., Symmachus, Aquila, and Arabic*) for Him that rideth over the deserts. The Hebrew verb rendered *cast up*, is *salal*, and is used in the sense of casting up a highway, in Isa. lvii. 14; lxii. 10. “*Cast ye up, prepare the way.*” Cp. Prov. xv. 19. Jer. xviii. 15; and the word rendered *deserts*, is *araboth*. Cp. Isa. xxxiii. 9; xxxv. 1. 6; xl. 3. And thus this passage of the Psalm before us is connected with the Evangelical announcement, “*Prepare ye the way of the Lord: make straight in the desert (arabak) a highway for our God.*” Therefore these words are very fitly used by the Church of Christ when she excites her children to prepare a way by missionary enterprise for the triumphal progress of her risen and ascended Lord through the wilderness of heathenism. “*Iter facite Christo*” (says *S. Augustine*), “*per speciosos pedes evangelizantium pervia sint ei corda credentium.*” And so *S. Cyril*, who says, “*He commands to make the way that leads to heaven itself;*” and *Theodoret* here, and *S. Gregory* (*Moral. xix. 9*):—

“*Cast up His way, prepare it well,
 Who rides in might o’er waste and fell ;
 In JAH, His Name unchangeable,
 Exult before the Lord.*” *Keble.*

— *By his name JAH*] Rather, *His name is JAH*. A solemn declaration. The Psalmist has modified the Mosaic starting words (in v. 1) from Jehovah to Elohim, for reasons suggested above, yet he desires it to be understood that Elohim is Jah, and that Jah is Elohim; that is, the God of Israel and of all nations, is One. JAH first occurs in Moses’ Song, Exod. xv. 2.

5. *of the fatherless*] Christ said to His disciples, when He was preparing to ascend into heaven, “*I will not leave you fatherless,*” ὁρφανούς (John xiv. 18), the word here used by the *Sept.* Compare what is said below, on the Christian significance of Ps. cxlvi. 9: “*The Lord preserveth the strangers: He relieveth the fatherless and widow.*”

— *a judge of the widows*] Rather, *an advocate* (patronus). Christ is the Defender of His Church, which is as a Widow in this world. See cxlvi. 9.

6. *setteth the solitary in families*] He settles those who were solitary. He gathers them to the home of His Church.

— *with chains*] Rather, *into happiness*. He unchains the prisoners, and brings them into a happy place. Christ delivers us, who were prisoners, from the bands of Sin and Death; and He

- ⁷ O God, ^mwhen thou wentest forth before thy people,
When thou didst march through the wilderness; Selah:
- ⁸ ⁿThe earth shook, the heavens also dropped at the presence of God:
Even Sinai itself was moved at the presence of God, the God of Israel.
- ⁹ ^oThou, O God, didst [†]send a plentiful rain,
Whereby thou didst [†]confirm thine inheritance, when it was weary.
- ¹⁰ Thy congregation hath dwelt therein:
^pThou, O God, hast prepared of thy goodness for the poor.
- ¹¹ The Lord gave the word:
Great was the [†]company of those that published it.
- ¹² ^qKings of armies [†]did flee apace:
And she that tarried at home divided the spoil.

m Exod. 13. 21.
Judg. 4. 14.
Hab. 3. 13.

n Exod. 19. 16,
18.
Judg. 5. 4.
Isa. 64. 1, 3.

o Deut. 11. 11, 12.
Ezek. 34. 26.
† Heb. *shake out*.
† Heb. *confirm it*.

p Deut. 26. 5, 9.
Ps. 74. 19.

† Heb. *army*.

q Num. 31. 8, 9,
54.
Josh. 10. 16. &
12. 8.

† Heb. *did flee, did flee*.

leads us up to the glory and plenty of heaven. As *Athanasius* says, This may be compared with the words of Jehovah to Christ in Isa. xlix. 9, "I will give Thee for a covenant to the people, that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

— *But the rebellious*] Rather, *only the rebellious*. All who do not resist God in Christ, are received by Him into grace and glory. The rebels dwell in a parched land, but all others may be refreshed with the dews and showers of the Holy Spirit, of which he is going to speak. The Psalmist takes up the language of a foregoing Psalm, "Let not the rebellious exalt themselves" (Ps. lvi. 7).

⁷. O God, *when thou wentest forth*] The Psalmist adopts the triumphal language of Deborah, concerning the victory which God gave to Israel over Sisera, and for obvious reasons, he generalizes it, by changing the Name Jehovah into Elohim, see Judg. v. 4, 5; and above, Ps. 66, and 67, *Prelim. Note*.

⁸. *the heavens—dropped*] They distilled water (see Judg. v. 4, where the same word is used). Cp. Cant. v. 5. 13. Joel iii. 18. Amos ix. 13. The word is applied to the dropping of words of prophecy (Amos vii. 16. Micah ii. 6), and spiritually the sense is, God distilled the rain of divine grace—a prophecy fulfilled at Pentecost. See *Augustine* here.

— *Even Sinai*] Or, *yonder Sinai*. The Psalmist has it in his mind's eye, as Deborah had it in hers, who said, "that Sinai" (Heb. *zeh*, in both places).

The Law was given at Sinai at the season afterwards called Pentecost, which commemorated that promulgation; here is another appropriate feature in this magnificent picture. See below, on Acts ii. 1.

⁹. *Thou—didst send a plentiful rain*] Literally, *Thou didst wave forth, or waft out, a rain of freeness on Thine inheritance*. The allusion is probably to the Manna rained down from the clouds in the wilderness (as *Athanasius* suggests), and to the other gifts of God's mercy, such as the quails, also described as rained from the clouds (lxxviii. 24), and the water from the smitten rock at Rephidim.

It is observable, that the verb here used in the original is *nuph*, which is the word always used to signify the waving of the *wave-offering* (*tenuphak*) in the Levitical Law (Exod. xxix. 24, 26. Lev. ix. 21; xiv. 12, 24; xxiii. 11. 20. Num. v. 25; vi. 20; viii. 11. 13), and is applied to the waving of the two *wave loaves* (Lev. xxiii. 17. 20) which were offered at Pentecost.

At Pentecost, the Law was given at Sinai (see above, on Exod. xix. 11, and below, on Acts ii. 1), to which reference has just been made (v. 8). At Pentecost, the two typical loaves were waved upward (see Lev. xxiii. 17), and at Pentecost, God, in gracious acknowledgment of the devotion of His people, and as a return for it, waved downward a shower of freeness on His Church, even the gracious rain of the Holy Ghost, and the shower of Evangelical doctrine. See, among other, the expositions of this Psalm by *S. Hilary* and *S. Athanasius*. It is a happy coincidence that both the Hebrew Church and the Christian have agreed in using this Psalm at Pentecost.

— *Whereby thou didst confirm thine inheritance*] Thou didst establish it. The Hebrew verb here used (*cun*), is employed to express the strengthening, establishing, and settling of a house, or of a kingdom (Judg. xvi. 26. 2 Sam. vii. 16. 26. 1 Kings ii. 46). And the Holy Spirit was given by Christ, in order to strengthen, establish, and settle His House and Kingdom, the

Church. The promise of Christ, "I will build My Church" (Matt. xvi. 18), was fulfilled at Pentecost.

¹⁰. *Thy congregation hath dwelt therein*] Literally, *Thy living creatures* (so *Sept.*, *Vulg.*) *dwelt therein*; that is, are planted and thrive in Thine inheritance. The word rendered *congregation* in our Version is *chayyah*, a living creature (*Gesen.* 274); it is the same word as is rendered *company* in v. 30, and is rendered *troop* in 2 Sam. xxiii. 11. 13, and *multitude* and *congregation* in Ps. lxxiv. 19. The word seems to refer in a secondary sense to the vivifying principle which God bestows on His inheritance by the gift of the Spirit; so that they who were before weary and faint, are endued with *new life* in His Church. The *Targum* has here, "Thou didst raise up Thy weary Church, and place Thy quickening power in her." In a Christian sense, this may be applied to those who are vivified by spiritual grace. As *S. Athanasius* says, "He designates those as *living creatures*, who partake of the *life-giving* nourishment of the Gospel, and they dwell therein, that is, in God's inheritance" (v. 9)—the Church of Christ (*Eusebius*). Cp. Ps. ii. 8.

— *Thou—hast prepared*] A table of refreshment (1 Chron. xii. 39). Literally, by the manna for Thy Church in the wilderness, and by spiritual food typified by it (see 1 Cor. x. 3, 4), for the Church of Christ. Cp. Ps. xxiii. 5, "Thou preparest a table before me;" and Ps. lxxviii. 20, "Can He provide flesh for His people?" where the same word is used. See also lx. 9.

¹¹. *The Lord gave the word*] Heb. *omer*, rendered *speech* in Ps. xix. 2, 3, *promise* in lxxvii. 8. Cp. Heb. iii. 7. At Pentecost, the Lord gave forth His utterance on Sinai, and Moses declared it; and at the same season of Pentecost He gave forth His word, His speech, at Sion, and the Apostles began to speak all the languages of those who were present at Jerusalem, "as the Spirit gave them utterance" (Acts ii. 4). "The Lord gave the word," and the Church ever preaches what He gave (cp. below, v. 33, and Matt. x. 19), and may not preach any thing else.

— *Great was the company of those that published it*] The word rendered *published*, signifies to bring glad tidings (see *Gesen.* 146), and is rendered to *evangelize* here by *Sept.* and *Vulg.* Observe, that "they who published it" are in the *feminine* gender in the original; they are like Miriams and Deborahs, and like those women who chanted David's victories (1 Sam. xviii. 6), weak by nature, but strong by grace, as *S. Paul* was, "the least of the Apostles," and yet "chief," see v. 27; and they are little in themselves, as he was, and yet "a great host," as the original expresses it. God utters the word, and the Churches throughout the world (cp. v. 12) proclaim that word; and no other word is to be proclaimed by them besides that which He utters. As the Apostle says, "If any one *evangelize* any thing to you *beside* what we (who speak the words which the Holy Ghost teacheth, 1 Cor. ii. 13; xii. 3), have *evangelized* to you (so the original has it), let him be anathema" (Gal. i. 8, 9).

¹². *Kings of armies did flee apace*] Literally, *did flee, did flee*. Such was the rout of the Kings before Joshua (Josh. x. and xi.), and such is the rout of the "Kings of the earth" before the victorious arms of our Divine Joshua, Jesus Christ, Who is "Prince of the Kings of the earth" (Rev. i. 5), "King of kings, and Lord of lords" (Rev. xix. 16). This will be consummated in the Last Day. See Rev. vi. 2. 15; xix. 18.

— *she that tarried at home divided the spoil*] The Church of Israel is here personified as a woman; she is like Jaël "in

r Ps. 81. 6.

13 ^r Though ye have lien among the pots,

s Ps. 105. 37.

* Yet shall ye be as the wings of a dove covered with silver,
And her feathers with yellow gold.

t Num. 21. 3.

Josh. 10. 10. &

12. 1, &c.

|| Or, for her, she was.

14 ^t When the Almighty scattered kings || in it,

It was white as snow in Salmon.

15 The hill of God is as the hill of Bashan,

An high hill as the hill of Bashan.

u Ps. 114. 4, 6.

16 ^u Why leap ye, ye high hills ?

* This is the hill which God desireth to dwell in ;

Yea, the LORD will dwell in it for ever.

x Deut. 12. 5, 11.

1 Kings 9. 3.

Ps. 87. 1, 2. &

132. 13, 14.

y Deut. 33. 2.

2 Kings 6. 16, 17.

Dan. 7. 10.

Heb. 12. 22.

Rev. 9. 16.

|| Or, even many thousands.

17 ^y The chariots of God are twenty thousand, || even thousands of angels :

The Lord is among them, as in Sinai, in the holy place.

her tent," who was made an instrument in God's hands for the overthrow of His enemies (see Judg. v. 24), and was regarded by the ancient Fathers as a type of the Christian Church (see note above, on Judg. iv. 23). The Church, quietly doing her duty at home, in her own appointed sphere of labour, triumphs over the enemy, and divides the spoil. Cp. above, on 1 Sam. xxx. 24, where they "that tarry by the stuff," are made partakers with those that go to the battle. The same may be said of every Christian soul which meekly performs its proper task in that state of life to which God has called it.

13. *Though ye have lien among the pots—gold*] Rather, *If (or, when,—Heb. im,—see Job xiv. 14) ye shall have lain between the two sheepfolds, (ye shall be) as wings of a dove, covered with silver, and her feathers with yellow gold.* The word rendered *sheepfolds* is *shephathaim*, a dual substantive (and cannot mean *pots*; for what would be the sense of lying between two pots?) indicating the two compartments, or pens, into which the fold was divided. See *Gesen.* 520. 846. The word, in a slightly modified form, is found in Gen. xlix. 14. Judg. v. 16, which is the best comment on this passage. The root of the word is *shaphath*, to place, to set in order. Compare the words *stabulum*, *stall*, from *sto*, *status*. Hence it also signifies hooks set fast in walls. *Ezek.* xl. 43. *Fuerst*, 1434.

Primarily, the sense is, when the victory is gained, and the storm of war is past, and when ye have returned from the field of battle to your own homes, and have reclined in peace and quiet in pastoral ease among your sheepfolds, then ye will be adorned like a dove with wings of silver and pinions of gold. Israel is compared to a dove in lxxiv. 19. Cp. lvii. 1. Hos. vii. 11; xi. 11.

The present Psalm takes up the imagery of a foregoing one, which speaks of the flocks in the pastures, and the irriguous streams fructifying the soil. See on lxx. 9—13.

In a Christian signification, the words contain a prophecy that when the Good Shepherd, "Who came to the lost sheep of the house of Israel," and "Who giveth His life for the sheep," hath brought the "other sheep which are not of this fold," and when the Church reposes between the *two sheepfolds* of the Jewish and Gentile flocks, united together as "one fold under one Shepherd, Jesus Christ" (John x. 16), then the whole glory of the heavenly Dove, Who came down at Pentecost, will be shed upon her; then she will be transfigured, as it were, into the likeness of the Holy Spirit of peace and love, Who brooded over the waters at Creation, and brought the Earth forth into new life (see above, on Gen. i. 2), and Who seems to have been symbolized by the Dove bringing the olive leaf of peace and reconciliation to the Church in the Ark in the Flood (see above, on Gen. viii. 11, 12), and Who descended on her Lord at His Baptism, whence the new birth of the Church dates its origin. See below, on Luke iii. 22.

The ancient Fathers of the Church confirm this interpretation. They had the word *κλήπους*, *cleros*, or *sortes* in their versions, and they understood the word rendered *sheepfolds* as signifying the two Dispensations, or Folds of the Hebrew and Gentile Church (so *S. Cyril*, *Theodoret*, *Euthymius*, *S. Jerome*, *S. Augustine*). In the words of *S. Athanasius*, "If the two *cleri*, i. e. the faithful of the two people" (the Jew and Gentile) "receive you who preach the Gospel, and if you repose in them" (that is, if your preaching settles in their hearts), "then they will have the wings of a Dove; that is, the gift of the Holy Ghost;" "they will no longer mind earthly things, but mount to heaven on the wings of the Divine Dove" (*S. Cyril*); and *S. Jerome* (on *Ezek.* xxiii.) says beautifully, "Qui inter duo dor-

mierit et requieverit Testamenta, statim assumit pennas columbæ deargentatas, aurique, cordis in thesauro, fulgore radiabit." The repose of the Church between the two sheepfolds of the Jew and Gentile flocks of Christ, dated from the day of Pentecost, which is foreshown in this Psalm. Then it was, that she received the plumage of the Divine Dove, and was decked with wings of silver, and feathers of gold:—

"If calm you rest, the troughs (or pens) between,
The folds beside—a Dove behold;
His plumes inlaid with silver sheen,
His pinions of the pale pure gold."

Keble.

14. *When the Almighty—Salmon*] Or rather, *When the Almighty scatters kings therein* (that is, in His Church, and for her sake) *then it will be as the snow in Salmon*; i. e. as *brightness* in a dark mountain. *Salmon*, the mountain of Ephraim, near Shechem (Judg. ix. 48), was so called from its *black*, *shady* woods (see *Gesen.* 710); and *snow in Salmon* is a proverbial expression for gleams in gloom, or daylight in darkness. As the *Targum* well says here, God has delivered His Church from the darkness of the shadow of death. And *Didymus* well compares the words of the Psalmist, describing the moral change wrought by the Spirit of God, "Thou shalt wash me, and I shall be whiter than snow." Cp. Isa. i. 18.

Such was the condition of Israel after the discomfiture of its foes, and after dark days of suffering. Such was the change wrought in the world by the preaching of the Gospel. It was like a black forest of dark pine-trees suddenly silvered over with a white mantle of virgin snow. Such was the effect wrought by the influences of the Holy Ghost coming down, as it were, in feathery flakes of pure white snow, and changing its darkness into light:

"Like snow in Salmon, gentle Dove,
Against the dark heaven glanced thy wings."

Such will be the condition of the Church when, after the antichristian gloom of the latter days, God will have scattered His enemies, and the triumph of the Truth will be complete, and the Light of the glory of the Lord will shine in full effulgence upon His Church. See Isa. xxiv. 23; lx. 19, 20. Zech. xiv. 6, 7. Rev. xxi. 23, 24.

15. *The hill of God—Bashan*] Rather, *a mount of God* (is) *the mount of Basan*; *a mount of heights is the mount of Basan*. That is, *Basan* is indeed a high mountain, a mountain formed of lofty peaks, with dark columnar cliffs of basalt; but yet it is not to be compared in spiritual respects to the lowly hill of Sion; for "God hath chosen Sion" (not *Basan*) "to be His inheritance: there He loves to dwell for ever" (v. 16; lxxviii. 68; cxxii. 13, 14).

In a spiritual sense, the Sion of Christ's Church, is disparaged by the great and noble of this world, and is regarded by the Ogs of earth as contemptible in comparison of their own *Basans*; but God has set His King upon His holy hill of Sion (ii. 6); and His is the only kingdom which will endure for ever.

16. *Why leap ye, ye high hills?*] Rather, *Why, O ye high and haughty hills, do ye look askance, invidiously, and with disdain and jealousy on Sion?* See *Gesen.* 778. O ye earthly kingdoms, why do ye despise God's Church? "This is the hill in which He will dwell for ever."

17. *The chariots of God—thousands of angels*] Rather, *The chariots of God are twice ten thousands, thousands of*

- 18 ^a Thou hast ascended on high,
^a Thou hast led captivity captive :
^b Thou hast received gifts † for men ;
 Yea, for ^c the rebellious also,
^d That the LORD God might dwell among them.
- 19 Blessed be the Lord, who daily loadeth us with benefits,
 Even the God of our salvation. Selah.
- 20 He that is our God is the God of salvation ;
 And ^e unto God the Lord belong the issues from death.
- 21 But ^f God shall wound the head of his enemies,
^g And the hairy scalp of such an one as goeth on still in his trespasses.
- 22 The Lord said, I will bring ^h again from Bashan,

z Acts 1. 9.
 Eph. 4. 8.
 a Judg. 5. 11

 b Acts 2. 4. 8.
 † Heb. in the man.
 c 1 Tim. 1. 13.
 d Ps. 78. 60.

 e Deut. 32. 39.
 Prov. 4. 23.
 Rev. 1. 18. & 20. 1.
 f Ps. 110. 6.
 Hab. 3. 13.
 g Ps. 55. 23.
 h Num. 21. 33.

doubling (Gesen. 839, 840), i. e. thousands doubled upon thousands. Ye worldly powers may boast your chariots and horses (xx. 7); but His hosts are innumerable. Cp. Dan. vii. 10. Rev. v. 11; ix. 16; and Heb. xii. 22. Jude 14. Attended by these chariots, God revealed Himself at the first Pentecost on Sinai (Deut. xxxiii. 2); attended by these chariots, Christ is gone up to heaven; and attended by these chariots He will come again in glory at the Great Day.

— *The Lord is among them, as in Sinai, in the holy place*] Rather, *the Lord is among them. Sinai (is) in the Sanctuary*; that is, Sinai is in Sion: the glory of *Sinai* is translated to *Sion*; it is concentrated and consummated there:—

— “ silent waits
 All Sinai in the Holy Place.”

Keble.

This was specially true of the Day of Pentecost. Then all the glories of the Law had melted away into the Gospel, and found their fulfilment in the Christian Church. All Sinai was in Sion. It is well observed by *S. Hilary*, who enlarges on this point, that this Psalm provides a divinely-inspired protest and caution against the error of those who separate the Law from the Gospel, and do not regard the New Testament as enfolded in the Old, and the Old as unfolded in the New.

18. *Thou hast ascended on high*] Observe the sublime change of person from the third to the second, *Thou*. The Psalmist is more and more raised above himself by the divine power of the Spirit; his inner eye is quickened and enlightened, and he sees the Lord God in Christ mounting on the clouds of heaven. Cp. Ps. xlvii. 5: “God is gone up with a shout, the LORD with the sound of the trumpet;” and xxiv. 7, 8: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is *this* King of glory? The LORD strong and mighty, the LORD mighty in battle. Who is *this* King of glory? The LORD of hosts, He is the King of glory.”

— *Thou hast led captivity captive*] That is, Thou hast led a band of prisoners into captivity,—a notable band, even Sin, Death, and Satan,—chained, as captives, to Thy triumphal car (1 Cor. xv. 55—58. Eph. iv. 8. Col. ii. 15. 2 Tim. i. 10).

— *Thou hast received gifts for men*] Literally, *Thou hast received gifts in the man*. See the margin, Heb. *ba-Adam, in the Adam*. So *Sept.*; that is, Thou hast received them in Thyself as Man, as the Second Adam (1 Cor. xv. 47). As St. Paul says of Christ “He being” (pre-existent) “in the form of God, thought it not robbery to be equal with God, yet He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of *men*; and, being found in fashion as a *Man*, He humbled Himself, and became obedient unto death, even the death of the Cross; therefore God hath highly exalted Him, and hath given Him the Name that is above every name, that at the Name of *Jesus*” (the name which He has as *Man*) “every knee should bow, and that every tongue should confess that Jesus Christ is LORD” (Jehovah). See on Phil. ii. 6—11. Christ was obedient as Man; He suffered as Man; and He is exalted and rewarded as Man. See on Matt. xxviii. 18.

The Apostle St. Paul thus quotes this passage, in Eph. iv. 7, 8: “When He ascended up on high, He led captivity captive, and gave gifts to men.” This is not a literal citation, but a paraphrase, and coincides with the Chaldee paraphrase here. St. Paul, with divine tact and intuition, seizes the full force

of the Psalmist’s prophecy, and places it before us. This is clear from the consideration of Christ’s two Natures in One Person. Christ, Who is the Son of God from Eternity, took at His Incarnation the nature of Man; and when He ascended into heaven, He received in that Nature as Man the gift of the Holy Spirit as a reward for His suffering in that Nature; and whatever He received in that Nature, *that He gives* to it, as Kings give gifts at their coronation, and Conquerors at triumphs. He, the Second Adam, *gives* what He *receives*, for the edifying of His own body, the Church, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a *perfect man*, unto the measure of the stature of the fullness of Christ (Eph. iv. 12, 13). As the same Apostle says, “We are crucified with Christ; we are risen with Christ” (Col. ii. 12; iii. 1); we have ascended with Christ; we “have been made to sit together with Him in heavenly places” (Eph. ii. 6). Whatever He *received* in our nature, that He *received to give* to us. God hath given Him to be Head over all things to His Church (Eph. i. 22); and “of His fullness we all receive, and grace for grace” (John i. 16). See *prelim. note*.

— *Yea, for the rebellious*] Or, *even in*, or among rebels. Christ, after His Ascension, as a King at his Coronation, and a Victor in his Triumph, gave largesses and donatives of life eternal to his enemies. Worldly conquerors lead *their* foes in chains to death.

In her Office for the Consecration of Bishops, the Church of England, following in the steps of the Psalmist, and of the Apostle St. Paul (Eph. iv. 7, 8. 11—13), “He gave gifts to men; He gave some” (to be) “Apostles,” &c., thus speaks:—“Almighty God, and most merciful Father, Who of Thine infinite goodness hast given Thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who, after that He had made perfect our Redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect His Church; Grant, we beseech Thee, to this Thy servant such grace, that he may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, Who, with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.”

19. *Blessed be the Lord—salvation*] Rather, *Blessed be the Lord day by day; He lifts up a load to us*. The verb here rendered *lifts up* (*amas*), occurs in Isa. xlv. 3, “Which are borne (by me) from the womb” daily; and the sense is the same as in Matt. viii. 17: “He Himself took our infirmities, and bare our sicknesses.” Moses bare the burden of the people in the wilderness; Aaron bare their names on his breastplate. Our King and Priest in heaven bears us on earth.

21. *the hairy scalp*] The proud, wilful sinner, boasting of his strength, the thick head of hair being an emblem of youthful vigour and beauty, as in Samson and Absalom.

22. *from Bashan*] See Num. xxi. 33. 35. As Israel was delivered from Og, King of Bashan, and conquered him by God’s might (see Deut. iii. 3—11. 13), so God will enable His Church to overcome all earthly powers (2 Cor. ii. 14; x. 5). The Psalmist speaks specially of Bashan, the kingdom of Og,

i Exod. 14. 22.

k Ps. 58. 10.

|| Or, *red*.

l 1 Kings 21. 19.

I will bring *my people* again ⁱ from the depths of the sea :23 ^k That thy foot may be || dipped in the blood of *thine* enemies,^l And the tongue of thy dogs in the same.

24 They have seen thy goings, O God ;

Even the goings of my God, my King, in the sanctuary.

m 1 Chron. 13. 8.

& 15. 16.

Ps. 47. 5.

25 ^m The singers went before, the players on instruments *followed* after ;
Among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations,

Even the Lord, || from ⁿ the fountain of Israel.|| Or, ye that are
of the fountain
of Israel.

n Deut. 33. 28.

Isa. 48. 1.

o 1 Sam. 9. 21.

|| Or, with *their*
company.27 There is ^o little Benjamin *with* their ruler,The princes of Judah || *and* their council,The princes of Zebulun, *and* the princes of Naphtali.

p So Ps. 42. 8.

28 Thy God hath ^p commanded thy strength :

Strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem

^q Shall kings bring presents unto thee.q 1 Kings 10. 10,
24, 25.

2 Chron. 32. 23.

Ps. 72. 10. &

76. 11.

Isa. 60. 16, 17.

|| Or, the *beasts*
of the reeds,

Jer. 51. 32, 33.

r Ps. 22. 12.

s 2 Sam. 8. 2, 6.

|| Or, he *scatter-*
eth.

t Isa. 19. 19, 21.

u Ps. 72. 9.

Isa. 45. 14.

Zeph. 3. 10. Acts 8. 27. x Ps. 44. 20.

30 Rebuke || the company of spearmen,

^r The multitude of the bulls, with the calves of the people,*Till every one* ^s submit himself with pieces of silver :|| Scatter thou the people *that* delight in war.31 ^t Princes shall come out of Egypt ;^u Ethiopia shall soon ^x stretch out her hands unto God.

because it was conquered under Moses, whose victories were a pledge and earnest of those which were achieved by Joshua. Cp. cxxv. 11; and Num. xxi. 33; xxxii. 33.

— *from the depths of the sea*] Not only will I rescue My people from the dominion of powers like Og, King of Bashan, but from perils like those of Egypt and the Red Sea, from which I delivered them by Moses. Cp. Isa. li. 9. Jer. xxiii. 7, 8.

23. *That thy foot may be dipped in the blood*] Or, *That Thou mayest dash Thy foot in blood* (Gesen. 465). The image seems to be the same as in Isaiah, where the Messiah is described as treading the wine-press of His fury (Isa. lxiii. 3).

— *in the same*] or, *from thy foes is its portion*.

27. *There is little Benjamin with their ruler*] Rather, *Benjamin the little, their ruler* (Gesen. 758). The two tribes of the southern kingdom, Benjamin and Judah, in which the Temple was (and which remained faithful to the house of David), are placed first; and two tribes of the north of Israel (Zebulun and Naphtali) are mentioned also in this prophetic description of the divine conquest over the heathen world.

Surely, it is not without a divine intimation, that, in this Psalm, which foretells the triumphs of the Gospel among the *Gentiles*, in consequence of the gift of *Pentecost*, the first place is given to the tribe of the Apostle of the *Gentiles*, St. Paul, who was the *Benjamin* among the Apostolic Patriarchs. See above, on Gen. xxxv. 16, 17; and below, on Acts ix. 1; and 1 Cor. xv. 8, 9. All the ancient expositors see here a prophecy of the preaching of St. Paul, to whom our Lord appeared after His Ascension, and who derived his Gospel by revelation from Him. See Gal. i. 1. 11, 12. "Who is the Benjamin here" (asks *S. Athanasius*), "but the blessed Apostle of that tribe?" "Paulum significari nemo ambigit," says *S. Augustine*. Cp. *Theodoret*, who says, "Paul is the ruler here mentioned."

— *Zebulun, and—Naphtali*] Which tribes (as *Athanasius* and *Theodoret* remark) coincided with the native country of St. Peter, St. Andrew, St. John and St. James, St. Philip, and other Apostles.

30. *Rebuke the company of spearmen*] The word rendered *spearmen* is *caneh*, a reed, which sometimes signifies a spear. The sense here is, *Rebuke the beasts of the reeds* (*Sept.*, *Vulg.*, our margin, and many modern expositors), that is, the earthly powers opposed to Thy people. The Power of Egypt, the Enemy of God, was typified by the beast of the reed, the Leviathan (see Isa. xix. 1. 6; xxvii. 1; xxxv. 7); and as the

Power of Egypt was a symbol of the enemies of the Church of God, therefore the *beasts of the reed* are, in Scriptural language, the ghostly enemies of man; as has been shown at large in the notes on Job xl. 15; xli. 1. The *Targum* approaches near the sense by rendering the words, *the army of the wicked*; and so *S. Athanasius* here. The word here used for *rebuke* by the *Sept.* (*ἐπιτιμᾶν*) is that which is employed in the Gospels to denote Christ's action in rebuking our ghostly Enemy (Matt. xii. 16; xvi. 22. Mark i. 25; iii. 12. Luke iv. 41; ix. 42. Cp. Jude 9). It is remarkable that the *reed* of Egypt, the *papyrus*, was made instrumental in saving the life of Moses, the Hebrew Legislator, the Author of the Pentateuch, and in disseminating copies of the Holy Scriptures throughout the world. See above, on Exod. ii. 3.

— *The multitude of the bulls*] The proud and godless: the "fat bulls of Bashan" (Ps. xxii. 12).

— *the calves of the people*] The Eglons of heathenism. See above, on Judges iii. 12—14; and Ezek. xxxix. 18. Amos iv. 1: "Hear this word, ye kine of Bashan."

— *with pieces of silver*] Doing homage to Thee.

31. *Princes shall come out of Egypt*] The Psalmist had just said, "Rebuke the beasts of the reeds," Rebuke the power of Egypt, and of all powers, symbolized by Egypt, hostile to God and His Church; and he now prophesies that Egypt herself will send forth kings or princely envoys as proselytes (*Sept.*, *Targum*). Cp. the prophecy in Isa. xix. 19—21. The record of the Day of Pentecost speaks of many from Egypt and the parts of Libya *toward* Cyrene (such is the meaning of the original), who saw the miracle of that day, and listened to the sermon of St. Peter (Acts ii. 10. 41). Apollos came forth from Alexandria to preach the Gospel (Acts xviii. 24); and Ecclesiastical History records the names of such noble envoys of the Gospel in Egypt, as St. Mark and Pantænus, and St. Clement and Origen, St. Athanasius, and others.

— *Ethiopia shall soon stretch out her hands*] Literally, shall make *them run*, shall dart them forth, in eager ejaculations of prayer and praise to God. Compare the prophecy in Ps. lxxii. 8—10. Isa. xlv. 14. Zeph. iii. 10. Ethiopia stretched out her hands to God, in the chamberlain of Candace, reading Isaiah the Prophet, and evangelized by St. Philip. See below, on Acts viii. 26, 27; and *S. Hilary*, *S. Athanasius*, and *Theodoret* here.

- 32 Sing unto God, ye kingdoms of the earth ;
O sing praises unto the Lord ; Selah :
- 33 To him ^y that rideth upon the heavens of heavens, *which were of old* ;
Lo, ^z he doth † send out his voice, *and that a mighty voice.*
- 34 ^a Ascribe ye strength unto God :
His excellency *is* over Israel,
And his strength *is* in the || clouds.
- 35 O God, ^b *thou art* terrible out of thy holy places :
The God of Israel *is* he that giveth strength and power unto *his* people.
Blessed be God.

y Ps. 18. 10. &
104. 3.
ver. 4.
z Ps. 29. 3, & c.
† Heb. *give.*
a Ps. 29. 1.

|| Or, *heavens.*

b Ps. 45. 4. &
65. 5. & 66. 5.
& 76. 12.

PSALM LXIX.

To the chief Musician * upon Shoshannim, *A Psalm* of David.

* Ps. 45, title.

- 1 SAVE me, O God ;
For ^a the waters are come in unto *my* soul.
- 2 ^b I sink in † deep mire, where *there is* no standing :
I am come into † deep waters, where the floods overflow me.

a ver. 2, 14, 15.
Jonah 2. 5.
b Ps. 40. 2.
† Heb. *the mire*
of depth.
† Heb. *depth of*
waters.

32. *Sing unto God, ye kingdoms of the earth*] An appeal which will have its response at that great Day, when the voice will be heard from heaven, saying, "The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

Ps. LXIX.] The occasion on which this Psalm and the three following Psalms were written, which conclude the Second Book of the Psalter, was probably the same as that which gave birth to the last four Psalms of the First Book of the Psalter (Psalms 38, 39, 40, 41), viz., the last stage of David's life, when he was brought very low by old age and weakness of body; and when his own son Adonijah took advantage of his enfeebled condition, and rose up in rebellion against him, and usurped the throne which was designed for Solomon; and when Adonijah offered sacrifices at Jerusalem, and covered his rebellion by a cloak of religion, and was abetted by Joab, the captain of David's host, and by Abiathar the priest, conspiring against their royal Master.

By the mercy of God, hearkening to prayers such as are contained in this and the following Psalm, and in Psalms 38, 39, 40, and 41 of the First Book of the Psalter, David was miraculously raised up from his bed of sickness, and confounded his enemies, and went to the Council which he had assembled of the nobles and people of Israel, and presented to them the pattern of the Temple, and Solomon his son and successor. See the *Prelim. Note* on 1 Kings i., and 1 Chron. xxviii.

In these his sufferings and resuscitation, David was a signal figure of Christ Himself, in His Passion and Resurrection from the grave.

The foregoing Psalm is appointed for use on Whitsun Day. The present Psalm is a Passion-Psalm, appointed for use on Good Friday. In the Sarum use, and Latin use, it is appointed for the eve of Christ's Passion (Maundy Thursday), as are also the next *eight* Psalms, viz., Psalms 69, 70—77.

This sequence (viz., the position of this present Passion-Psalm immediately after a Pentecostal Psalm) is remarkable. It serves to bring out visibly a great principle, which pervades the prophetic Books of Holy Scripture, viz., the principle of Recapitulation (see below, *Introduction to the Apocalypse*, pp. 151, 152). After the Holy Spirit has displayed a prophetic view of future events, and has brought them to some great consummation (such as that of the Day of Pentecost, exhibited in the foregoing Psalm), He returns to the same point from which He had set out, and exhibits the same events in an ampler form and clearer outline, and extends the prospect beyond the point which He had formerly reached. Thus, if we may so speak, the sublime scenery of Prophecy is displayed in successive ridges of

mountain ranges; or, to use another figure, the glorious sea of Prophecy rolls on in successive waves. So it is here. David had said in Psalm 54, "*Save me, O God*;" and that Psalm had opened a series of Psalms foreshadowing the sufferings of Christ in the afflictions of David, and leading through the deep sorrows of Gethsemane and Calvary to the glorious heights of the Resurrection, Ascension, and the Giving of the Holy Ghost, in the 68th Psalm.

We are now arrived at the 69th Psalm. That Psalm opens with the same words, "*Save me, O God*." Here the suffering Messiah speaks in David. It is a Passion-Psalm, followed by two others of a similar character. All these Psalms are used on the eve of the Passion, in the Latin Church; and, like the former series of Psalms, they carry us on through scenes of sorrow to visions of glory, even more dazzling than that which had been revealed to us in the splendid imagery of the great Pentecostal Psalm, the 68th. This series culminates in the universal dominion of Christ, displayed in the Psalm of Solomon, the son of David, the 72nd Psalm, which closes the Second Book of the Psalms. See the *Prelim. Note* to that Psalm.

The present Psalm is inscribed "a Psalm of David" on *Shoshannim*, or *Lilies*; on which see above, Ps. 45. One jubilant Psalm, the 45th, has this inscription; and two supplicatory dirge-like Psalms, i. e. the present Psalm and the 80th.

With the exception of the 22nd Psalm—the great Passion-Psalm—no Psalm is so frequently quoted in the New Testament as the present. Those quotations leave no room for doubt, that He Who speaks in David here, is no other than He Who came from David after the flesh, and Whose coming from David was foreknown by David (see St. Peter's assertion in Acts ii. 25—34), and Who was "in the loins" of His father David, when he wrote these words (cp. Heb. vii. 10), and spake by him. See John ii. 17; xv. 25. Acts i. 20. Rom. xi. 9; xv. 3. In the *Syriac* Version the Psalm is entitled, "a Prophecy of Christ's Passion, and of the reprobation of the Jews for their sins." As to the authorship and primary occasion of the Psalm, the title ascribes it to David, and it bears great resemblance to Ps. 40, which is ascribed to David. Cp. lxix. 2. 14 with xl. 2; lxix. 4 with xl. 12; and xlix. 31 with xl. 6; and xlix. 32—36 with xl. 14—17. The Psalm is ascribed to David by St. Paul, Rom. xi. 9. See v. 22. Cp. *Delitzsch*, p. 523. As to the allegations grounded on vv. 21. 35, that the Psalm could not have been written by David, see the notes on those passages.

1, 2. *the waters are come in unto my soul—the floods overflow me*] Such words as these were very suitable for David in his distress in his last days (see *Prelim. Note*). And in these words we hear the voice of the Divine Antitype of the Prophet Jonah (Matt. xii. 40), in His death and burial; and are reminded of the Prophet's prayer in the sea (Jonah ii. 2—9).

c Ps. 6. 6.

d Ps. 119. 82, 123.
Isa. 35. 14.e Ps. 35. 19.
John 15. 25.³ c I am weary of my crying : my throat is dried :

d Mine eyes fail while I wait for my God.

⁴ They that ^e hate me without a cause are more than the hairs of mine head :
They that would destroy me, *being* mine enemies wrongfully, are mighty :
Then I restored *that* which I took not away.⁵ O God, thou knowest my foolishness ;† Heb. *guiltiness*.

And my † sins are not hid from thee.

⁶ Let not them that wait on thee, O Lord God of hosts, be ashamed for my
sake :

Let not those that seek thee be confounded for my sake, O God of Israel.

⁷ Because for thy sake I have borne reproach ;
Shame hath covered my face.⁸ ^f I am become a stranger unto my brethren,
And an alien unto my mother's children.⁹ ^g For the zeal of thine house hath eaten me up ;^h And the reproaches of them that reproached thee are fallen upon me.¹⁰ ⁱ When I wept, *and chastened* my soul with fasting,
That was to my reproach.¹¹ I made sackcloth also my garment ;^k And I became a proverb to them.¹² They that sit in the gate speak against me ;
And ^l I *was* the song of the † drunkards.¹³ But as for me, my prayer *is* unto thee, O LORD, ^m *in* an acceptable time :
O God, in the multitude of thy mercy hear me, in the truth of thy salvation.¹⁴ Deliver me out of the mire, and let me not sink :ⁿ Let me be delivered from them that hate me, and out of ^o the deep waters.f Ps. 31. 11.
Isa. 53. 3.John 1. 11. &
7. 5.g Ps. 119. 139.
John 2. 17.h See Ps. 89. 50,
51.i Rom. 15. 3.
John 35. 13, 14.k 1 Kings 9. 7.
Jer. 24. 9.l 1 Job 30. 9.
Ps. 35. 15, 16.
† Heb. *drinkers*
of strong drink.
m Isa. 49. 8. &
55. 6.
2 Cor. 6. 2.n Ps. 144. 7.
o ver. 1, 2, 15.

3. *my throat is dried*] Though I am in "deep waters where the floods overflow me," yet "my throat is dried." Here is an evidence of the prophetic character of this Psalm. It could not be literally true of David. But it found its accomplishment in Him Who had "a Baptism" of suffering "to be baptized with" (Matt. xx. 22), and Who, when He was immersed in that Baptism, cried, "*I thirst*" (John xix. 28).

4. *mine enemies wrongfully*] Rather, *they that hate me without a cause*, as our Lord Himself quotes the words, applying them to Himself in John xv. 25, where they stand as in the *Septuagint* here.

— *are mighty*] As Joab and Abiathar were, who conspired at this time with Adonijah against David; and as the Rulers and Priests were, who conspired against Christ.

— *I restored that which I took not away*] Christ suffered for sins which He never committed; "the Just for the unjust" (1 Pet. iii. 18).

5. *thou knowest my foolishness; and my sins are not hid from thee*] David might well regard his own sufferings, in the rebellion of Adonijah, as a punishment for his own sins, especially in the matter of Uriah the Hittite, and as a fulfilment of Nathan's prophecy, "The sword shall never depart from thy house." See *Prelim. Note* on 2 Sam. xi., and 2 Sam. xii. 10.

As to the sense in which these words are to be understood when spoken by Christ, Who "knew no sin," see above, on xl. 12, "Mine iniquities have taken hold upon me, that I am not able to look up; they are more than the hairs of mine head." God forbid, says *S. Augustine*, that we should understand such words as these as spoken by our Divine Head in His own Person, and concerning Himself; they are the words of His Body the Church joined to Him her Head, and speaking by Him. He committed no sin, but He took on Himself the sins of all; and He is speaking of His members, whose sins He took, in order that they might be delivered from their guilt, and power, and punishment, and who are united in Him. So also *S. Hilary* and *S. Athanasius* here.

8. *I am become a stranger unto my brethren*] Such David was at this time to Adonijah his son, and to Joab his nephew.

And Christ "came to His own, and His own received Him not" (John i. 11). They said, "As for this Man, we know not whence He is" (John ix. 29); and "We will not have this Man to reign over us" (Luke xix. 14). "We have no King but Cæsar" (John xix. 15), and "Not this Man, but Barabbas" (John xviii. 40).

The language of the Psalmist here bears a striking resemblance to that of Job, xix. 13—19. Both were typical of Christ: see the note there. Both console themselves in their sufferings with the prospect of Resurrection to glory. Both are brought together, before the mind of devout worshippers in the Church of England in the services of June 13.

9. *the zeal of thine house hath eaten me up*] At this time David had shown great zeal for the house of God, by making vast preparations for it. See 1 Chron. xxviii. 11—19. St. John assures us that these words are to be applied to Christ (John ii. 17).

— *the reproaches of them—fallen upon me*] St. Paul teaches us that these words are spoken by Christ (Rom. xv. 3).

10. *When I wept*] As Christ did; see on Luke xix. 41. John xi. 35. Heb. v. 7.

11. *a proverb*] The language of Christ's enemies was, "Say we not well that Thou art a Samaritan, and hast a devil?" (John viii. 48). And Christ was even called "that deceiver," by the rulers of Jerusalem. Matt. xxvii. 63. See also 1 Cor. xii. 3.

12. *They that sit in the gate*] The rulers and elders. Job xxix. 7.

— *speak against me*] Rather, talk about me; make me a theme of common conversation. See *Gesen.* 788.

— *the song of the drunkards*] Not only the magistrates talk of me, but the drunkards sing ballads about me.

He Who is adored by Angels, was thus treated by high and low in His own city, Jerusalem; as David had been.

- 15 Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit ^p shut her mouth upon me.
- 16 Hear me, O LORD; ^a for thy lovingkindness is good:
^r Turn unto me according to the multitude of thy tender mercies.
- 17 And ^s hide not thy face from thy servant;
For I am in trouble: † hear me speedily.
- 18 Draw nigh unto my soul, and redeem it:
Deliver me because of mine enemies.
- 19 Thou hast known ^t my reproach, and my shame,
And my dishonour: mine adversaries are all before thee.
- 20 Reproach hath broken my heart; and I am full of heaviness:
And ^u I looked for some † to take pity, but there was none;
And for ^x comforters, but I found none.
- 21 They gave me also gall for my meat;
^y And in my thirst they gave me vinegar to drink.
- 22 ^z Let their table become a snare before them:

p Num. 16. 33.

q Ps. 63. 3.

r Ps. 25. 16. &

81. 16.

s Ps. 27. 9. &

102. 2.

† Heb. make haste to hear me.

t Ps. 22. 6, 7.

Isa. 53. 3.

Heb. 12. 2.

u Ps. 142. 4.

Isa. 63. 5.

† Heb. to lament

with me.

x Job 16. 2.

y Matt. 27. 34, 48.

Mark 15. 23.

John 19. 29.

z Rom. 11. 9, 10.

20. *Reproach hath broken my heart*] His mental sufferings are those which the crucified Messiah most deplores; His heart is broken by them; He is full of heaviness, and faints on account of them. See *Gesen.* 66. 541.

— *to take pity*] Literally, *to make a motion* (Heb. *nud*), to give some sign of pity; cp. Job ii. 1; xlii. 11. *Gesen.* 538.

21. *They gave me also gall for my meat—vinegar*] *Gall*, Heb. *gosh*. See Deut. xxix. 18; xxxii. 33, where it is rendered *venom*; Job xx. 16, where it is translated *poison*. Cp. Jer. viii. 14; ix. 15; xxiii. 15, and Lam. iii. 15. 19.

It has been doubted what was the precise nature of the *gall* which is here mentioned. Suffice it to say, that the same word *chol* is here used by the *Septuagint*, as is used in the Evangelical History of the Crucifixion (Matt. xxvii. 34).

— *in my thirst they gave me vinegar to drink*] *Vinegar* (Heb. *chemets*). See Prov. x. 26; xxv. 20. The Jews offered vinegar to our Lord twice, both before and at the crucifixion (see Matt. xxvii. 34. 48; and John xix. 29), after Jesus had said, “*I thirst*,” that “the Scripture might be fulfilled;” doubtless *this* scripture.

Wonderful it is, that with such prophecies as these sounding in their ears, the Jews should have fulfilled them in condemning Christ! St. Paul states the cause of this,—“They knew not their own Scriptures.” See Acts xiii. 26. As to the allegation, that this Psalm could not have been written by David, because we do not know of any circumstances in his life to which these words would apply (“They gave me gall to eat”), this objection may be coupled with a similar one, derived from xxii. 16,—“They pierced My hands and My feet,” that David was never thus treated, and therefore that Psalm could not have been written by him. Such allegations as these arise from a defective view of the Psalmist’s character and office. He was a prophet, and as such was lifted up out of himself by the Holy Ghost; and he was the progenitor and type of Christ. The Spirit of Christ spake in him, and by him; and the very fact, to which the objection is made, that these things are *not* applicable to David personally, is the natural and necessary consequence of David’s prophetic office and typical character. This is distinctly stated by St. Peter (Acts ii. 25—31), who teaches us that David speaks of things as appertaining to *himself*, which are *not applicable* to himself *personally*, but are true of *Christ in him*. The same may be said of Solomon. See the *Prelim. Note* to Ps. 72.

22. *Let their table become a snare*] When this Psalm was written, Adonijah, the rebel son of David, had made a great sacrificial feast at Jerusalem, and invited the nobles of Israel to partake of it, and thus endeavoured to sanctify his rebellion. See 1 Kings i. 9. 19; and above, on Ps. xl. 6. There seems to be an allusion to this circumstance here, and below, in v. 31: “This shall please the Lord better than an ox that hath horns and hoofs.”

But further: St. Paul teaches us that these words are spoken prophetically concerning the reprobation of the Jews

for their sin. See Rom. xi. 7—10; and *S. Athanasius* and other ancient expositors here; and the sin for which the Jews were rejected was, we know, that sin which is described in this Psalm,—the crucifixion of Christ. See Matt. xxiii. 32. 38. Luke xi. 51; xiii. 35; and below, on 1 Thess. ii. 16.

The question, therefore, which has been discussed concerning the *morality* of such imprecations as these, seems to have been placed by some on a wrong footing. It has been alleged, that David is here speaking of his personal enemies, and that such language as this, is the language of unwarrantable passion; that it is the uncharitable utterance of a cruel and vindictive spirit, and altogether alien from that spirit which breathes in the Gospel. The character of the Old Testament itself has been involved in this accusation. “Nowhere” (it is said) “does the vindictive spirit of the Ancient Dispensation burn more fiercely than in the imprecations of the 69th, 109th, and 137th Psalms.” (*Stanley*, Lect. ii. 153.)

But this seems to be altogether an incorrect statement of the case. Personally, David was a man of a gentle and forgiving temper, as was seen in his forbearance towards Saul, and in his lament upon him, and in his conduct to the murderers of Ishbosheth, and in his tears over Absalom. But David was something more than a man and a king; he was a prophet, “borne along by the power of the Holy Ghost” (see 2 Pet. i. 21); and he here speaks as such. The Holy Ghost speaks in him; as he himself says, “The Spirit of the Lord spake by me, and His Word was in my tongue” (2 Sam. xxiii. 2). “The Spirit of Christ was in him” (1 Pet. i. 11); and he was the progenitor of Christ. Being a Prophet, he knew that Christ would come of the fruit of his loins (Acts ii. 30). In this Psalm, as we know from the New Testament (see *Prelim. Note*; and cp. *Theodoret* here), *Christ speaks in David*. The question, therefore, is not whether these words are excusable in the mouth of *David*, but whether *CHRIST* has a right to use them or no. Surely He has. He is Lord of all; He is Judge of quick and dead. And if He has not a right to use them, how could we account for the woes which He denounces in the Gospel on Chorazin and Bethsaida, on the Scribes and Pharisees, and on Judas (Matt. xxvi. 24), who was the incarnation of thankless and treacherous Judaism, and was its emblem and epitome in its sin and doom? See on v. 25. And (with reverence be it said) how can we believe His own assertion, that He will say at the great day, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels?” (Matt. xxv. 41.) And how can it be true, that all who have imitated the Jews in their sin of rebellion against Christ, will then cry to the mountains and rocks to fall upon them, and hide them from the wrath of the Lamb? “For the day of His wrath is come; and who shall be able to stand?” (Rev. vi. 16.)

The truth is, that the words here uttered, are uttered in mercy. They were designed to be a solemn prophetic warning against the commission of that sin, which, in spite of these

And that which should have been for their welfare, let it become a trap.

a Isa. 6. 9. 10.
John 12. 39. 40.
Rom. 11. 10.
2 Cor. 3. 14.

23 ^a Let their eyes be darkened, that they see not;
And make their loins continually to shake.

b 1 Thess. 2. 16.

24 ^b Pour out thine indignation upon them,
And let thy wrathful anger take hold of them.

c Matt. 23. 33.
Acts 1. 20.
† Heb. *their palace.*

25 ^c Let † their habitation be desolate;
And † let none dwell in their tents.

† Heb. *let there not be a dweller.*
d See 2 Chron. 28. 9.

26 For ^d they persecute ^e him whom thou hast smitten;
And they talk to the grief of † those whom thou hast wounded.

e Isa. 53. 4.
† Heb. *thy wounded.*

27 ^f Add || iniquity unto their iniquity:

f Rom. 1. 28.
|| Or, *punishment of iniquity.*

^g And let them not come into thy righteousness.

g Isa. 26. 10.
Rom. 9. 31.

28 Let them ^h be blotted out of the book of the living,
ⁱ And not be written with the righteous.

h Exod. 32. 32.
Phil. 4. 3.

29 But I am poor and sorrowful:

Rev. 3. 5. & 13. 8.
i Ezek. 13. 9.
Luke 10. 20.
Heb. 12. 23.

Let thy salvation, O God, set me up on high.

k Ps. 28. 7.

30 ^k I will praise the name of God with a song,
And will magnify him with thanksgiving.

words, the Jews committed, in rejecting and crucifying Christ, and on account of which, the woes here denounced have overtaken them. See *S. Augustine* here; and Sermon 56. And these words ought to have the salutary effect of deterring all who now read them from imitating that sin of the Jews. And surely the warning becomes still more solemn, when it is remembered that the sin of despising Christ, now that He is risen from the dead, and has ascended into heaven, and has sent the Holy Spirit from heaven, is far more heinous than that of the Jews, who cried, "Crucify Him! crucify Him!" "Minus peccaverunt Judæi crucifigentes Christum in terrâ ambulante, quam qui contemnunt in cælo sedentem" (*Augustine*). "Therefore" (adds *Augustine*), "since we see that these woes are pronounced on the wicked by the prophetic voice of God, let us shun their sin and punishment; and thus the enemies of Christ and the Church may be made conducive to our good."

It is a sublime vision which these words open to us. We see the Cross itself become a Prophetic Seat, a Royal Throne, a Judicial Tribunal; and we behold the suffering Messiah here displayed as a Prophet, King, and Judge, and we hear Him pronouncing a prophetic warning, a royal decree, a judicial sentence with His dying breath.

Compare what has been said above on Ps. 35, *Prelim. Note*; and on lv. 15; and below, on cix. 6—20; and Rom. xi. 9. Christ here speaks in David; and says, "Let their table become a snare." God had prepared a table of spiritual food for His people. He gave them the Tables of His Law; He gave them the living bread of His Word, which may be called their Table (*Origen, Hilary, and Jerome*); He gave them the Table of the Sacrificial Ritual (*Chrys.*). But all these spiritual tables of the Jews have been converted by them into a snare by their rejection of Christ. He is set for the fall of some, and the rising of others (Luke ii. 34; xx. 18. 1 Pet. ii. 7), and is a savour of death to those who perish, as well as a savour of life to those who receive Him (2 Cor. ii. 16).

— and that which should have been for their welfare, let it become a trap] Or rather, And let it be a trap to them in their security. That is, when they think themselves secure, and as if they had destroyed me, whom they count their enemy (1 Thess. v. 3), let them be taken as a prey. The *Sept.* (which seems to have read *le-shelummin*) renders the words, "for retribution;" and St. Paul (Rom. xi. 9) adopts these words, as well known to his readers, who used that version, and as containing what was quite true, and was virtually contained in the passage.

23. Let their eyes be darkened] The blindness of the Jews is the punishment they endure for refusing to see Him, Who is the Light (Matt. xiii. 13—15. Rom. xi. 25). "Cæcitas cordis et peccatum est, et pœna peccati, quâ cor superbum dignâ animâ versione punitur" (*S. Augustine, Julian Pelagian, v. 3*). Observe the Divine retribution of the Jews. They gave gall and vinegar as food and drink to Christ; and their own spiritual food and drink has become a snare to them. His

eyes were blindfolded, their eyes are darkened; His loins were scourged, their loins are made to shake.

25. Let their habitation be desolate; and let none dwell in their tents] The word rendered *habitation* (Heb. *tirah*), properly signifies an enclosure of nomad tribes (*Gesen. 321*). This prophecy has been accomplished in the city of Jerusalem, where they cried, "Crucify Him!" The Jews said, "If we let Him alone, the Romans will come and take away our place and nation" (John xi. 48). They did not let Him alone; and therefore the Romans came, being sent by God as His executioners, and took away their place and nation; and "their house is left to them desolate," as Christ prophesied that it would be (Matt. xxiii. 38). But this was not due to His desire, but to their own sin; for He said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, and thou wouldest not" (Matt. xxiii. 37. *Augustine*).

St. Peter applies this prophecy to the traitor Judas (Acts i. 20), who, as was before observed (on v. 22), was *instar omnium*, an embodiment and incarnation of those sins which brought misery on the Jews, and who was like a personal representative of the Jewish Nation in wickedness and punishment. As *Michaelis* observes, "Judas primus, et præ reliquis, hujus maledictionis fuit particeps."

26. they persecute him whom thou hast smitten] How much light is shed upon these words, as applied to Christ, when they are compared with Isa. liii. 4: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted;" and Isa. i. 6: "I gave My back to the smiters;" and Zech. xiii. 6: "I was wounded (smitten) in the house of My friends;" and Zech. xiii. 7: "Smite the Shepherd, and the sheep shall be scattered." In all these passages the same word (*nacah*) is used.

— they talk to the grief] Rather, they talk of the grief; they find pleasure in telling of My sufferings, as if they were an agreeable tale.

27. Add iniquity unto their iniquity] Not by making them commit sin, but by withholding Thy grace, which they forfeited by hardening their hearts against it (*Augustine*; and so *Aquinas*, i. 2. 9. 87, Art. 2. See *Le Blanc* here). They who thus despise God's merciful offers are hardened like Pharaoh (see on Exod. iv. 21), and are given over to a reprobate mind (Rom. i. 28), and God sends them a strong delusion (2 Thess. ii. 11); and as God Himself says by the Psalmist, "Because My people would not hear My voice, therefore I gave them up unto their own heart's lusts" (Ps. lxxi. 11, 12).

— thy righteousness] Which is a gift of God, and is vouchsafed only to those who believe and obey Him. See Rom. ix. 31.

28. Let them be blotted out] This phrase is derived from Moses speaking to God (Exod. xxxii. 32, where see the note), and is repeated by Christ, in Rev. iii. 5; xxii. 19.

29. poor] Heb. *ani*, the word constantly applied to Christ in the Psalms. See xxii. 24 (where it is rendered afflicted); xxxiv. 6; xxxv. 10; xl. 17; lxx. 5; cix. 16. 22.

³¹ ¹ *This* also shall please the LORD

Better than an ox or bullock that hath horns and hoofs.

³² ^m The || humble shall see *this*, and be glad :

And ⁿ your heart shall live that seek God.

³³ For the LORD heareth the poor,

And despiseth not ^o his prisoners.

³⁴ ^p Let the heaven and earth praise him,

The seas, ^q and every thing that † moveth therein.

³⁵ ^r For God will save Zion, and will build the cities of Judah :

That they may dwell there, and have it in possession.

³⁶ ^s The seed also of his servants shall inherit it :

And they that love his name shall dwell therein.

1 Ps. 50. 13, 14,
23.

m Ps. 34. 2.
|| Or, *meek*.
n Ps. 22. 26.

o Eph. 3. 1.

p Ps. 96. 11. &
148. 1.
1sa. 44. 23. &
49. 13.
q 1sa. 55. 12.
† Heb. *creepeth*.
r Ps. 51. 18.
1sa. 44. 26.

s Ps. 102. 28.

PSALM LXX.

To the chief Musician, *A Psalm* of David, * to bring to remembrance.

* Ps. 38. title.

¹ *MAKE* haste, ^a O God, to deliver me ;

Make haste † to help me, O LORD.

² ^b Let them be ashamed and confounded that seek after my soul :

Let them be turned backward, and put to confusion, that desire my hurt.

³ ^c Let them be turned back for a reward of their shame

That say, Aha, aha.

⁴ Let all those that seek thee rejoice and be glad in thee :

And let such as love thy salvation say continually, Let God be magnified.

a Ps. 40. 13, &c.
& 71. 12.
† Heb. *to my*
help.
b Ps. 35. 4, 26.
& 71. 13.

c Ps. 40. 15.

31. *an ox or bullock that hath horns and hoofs*] Literally, *an ox*, even a bull (a male), *horned and hoofed*, that is, an animal clean dividing the hoof, and having horns, i. e. of mature age for sacrifice. On the reference of these words to David's personal history at this time, see above, on v. 22; and compare the similar words in the other Passion-Psalm (xl. 6). This sentence may illustrate the principle on which the Gospel of St. Luke, who speaks most of the sacrificial character of Christ as a Victim and a Priest, is symbolized by the ox. See below, *Introd.* to St. Luke's Gospel, p. 163.

35. *build the cities of Judah*] i. e. *fortify them*. It has been alleged by some recent critics, that these words could not have been used by David. But surely David would desire that which we know was done by Solomon his son (1 Kings ix. 15. 2 Chron. viii. 2, 3), and by Rehoboam, his grandson (2 Chron. xi. 6—10). Cp. the phrase, to which a similar objection has been made, in Ps. li. 18.

This prayer is fulfilled in a spiritual sense by the edification of the cities of Judah, namely, churches of Christ, by the gift of the Holy Ghost, purchased by His Passion. See *S. Hilary* here, who disavows all expectation of a rebuilding of the literal Temple.

36. *The seed also of his servants shall inherit it*] Notwithstanding Adonijah's rebellion and usurpation of the throne designed for Solomon, the divinely-appointed successor of David, the seed of God's servant shall inherit it. This declaration reaches forward to Christ; and the other great Passion-Psalms, which are appointed for use in our Church on Good Friday (Ps. 40, and Ps. 69), brought into close connexion with one another.

Ps. LXX.] The two following Psalms are a sequel to the foregoing. In the Sarum use and the Latin use, this Psalm, as well as the foregoing and the following, are appointed for the Eve of Christ's Passion. The present Psalm is almost a repetition of the latter part of Ps. xl. vv. 13—17. And thus we see these two Passion-Psalms, which are appointed for use in our Church on Good Friday (Ps. 40, and Ps. 69), brought into close connexion with one another.

The range of Ps. 40 is extended and generalized by the

use of Elohim here for Jehovah. Cp. xl. 13 with lxx. 1; and xl. 4 with lxx. 4. Cp. above, *Prelim. Notes* to Ps. 67 and Ps. 68.

This Psalm is inscribed "*to bring to remembrance*," as is the 38th Psalm. See *Prelim. Note*.

To the Christian reader, it is like a memorial of Christ's Propitiatory Passion; and in it the devout penitent, who is united to Christ, may plead with God the meritorious efficacy of that Passion as his atonement with God. It has been already observed, that the primary occasion, to which this group of Psalms belongs, which closes the present Book, the Second Book of the Psalter (viz. Psalms 69, 70, 71, 72), appears to have been the same as that which led to the composition of those Psalms which closed the First Book of the Psalter (Psalms 38, 39, 40, 41), viz. the time just before David's death, when he was reduced to great weakness of body (see 1 Kings i. 1—4), and when he was also severely vexed and harassed by enemies of his own household, when his son Adonijah rebelled against him, and usurped the throne, and when Joab, his chief captain, and Abiathar the chief Priest, joined in the conspiracy and insurrection.

David was then reduced to the lowest depth of suffering, but God was gracious to him, and heard his prayers, and lifted him up by a marvellous resurrection, and delivered him from all dangers, and enabled him to go forth into the great congregation, and to declare God's praises to the assembled princes and people of Israel. See above, *Prelim. Note* to 1 Kings i., and to 1 Chron. xxviii., and to Ps. 39.

In that weakness and distress, David was a figure of Christ in His sufferings, and in the conspiracy of His adversaries against Him; and as David rose from his bed of sickness, and went forth from his sick chamber, and "stood upon his feet," in the presence of the assembled Israel, with Solomon at his side, his son and successor, and thus the Monarchy of Israel was seen to be continued and firmly established; so after His Passion, Christ arose gloriously from the grave, and ascended into heaven, and blended, as it were, the martial victories of David with the peaceful dominion of Solomon, in infinite glory, majesty, and bliss for evermore.

- d Ps. 40. 17. ⁵ ^d But I *am* poor and needy :
 e Ps. 141. 1. ^c Make haste unto me, O God :
 Thou *art* my help and my deliverer ;
 O LORD, make no tarrying.

PSALM LXXI.

- a Ps. 25. 2, 3, & 31. 1. ¹ IN ^a thee, O LORD, do I put my trust :
 Let me never be put to confusion.
 b Ps. 31. 1. ² ^b Deliver me in thy righteousness, and cause me to escape :
 c Ps. 17. 6. ^c Incline thine ear unto me, and save me.
 d Ps. 31. 2, 3. ³ ^d † Be thou my strong habitation, whereunto I may continually resort :
 † Heb. *Be thou to me for a rock of habitation.*
 e Ps. 44. 4. Thou hast given ^e commandment to save me ;
 For thou *art* my rock and my fortress.
 f Ps. 140. 1, 4. ⁴ ^f Deliver me, O my God, out of the hand of the wicked,
 Out of the hand of the unrighteous and cruel man.
 g Jer. 17. 7, 17. ⁵ For thou *art* ^g my hope, O Lord GOD :
 Thou *art* my trust from my youth.
 h Ps. 22. 9, 10. ⁶ ^h By thee have I been holden up from the womb :
 Isa. 46. 3. Thou *art* he that took me out of my mother's bowels :
 My praise *shall be* continually of thee.
 i Isa. 8. 18. ⁷ ⁱ I am as a wonder unto many ;
 Zech. 3. 8. But thou *art* my strong refuge.
 1 Cor. 4. 9. ⁸ Let ^k my mouth be filled *with* thy praise
 k Ps. 35. 28. And *with* thy honour all the day.
 1 ver. 18. ⁹ ¹ Cast me not off in the time of old age ;
 Forsake me not when my strength faileth.
 † Heb. *watch, or, observe.*
 m 2 Sam. 17. 1. ¹⁰ For mine enemies speak against me ;
 Matt. 27. 1. And they that † lay wait for my soul ^m take counsel together,
¹¹ Saying, God hath forsaken him :

Ps. LXXI.] This Psalm has no title, probably because it is a continuation of the foregoing. It is a collection of sentences from various other Psalms (22. 25. 31. 35. 38. 40), as may be seen in the margin. It was written in David's old age (*vs.* 5. 9. 18), and prepares the way for the appearance of Solomon his son in the following Psalm; and, being formed out of other Psalms, it serves the purpose of showing that David, at the close of his life, "gathered up and set his seal to" the sayings which he had uttered in the former Psalms; and sums these up, as it were, in the person of Christ suffering on the Cross, and triumphing thereby.

It has been already observed, that this and the following Psalm, as well as the foregoing one, belong to the last days of David, when he was suffering from sickness and weakness of body, and when he was distressed by the unnatural rebellion of his son Adonijah, and by the treachery of Joab and Abiathar. See above, *Prelim. Note* to Ps. 70, and *Prelim. Note* to 1 Kings i., and to 1 Chron. xxviii., xxix.

This Psalm is appropriately appointed by the Church of England to be used at the "Visitation of the Sick." In the Sarum use, and in the Roman use, this Psalm (as well as the two foregoing ones and six following) is appointed for use on the Eve of Christ's Passion.

4. *the wicked—unrighteous—man*] Probably Joab, and David's own son Adonijah. See the following note; *cp.* v. 10—13.

7. *a wonder*] A prodigy, or portent (*Sept., Vulg.*), Heb. *mopheth*, which is rendered *sign* in Ezek. xii. 6. 11; xxiv. 24. 27; and so our Lord, in His sufferings, was described as "*a sign* which shall be spoken against" (Luke ii. 34). And this

seems to be the meaning here; "the Cross was to the Jews a stumblingblock, and to the Greeks foolishness" (1 Cor. i. 23). Christ's sufferings were like signs and wonders, which tried men's faith, and still try them. Those persons who are meek and teachable are convinced by them; for those sufferings are fulfillments of the ancient prophecies concerning the Messiah; others, who are proud and obstinate, reject them as incredible, and are condemned, as the Jews were, for unbelief.

9. *Cast me not off in the time of old age*] David in his old age was tried by great and sore troubles (*see v.* 20), by debility of body (*see* 1 Kings i. 1—4), and by the rebellion of Adonijah his son usurping his throne and endeavouring to supplant Solomon (1 Kings i. 5—10), and by the treachery of Abiathar and Joab (1 Kings i. 18, 19). But God granted his prayer, and *did not cast him off in his old age*, but raised him up for a time by supernatural power from the bed of sickness, and enabled him to leave his sick-chamber and to go forth *in the strength* (Heb. *geburoth*) of the Lord God (*see here v.* 16), to the public assembly which he had convened, of the nobles and people of Israel, and to present to them his son and successor, Solomon, and to exhibit to them the pattern of the Temple, for which he had made vast preparations. See 1 Chron. xxviii. and xxix. Those two chapters supply the best comment on this *supplicatory* Psalm, which may be supposed to have been written by David just before he quitted his sick-chamber and went forth to that august assembly, and to be an outpouring of his soul in praise for being raised up, and of prayer for grace and strength to enable him to act with courage and dignity on so grand and trying an occasion.

Persecute and take him ;
For *there is* none to deliver *him*.

- ¹² ⁿ O God, be not far from me :
O my God, ^o make haste for my help.
- ¹³ ^p Let them be confounded *and* consumed that are adversaries to my soul ;
Let them be covered *with* reproach and dishonour that seek my hurt.
- ¹⁴ But I will hope continually,
And will yet praise thee more and more.
- ¹⁵ ^q My mouth shall shew forth thy righteousness *and* thy salvation all the day ;
For ^r I know not the numbers *thereof*.
- ¹⁶ I will go in the strength of the Lord God :
I will make mention of thy righteousness, *even* of thine only.
- ¹⁷ O God, thou hast taught me from my youth :
And hitherto have I declared thy wondrous works.
- ¹⁸ ^s Now also [†] when I am old and grayheaded, O God, forsake me not ;
Until I have shewed [†] thy strength unto *this* generation,
And thy power to every one *that* is to come.
- ¹⁹ ^t Thy righteousness also, O God, *is* very high,
Who hast done great things :
^u O God, who *is* like unto thee !
- ²⁰ ^x *Thou*, which hast shewed me great and sore troubles,
^y Shalt quicken me again,
And shalt bring me up again from the depths of the earth.
- ²¹ Thou shalt increase my greatness,
And comfort me on every side.
- ²² I will also praise thee [†] ^z with the psaltery, *even* thy truth, O my God :
Unto thee will I sing with the harp, O thou ^a Holy One of Israel.
- ²³ My lips shall greatly rejoice when I sing unto thee ;
And ^b my soul, which thou hast redeemed.
- ²⁴ ^c My tongue also shall talk of thy righteousness all the day long :
For ^d they are confounded, for they are brought unto shame, that seek my hurt.

n Ps. 22. 11, 19.
& 35. 22. &
38. 21, 22.
o Ps. 70. 1.

p ver. 24.
Ps. 35. 4, 26. &
40. 14. & 70. 2.

q ver. 8, 24.
Ps. 35. 28.

r Ps. 40. 5. &
139. 17, 18.

s ver. 9.
† Heb. *unto old age and gray hairs.*
† Heb. *thine arm.*

t Ps. 57. 10.

u Ps. 35. 10. &
86. 8. & 89. 6, 8.
x Ps. 60. 3.

y Hos. 6. 1, 2.

† Heb. *with the instrument of psaltery.*
z Ps. 92. 1, 2, 3. & 150. 3.
a 2 Kings 19. 22. Isa. 60. 9.
b Ps. 103. 4.

c ver. 8, 15.

d ver. 13.

16. *I will go*] Out of my chamber of sickness into the public assembly of Israel. See the foregoing note ; and I will there "make mention of Thy righteousness." So he did.

18. *when I am old and grayheaded—forsake me not ; until I have shewed thy strength* (Heb. *thy arm*) *unto this generation*] This David did in his old age, when he showed God's power, and "made mention of His righteousness," and "declared His wondrous work" to the great national assembly of Israel. See above, on 1 Chron. xxviii. xxix. ; and see on Ps. xl. 9, 10, which belongs to the same period of David's life.

20, 21. *Thou—shalt quicken me (or us) again, and—increase my greatness, and comfort me*] Even after my dissolution Thou shalt quicken me, and increase my greatness, and comfort me by the glories of my royal seed, first in Solomon, and much more in Christ, and in my own Resurrection through Him. See 2 Sam. vii. 16. 18—29. Ps. xvi. 11 ; xvii. 15. Acts ii. 31.

22. *O thou Holy One of Israel*] "Thou Holy One of Israel," a name specially appropriate at this time, when David, the man chosen "by the Lord God of Israel to be King over Israel" (1 Chron. xxviii. 4), had convened all "the princes of Israel" (1 Chron. xxviii. 1) to do honour to the God of Israel, by presenting to them Solomon his son, the chosen successor to the

throne of Israel (cp. 1 Kings ii. 4. 1 Chron. xxviii. 5), and to display to them the pattern of the future Temple of the Holy One of Israel, "in the sight of all Israel" (1 Chron. xxviii. 8) ; and when "all the chief of the Fathers and Princes of the Tribes of Israel offered willingly" (1 Chron. xxix. 6), and when he uttered that sublime thanksgiving, "Blessed be Thou, Lord God of Israel, our Father, for ever and ever" (1 Chron. xxix. 10).

It is observable, that this is the only place in the Psalms written by *David*, where this title, "*the Holy One of Israel*," occurs. It is reserved for the last utterance of David's life, and for the last Davidic Psalm of this the *Second Book of the Psalter* ; and it is also found in the last Psalm of the *Third Book* (Ps. lxxxix. 18), and of the *Fourth Book* (cvi. 48).

23. *my soul, which thou hast redeemed*] The very words which David used in his last sickness (1 Kings i. 29, 30), when he said, "The Lord liveth that hath *redeemed my soul* out of all *distress*, even as I sware unto thee by the *Lord God of Israel* ;" and in v. 20 here, where we read, "Thou which hast shewed me great and sore troubles, shalt quicken me ;" the Hebrew word for *trouble* is the same as that rendered *distress* in the passage of the history (1 Kings i. 29).

PSALM LXXII.

¶ Or, of.
* Ps. 127, title.

A Psalm || * for Solomon.

- ¹ GIVE the king thy judgments, O God,
And thy righteousness unto the king's son.
- ² ^a He shall judge thy people with righteousness,
And thy poor with judgment.
- ³ ^b The mountains shall bring peace to the people,
And the little hills, by righteousness.
- ⁴ ^c He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
- ⁵ They shall fear thee ^d as long as the sun and moon endure,
Throughout all generations.
- ⁶ ^e He shall come down like rain upon the mown grass :
As showers that water the earth.

^a Isa. 11. 2, 3, 4.
& 32. 1.

^b Ps. 85. 10.
Isa. 32. 17. &
52. 7.

^c Isa. 11. 4.

^d ver. 7, 17.
Ps. 89. 36, 37.

^e 2 Sam. 23. 4.
Hos. 6. 3.

Ps. LXXII.] This Psalm follows, in a natural order, after the preceding. The present Psalm is supposed by ancient expositors to have been written for Solomon; but the *Targum* describes it as given by the hand of Solomon, that is, as dictated by the Holy Spirit to Solomon; and this opinion is confirmed by the uniform use of the Hebrew preposition prefixed to Solomon's name in the title of the Psalm, and is accepted by almost all modern interpreters, who regard it as a Psalm of Solomon. Cp. *Hävernicks*, iii. 247; *Delitzsch*, 532; *Kay*, 157.

There is something very beautiful and interesting in the conjunction of these two Psalms. In the foregoing Psalm we saw David in his old age declaring his faith in God, and rendering thanks to Him for His benefits ever since he was born. We saw him there going forth from his sick-chamber, in order to present Solomon, his son and successor, to the assembled nobles and people of Israel; we heard the prophetic utterances of David the King, the progenitor and type of Christ, especially in his sufferings and victories. And now in the present Psalm we see at his side Solomon, his son and successor (whose name signifies *peaceable*), another progenitor and type of Christ, especially as a Prince of peace, and as the Builder of the Temple, the type of the Church of Christ; and we have in this Psalm a prophecy, uttered by Solomon in Christ's name, of His universal and everlasting dominion.

Accordingly, this Psalm is appointed in the Latin use for the Festival of Epiphany, and in the Sarum and Latin use for Trinity Sunday also, and in the Sarum and Gregorian use for the Festival of the Nativity.

This conjunction of David and Solomon, the two types of Christ in two different respects, serves to bring out in greater clearness and fulness the character and office of Christ, as Lord of battles and Prince of peace. The reader will bear in mind that this subject is treated in a similar manner at the beginning of the First Book of Kings, and also at the end of the First Book of Chronicles. Solomon succeeded to the throne while David his father was yet alive; and in both these portions of Holy Scripture the monarchy of David is seen, as it were, gliding imperceptibly by the gentle flow of a continuous stream into the monarchy of Solomon, and blending itself with it, and presenting a prophetic figure of the Monarchy of Christ. See above, *Introd.* to Samuel, p. xiv.; and on 1 Kings i. 34; and *Prelim. Note* to 1 Kings ii.; and on 1 Chron. xxviii. 11.

Similarly, at the close of this the Second Book of the Psalms, David, the King and Conqueror, prepares the way for his son and successor Solomon, the Peaceable King, the Builder of the Temple; and Christ, by His Spirit in David having spoken of His sufferings, now proceeds to speak by the same Spirit in Solomon of the "glory that should follow" in the universal subjection of all nations to His sway (see 1 Pet. i. 11). As the sufferings described in the foregoing Psalms exceeded the sufferings of David, and are only found realized in Christ (see on lxix. 21, "They gave me gall to eat"), so the glory described in the present Psalm far transcended that of Solomon, and is only seen verified in Christ. Even the

Chaldee Targum describes this Psalm as a prophecy concerning King Messiah; and *R. Solomon* allows that the earlier Hebrew expositors understood this Psalm in this sense; and all the early Christian interpreters agree in this opinion. "In Solomon" (says *Tertullian*, Adv. Marcion, v. 9) "no nation is blessed;" but, as this Psalm foretells, all nations are blessed in Christ: and *Augustine* says, "Many things are uttered in this Psalm which cannot be applied literally to Solomon, but which are most aptly fitted to Christ, of whom Solomon was a type" "Is enim est verus Solomon, hoc est, verus Pacificus." So *Justin Martyr*, *Eusebius*, *S. Jerome*, *S. Athanasius*, *S. Augustine*, and *Dr. Pusey* on Daniel, 479—482.

1. *Give the king*] Solomon here prays to God for wisdom and justice, that he may be qualified to judge the people committed to his trust. This accords with Solomon's history, of whom we read, that at his accession he went to the high place at Gibeon, "the great high place where the Tabernacle was," and there prayed to God, "Give Thy servant an understanding heart to judge Thy people" (1 Kings iii. 4—9). He had learnt this prayer from the lips of David his father, who on the eve of his death had said, "Give unto Solomon my son a perfect heart to keep Thy commandments, Thy testimonies, and Thy statutes" (1 Chron. xxix. 19), and had said, "The Lord hath chosen Solomon my son to sit upon the throne of the kingdom. And He said, I will establish his kingdom for ever, if he be constant to do My commandments and My judgments" (1 Chron. xxviii. 5, 7).

Solomon here prays for himself as King, and as "the King's son," the son appointed by God to rule instead of his father; and he asks for the gift of wisdom, on the ground of that love which God showed to David, the man after His own heart. Cp. Prov. xxxi. 8, 9 (*Bp. Sanderson*, ii. 275).

This prayer is fulfilled in Christ as Man, anointed by the Holy Ghost. God gave the Spirit without measure to Him (John iii. 34. Cp. Isa. xi. 2, 4); and God "gives all judgment to Him," as He Himself declares (John v. 22); and He alone is qualified to do those things which are specified in this Psalm (vv. 3, 4). This was so understood even by ancient Jewish expositors. The *Chaldee Targum* paraphrases this verse thus: "Give the sentence of Thy judgments to King Messiah, and Thy righteousness to the Son of David, the King."

3. *The mountains—and—hills*] Not Sion only, but all mountains and all hills. See John iv. 21.

—*peace—by righteousness*] Or, *peace in righteousness*; for it is only by, and in, the *righteousness* given to us by God in Christ, that we have *peace* with God. See Isa. xxxii. 17. Rom. v. 1.

Such glowing words as these cannot be applied to Solomon; but they must be referred to Christ, Who said, "My peace I give you" (John xiv. 27), and Who is our Peace (Eph. ii. 14. *Eusebius*).

5. *sun and moon*] See lxxxix. 36, 37. Isa. ix. 7. These words are to be applied to Christ, Who is "a Priest for ever" (cx. 4. *Didymus*).

6. *He shall come down like rain upon the mown grass—*

- 7 In his days shall the righteous flourish ;
 † And abundance of peace † so long as the moon endureth.
- 8 ^s He shall have dominion also from sea to sea,
 And from the river unto the ends of the earth.
- 9 ^h They that dwell in the wilderness shall bow before him ;
 † And his enemies shall lick the dust.
- 10 ^k The kings of Tarshish and of the isles shall bring presents :
 The kings of Sheba and Seba shall offer gifts.
- 11 ^l Yea, all kings shall fall down before him :
 All nations shall serve him.
- 12 For he ^m shall deliver the needy when he crieth ;
 The poor also, and *him* that hath no helper.
- 13 He shall spare the poor and needy,
 And shall save the souls of the needy.
- 14 He shall redeem their soul from deceit and violence :
 And ⁿ precious shall their blood be in his sight.
- 15 And he shall live, and to him † shall be given of the gold of Sheba :
 Prayer also shall be made for him continually ; *and* daily shall he be praised.
- 16 There shall be an handful of corn in the earth upon the top of the mountains ;
 The fruit thereof shall shake like Lebanon :
 ° And *they* of the city shall flourish like grass of the earth.

f Isa. 2. 4.
 Dan. 2. 44.
 Luke 1. 33.
 † Heb. *till* there
 be no moon.
 g See Exod. 23. 31.
 i Kings 4. 21, 24.
 Ps. 2. 8. & 80. 11.
 & 89. 25.
 Zech. 9. 10.
 h Ps. 74. 14.
 i Isa. 49. 23.
 Micah 7. 17.
 k 2 Chron. 9. 21.
 Ps. 45. 12. &
 68. 29.
 Isa. 49. 7. &
 60. 6, 9.
 l Isa. 49. 22, 23

m Job 29. 12.

n Ps. 116. 15.

† Heb. *one shall*
give.

o 1 Kings 4. 20.

showers that water the earth] Solomon derived this language from his father David, who in his "last words" thus speaks, describing the Messiah :—

"A Ruler over men, Righteous ;
 One who ruleth in the fear of God.
 And as light of the morning shall the Sun arise,
 As the morning, and no clouds ;
 From His brightness and rain the greenness of the earth
 springs forth."

See note above, on 2 Sam. xxiii. 3—5.

He shall come down *like rain on the mown grass*. The descent of the Spirit on the Gentiles was prefigured by the dew on the earth around, when the Gideon's fleece of the Jewish World was dry. See note above, on Judg. vi. 36—40. We see the green grass of the whole World now bedewed and bespangled by the silver drops of the spiritual rain from the clouds of Christ's Word, while the Jewish nation is parched and dry. See *S. Augustine* here ; and so *S. Ambrose, Didymus, Ruffinus*, and others. Cp. the language of the Pentecostal Psalm (lxxviii. 9), and *Pusey* on Daniel, 480.

7. *the righteous flourish*] Sprouting up and budding from the gracious influence of the spiritual showers just described.

8. *He shall have dominion—from sea to sea—unto the ends of the earth*] The kingdom of Solomon, whose sway was more extensive than that of any of the kings of God's people (see 1 Kings iv. 21—24), was only a faint image of the dominion of Christ. God Himself declares of Him, "Yet have I set My King upon My holy hill of Sion. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Ps. ii. 6. 8). "The Psalmist" (says *S. Cyril*) "is here describing the universal monarchy of Christ."

10. *The kings of Tarshish—the kings of Sheba and Seba*] Solomon had two fleets : one in the Mediterranean, trading westward with Tarshish ; the other at Ezion Geber, in the Red Sea, trading with the south and east. And thus he was a type of Christ, Who sends forth His spiritual navies on missionary expeditions to all lands. See above, the notes on 1 Kings ix. 28 ; and x. 22.

As to the site of *Sheba*, in Arabia Felix, see on 1 Kings x. 1. *Seba*, or *Saba*, in Africa, was the island of Meroë, according to *Josephus* (Ant. ii. 10. 2).

This prophecy began to be fulfilled in Christ, when the wise men of the East came to Him, an infant at Bethlehem, and fell down before Him, and opened their treasures, and worshipped Him. See below, on Matt. ii. 1—12.

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11. *all kings shall fall down before him*] For He "is King of kings, and Lord of lords" (Rev. xvii. 14 ; xix. 16).

14. *precious shall their blood be*] Although they count not their lives dear unto themselves (Acts xx. 24), yet that blood which they shed for Him, is precious in His eyes (Ps. cxvi. 15. Rev. vi. 9—11). "He that loseth his life for Christ's sake, shall find it, and keep it unto life eternal" (Matt. x. 39. John xii. 25).

15. *And he shall live*] Some understand these words as meaning that the saints and martyrs, who have died for Christ, shall live again through Him. See *vv.* 12—14. But they seem rather to foretell the mystery of Christ's Passion and Resurrection, and may be compared with His own words in the Apocalypse : "I am He that liveth, and was dead, and, behold, I am alive for evermore" (Rev. i. 18). "He" (says the Psalmist) "shall save the souls of the needy ;" "He shall redeem their souls." This is the fruit of His Death ; and, He "being raised from the dead, dieth no more" (Rom. vi. 9).

— *and to him shall be given*] Literally, *and one shall give to Him*. The verb is active and impersonal in the original.

— *Prayer also shall be made for him continually*] *And one shall pray continually by (or, through) Him*. The Hebrew word here used (*baad*), and rendered *for* in our version, signifies any kind of nearness to a person (*Gesen.* 129), e.g. to come *after* him (Gen. vii. 16. Judg. iii. 22. Amos ix. 10), with a view of doing something *through* him. See Gen. xxvi. 8. Josh. ii. 15. Prov. vi. 26. *Euerst*, p. 220. And this seems to be the sense here. Our prayers follow *after* Christ, and seek for acceptance with the Father *through* Him, Who "ever liveth to make intercession for us" (Heb. vii. 25) ; and since He is ever praying for us in the heavenly Sanctuary, therefore *daily shall He be praised* in the Church on earth.

16. *An handful*] Literally, *a spreading out* (*Gesen.* 683). The mountains of the earth are, as it were, Christ's threshing-floor (the Eastern threshing-floors were in the open air, and usually on elevated places : see above, on Judg. vi. 11. Ruth iii. 2. 4), on which lies the corn of His harvest, to be threshed out and winnowed for the heavenly Barn.

— *The fruit thereof shall shake like Lebanon*] The harvest shall be so strong and abundant, that the crops shall wave in the wind like cedar-forests of Lebanon :—

"Like Lebanon by soft winds fann'd,
 Rustles the golden harvest far and wide."

Keble.

p Ps. 59. 36.
† Heb. *shall be*.
† Heb. *shall be as a son to continue his father's name for ever*.
q Gen. 12. 3. & 22. 18.
Jer. 4. 2.
r Luke 1. 48.
s 1 Chron. 29. 10.
Ps. 41. 13. & 106. 48.
t Exod. 15. 11.
Ps. 77. 14. & 136. 4.
u Neh. 9. 5.
x Num. 14. 21.
Zech. 14. 9.

- 17 ^p His name † shall endure for ever :
† His name shall be continued as long as the sun :
And ^a men shall be blessed in him :
^r All nations shall call him blessed.
- 18 ^s Blessed be the LORD God, the God of Israel,
^t Who only doeth wondrous things.
- 19 And ^u blessed be his glorious name for ever :
^x And let the whole earth be filled *with* his glory ; Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

|| Or, *A Psalm for Asaph*.
† Ps. 50, title.
|| Or, *yet*.
† Heb. *clean of heart*.

|| A Psalm of * Asaph.

- 1 || TRULY God is good to Israel,
Even to such as are † of a clean heart.

17. *shall be blessed in him*] Literally, *shall bless themselves*. "Consider well" (says *Athanasius*) "how the glorious predictions of this Psalm are not applicable to Solomon, the son of her who had been wife of Uriah, but are fulfilled in CHRIST," the source of blessedness to all: cp. *Pusey* on Daniel, 481.

18. *Blessed be the LORD God, the God of Israel*] See above, on lxxi. 22; and lxxviii. 35; and the close of the First Book of the Psalms (xli. 13); and the note there, where is a similar doxology; also cvi. 48, the end of this Book.

20. *The prayers of David the son of Jesse are ended*] "*David, the son of Jesse*." Observe this designation. It is a remarkable coincidence that in the last words of David, as rehearsed in 2 Sam. xxiii. 1, we read, "*David the son of Jesse* said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue;" and the sacred historian closes the account of the events to which the present pair of Psalms refers, by the following words: "Solomon sat on the throne instead of David his father . . . *David the son of Jesse* reigned over all Israel. And the time that he reigned was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead" (1 Chron. xxix. 23—28).

The prayers of David, *the son of Jesse*, are accomplished (see the word in Gen. ii. 1. 2 Chron. xxxvi. 22) in the glorious vision of the universal dominion of his own Son, who was typified by Solomon, the King Messiah. This was promised to him by God (2 Sam. vii., *Prelim. Note*); and for this he yearned, as the sum and substance of all his aspirations. In his royal grandeur David did not forget his pastoral simplicity; just as Matthew, the Evangelist and Apostle, never forgot that he had been "*Matthew the publican*." See on Matt. x. 3. So David in the splendid sunset of his last days remembered the low estate of his early childhood: Compare the utterance of David's beautiful meekness and humility in 2 Sam. vii. 18, 19; and in his last days (1 Chron. xxix. 14—16). And why? Because the gracious condescension of God was made more striking by the fact, that these glorious promises were vouchsafed to one who was a *son—the youngest son—of Jesse*, the shepherd of Bethlehem Judah. But God had foretold by Jacob that Shiloh should come of that seed (see on Gen. xlix. 10; and the Genealogy in Ruth iv. 18—21); and all this was fulfilled in Christ.

Thus ends the SECOND BOOK of the PSALMS. Cp. *Prelim. Note* to Ps. 42, the first Psalm of this Book.

Ps. LXXIII.] The present Psalm opens the THIRD BOOK of the Psalter. It consists of seventeen Psalms, and extends to Ps. 89. This Book is connected with the foregoing, as that Book was with the First Book of the Psalter (see *Prelim. Note* to Ps. 42). It is also a step in advance of the foregoing, as that Book was of the Book before it. In the foregoing Book we were introduced to David's helpers in song, "*Asaph the seer*"

(Ps. 50), and to "the sons of Korah" (Psalms 42. 44—49). We now have more intercourse with his choir-masters. Asaph, or his descendants, composed eleven Psalms in this Book (Psalms 73—83); three are assigned to the sons of Korah (Ps. 84, 85, 87), and one to Heman, probably of the sons of Korah (Ps. 88), and one to Ethan or Jeduthun (Ps. 89), with which the Book concludes. Only one Psalm is in this Book expressly ascribed to David himself (Ps. 86, and this is called a *prayer*). But David's spirit breathes in them all. With reverence, be it said, this Book in some respects has the same relation to the foregoing, as the Apostolic Epistles in the New Testament have to the Gospels.

The present Book of the Psalter has a meditative character.

It is like a commentary on the past annals of the Hebrew nation. It looks back to the Exodus, and traces the history of the People of God, from that epoch through the wilderness, and under Joshua, and the Judges, and to the time of the Captivity.

The first eleven Psalms of this Book are ascribed to Asaph, who has already been introduced to us in Ps. 50, which is a meditative strain of reflections on the past history of Israel. This group contains many Psalms entitled *Maschil*, or *instruction*. As a motto for this Third Book of the Psalms, the words in Ps. lxxvii. 5, 6, 11, 12, may be inserted here:

"I have considered the days of old,
The years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.
I will remember the works of the LORD:
Surely I will remember Thy wonders of old.
I will meditate also of all Thy work,
And talk of Thy doings."

The present Book—the Third Book of the Psalter—is distinguished from the following Book, by its mournful supplicatory tone and character. This Book is a Book of pensive meditation, of godly fear, of humble hope, of penitential sorrow, of remorse for the idolatry of the nation, and for the schism of Jeroboam; of solemn warnings of judgment, and of fervent prayer. The next Book is a Book of thanksgiving and praise. It is an answer to the present Book. The one is like the penitential voice of the Church in Advent and at Lent; the other is like her jubilant songs at Easter and Pentecost.

The present Psalm is a didactic comment on the last four Psalms of the foregoing Book (Ps. 69—72). It is like the lesson which our Lord taught His disciples after He had withered the barren leafy fig-tree in His Passion-Week. "Have faith in God" (see below on Matt. xxi. 21, and on Mark xi. 22). You now see evil men flourishing in prosperity, they will soon seem to have withered Me, but I shall rise again; and they will be withered for ever like this fig-tree.

The foregoing Psalms, which portrayed Christ's Passion, and glorious Resurrection, and perpetual Dominion, and the withering of all His enemies, have foreshadowed this truth; and now Asaph declares it in the Psalm before us.

- 2 But as for me, my feet were almost gone ;
My steps had well nigh slipped.
- 3 ^a For I was envious at the foolish,
When I saw the prosperity of the wicked.
- 4 For *there are* no bands in their death :
But their strength *is* † firm.
- 5 ^b They are not † in trouble *as other* men ;
Neither are they plagued † like *other* men.
- 6 Therefore pride compasseth them about as a chain ;
Violence covereth them ^c as a garment.
- 7 ^d Their eyes stand out with fatness :
† They have more than heart could wish.
- 8 ^e They are corrupt, and ^f speak wickedly concerning oppression :
They ^g speak loftily.
- 9 They set their mouth ^h against the heavens,
And their tongue walketh through the earth.
- 10 Therefore his people return hither :
ⁱ And waters of a full *cup* are wrung out to them.
- 11 And they say, ^k How doth God know ?
And is there knowledge in the most High ?
- 12 Behold, these *are* the ungodly, who ^l prosper in the world ;
They increase in riches.
- 13 ^m Verily I have cleansed my heart in vain,
And ⁿ washed my hands in innocency.
- 14 For all the day long have I been plagued,
And † chastened every morning.
- 15 If I say, I will speak thus ;
Behold, I should offend *against* the generation of thy children.
- 16 ^o When I thought to know this,
† It *was* too painful for me ;

a Job 21. 7.
Ps. 37. 1.
Jer. 12. 1.

† Heb. *fat*.

b Job 21. 9.
† Heb. *in the trouble of other men*.
† Heb. *with*.

c So Ps. 109. 18.

d Job 15. 27.
Ps. 17. 10. & 119. 70.
Jer. 5. 28.
† Heb. *they pass the thoughts of the heart*.
e Ps. 53. 1.
f Hos. 7. 16.
g 2 Pet. 2. 18.
Jude 16.
h Rev. 13. 6.

i Ps. 75. 8.

k Job 22. 13.
Ps. 10. 11. & 94. 7.

l ver. 3.

m Job 21. 15. & 34. 9. & 35. 3.
Mal. 3. 14.
n Ps. 26. 6.

† Heb. *my chastisement was*.

o Eccles. 8. 17.

† Heb. *it was labour in mine eyes*.

The present Psalm also has a prospective, as well as a retrospective, character; it is a moral Prologue to the Psalms that follow. In those Psalms we have a view of the triumphs of Babylon, and of the desolation of Zion. But still, as the Psalmist here says, "*God is only good to Israel—to such as are of a clean heart*," their hearts are made more pure by trial, and their patience is perfected in glory.

1. *Truly God—to Israel—heart*] Or rather, *Only* (Heb. *ac*, see above, lxii. 1). This particle *ac*, occurs at the beginning of three verses in this Psalm (vv. 1. 13. 18); and in each case it would best be rendered by *only*:

Nothing but *good* is God to *Israel*; that is, to those who are *Israelites* indeed (like Nathanael, John i. 47); namely, the *pure in heart*: God is *only good to them*, although from the temporary sufferings of the righteous, many may have doubted of this (v. 2). But to those who are *called* Israel, but are *not* Israel, and who are only Jews outwardly, to those God is righteously severe. See Rom. ii. 28; ix. 6, 7. Rev. ii. 9.

The word *Israel* is a *catchword*, which connects this Psalm, at the beginning of the Third Book, with the close of the foregoing Book: "Blessed be the Lord God, the God of *Israel*" (lxxii. 19).

3. *I was envious at the foolish*] Or, *at the proud*. See Job xii. 6; xxi. 7.

4. *no bands in their death*] *No pangs*; they die at ease. Job xxi. 13.

"Their are no strong pains,
No bands of agony."—(Kemble.)

6. *a chain*] *a necklace*; a beautiful collar.

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7. *with fatness*] Or, *from fatness*.

— *They have more—wish*] The imaginations of their heart leap over all bounds.

8. *They are corrupt*] They scoff, they mock (*Gesen*, 459).

— concerning] This word is not in the original, and would be better omitted.

9. *against the heavens*] Or, *in the heavens*.

10. *Therefore his people return hither*] Thus say the proud infidels, "*Therefore, let Him (God) bring back His people hither*," i.e. to us: here is their true rest!

— *And waters—to them*] And *they* (even God's people) will drink waters of surfeiting for themselves from the overflowing cup of our prosperity. See Ps. lxxv. 8. Isa. li. 17. Ezek. xxiii. 34, for the sense of the verb (*matsah*) here used, and *Gesen*. 502.

11. *is there knowledge in the most High*] Is not God too high to take note of us? See x. 5. Job xxii. 12, 13.

13. *Verily*] Or, *only*. See v. 1.

14. *For*] Or, *and*.

15. *I should offend against*] I should have *betrayed*; been guilty of treason to Thee, and to Thy people, if I had said that it is vain to serve God, because the wicked often prosper, and the righteous often suffer in this world. This was the proposition which Job rightly maintained against his friends. See *Introd.* to Job, p. vii.

16. *When—too painful for me*] *And I was devising how to understand this; for it was grievous to me* (to see the suffering of the righteous and the prosperity of the wicked), *until I went into the sanctuary of God*, and then the solution was given me of the enigma which had perplexed me.

Q 2

- p Ps. 77. 13. 17 Until ^p I went into the sanctuary of God ;
q Ps. 37. 38. Then understood I ^a their end.
- r Ps. 35. 6. 18 Surely ^r thou didst set them in slippery places :
Thou castedst them down into destruction.
- 19 How are they *brought* into desolation, as in a moment !
They are utterly consumed with terrors.
- s Job 20. 8.
Ps. 90. 5.
Isa. 29. 7, 8.
t Ps. 78. 65. 20 ^s As a dream when *one* awaketh ;
So, O Lord, ^t when thou awakest, thou shalt despise their image.
- u ver. 3. 21 Thus my heart was ^u grieved,
And I was pricked in my reins.
- x Ps. 92. 6.
Prov. 30. 2.
† Heb. *I knew*
not.
† Heb. *with thee.* 22 ^x So foolish *was* I, and † ignorant :
I was *as* a beast † before thee.
- 23 Nevertheless I *am* continually with thee :
Thou hast holden *me* by my right hand.
- y Ps. 32. 8.
Isa. 58. 8. 24 ^y Thou shalt guide me with thy counsel,
And afterward receive me *to* glory.
- z Phil. 3. 8. 25 ^z Whom have I in heaven *but thee* ?
And *there is* none upon earth *that* I desire beside thee.
- a Ps. 84. 2. &
119. 81. 26 ^a My flesh and my heart faileth :
But God *is* the † strength of my heart, and ^b my portion for ever.
- † Heb. *rock.*
b Ps. 16. 5. &
119. 57.
c Ps. 119. 155. 27 For, lo, ^c they that are far from thee shall perish :
Thou hast destroyed all them that ^d go a whoring from thee.
- d Exod. 34. 15.
Num. 15. 39.
James 4. 4.
e Heb. 10. 22. 28 But *it is* good for me to ^e draw near to God :
I have put my trust in the Lord God, that I may ^f declare all thy works.
- f Ps. 107. 22. &
118. 17.

PSALM LXXIV.

‖ Maschil of Asaph.

‖ Or, A Psalm
for Asaph to give
instruction.

- a Ps. 41. 9, 23. &
60. 1, 10. & 77. 7.
Jer. 31. 37. &
33. 24.
b Deut. 29. 20.
c Ps. 95. 7. &
100. 3.
d Exod. 15. 16.
Deut. 9. 29.
‖ Or, *tribe.*
e Deut. 32. 9.
Jer. 10. 16.

- 1 O GOD, why hast thou ^a cast *us* off for ever ?
Why doth thine anger ^b smoke against ^c the sheep of thy pasture ?
- 2 Remember thy congregation, ^d *which* thou hast purchased of old ;
The ‖ ^e rod of thine inheritance, *which* thou hast redeemed ;
This mount Zion, wherein thou hast dwelt.

17. *Until I went into the sanctuary of God*] Here is a remarkable statement ; namely, that the true explanation of the seeming paradoxes of life, and of the phenomena of this World's history, is to be found in the illumination which is given by God to the devout mind, in and through prayer and holy meditation, and by the hearing of His Word, in His House. They who meditate in quietness on the great questions which agitate the minds of political partisans, often see more of the true bearings of those questions, and of the principles involved in them, than they who are engaged in the heat and din of the struggle. The true solution of the greatest problems of the politics of this world is to be sought in the Church of God.

— *Then understood I*] Or rather, *and (until) I considered their latter end.* In the world, men do *not* consider. They are distracted by the feverish stir around them, and are absorbed by the excitement in which they live. It is only by quiet meditation in the Church of God, that we can gain a comprehensive view of History from the beginning to the end. It is only there that we can have a glimpse of the true end, which lies beyond the horizon of this world ; viz. the Judgment to come, and Eternity. Cp. v. 24.

How much of practical wisdom may be learnt by the study of the events of Passion-Week, from Palm-Sunday to Easter-Day, and all that Easter-Day reveals, in the sacred services of the Church of God during that time

18. *Surely*] *Only.* See v. 1. Their lofty and brilliant pinnacles of earthly glory were only like precipitous cliffs, hanging over a dark gulf of woe.

20. *when thou awakest*] To Judgment. See xxxv. 23.

21. *Thus*] *So that my heart embittered itself,* by my doubts concerning Thy moral government of the World.

22. *as a beast*] Not as a sheep of Thy hand. See Psalms xxiii. 1 ; lxxiv. 1 ; lxxx. 1.

28. *But—God*] Literally, *And to me to draw near to God is good* ; this is my “*summum bonum*”—not to question His doings, but to cleave closely to Him. “*Nearest to God is best.*” The Psalm ends as it began, with faith in the goodness of God. Amid all the storms of life, I am anchored firmly upon that Rock. Cp. our Lord's words (Mark xi. 22).

Ps. LXXIV.] The consolatory view given of the final cause of the afflictions of God's people, and of the temporal prosperity of the wicked in the foregoing Psalm, prepares us for the moral suggested in the present *maschil* (or *instruction*) of some of the school of Asaph, which was probably composed after the Babylonish devastation of Jerusalem. See vv. 3—7. The Psalm is ascribed to David's choir-master, *Asaph* ; but this name is not to be limited to *one* person bearing that name. but is to be extended to successors in his family and office Cp. *Delitzsch*, pp. 388, 389. 559.

- ³ Lift up thy feet unto the perpetual desolations ;
Even all that the enemy hath done wickedly in the sanctuary.
- ⁴ ^fThine enemies roar in the midst of thy congregations ;
^gThey set up their ensigns for signs ;
- ⁵ A man was famous •
According as he had lifted up axes upon the thick trees ;
- ⁶ But now they break down ^hthe carved work thereof at once
With axes and hammers ;
- ⁷ ⁱ† They have cast fire into thy sanctuary,
They have defiled ^kby casting down the dwelling place of thy name to the
ground.
- ⁸ ^lThey said in their hearts, Let us [†]destroy them together :
They have burned up all the synagogues of God in the land.
- ⁹ We see not our signs ;
^mThere is no more any prophet :
Neither is there among us any that knoweth how long.
- ¹⁰ O God, how long shall the adversary reproach ?
Shall the enemy blaspheme thy name for ever ?
- ¹¹ ⁿWhy withdrawest thou thy hand, even thy right hand ?
Pluck it out of thy bosom.
- ¹² For ^oGod is my King of old,
Working salvation in the midst of the earth.
- ¹³ ^pThou didst [†]divide the sea by thy strength :
^qThou brakest the heads of the || dragons in the waters,
- ¹⁴ Thou brakest the heads of leviathan in pieces,
And gavest him ^rto be meat ^sto the people inhabiting the wilderness.

f Lam. 2. 7.

g Dan. 6. 27.

h 1 Kings 6. 18,
29, 32, 35.

i 2 Kings 25. 9.

† Heb. They
have sent thy
sanctuary into
the fire.

k Ps. 89. 39.

l Ps. 83. 4.

† Heb. break.

m 1 Sam. 3. 1.

Amos. 8. 11.

n Lam. 2. 3.

o Ps. 44. 4.

p Exod. 14. 21.

† Heb. break.

q Isa. 51. 9, 10.

Ezek. 29. 3. &

32. 2.

|| Or, whales.

r Num. 14. 9.

s Ps. 72. 9.

3. *Lift up thy feet unto*] Come down from the Throne on which Thou sittest, and visit our desolations.

4. *They set up their ensigns for signs*] We see not our own signs (v. 9); but the Chaldaëans have set up their signs,—their military ensigns (Num. ii. 2), the tokens of their idolatrous worship, as well as of their power and victory,—to be tokens in Jerusalem, instead of the signs and tokens of Thy presence there. Cp. 2 Chron. xxxvi. 10. Isa. lxiv. 10. Jer. xxxii. 20, 21. Lam. ii. 7.

5. *A man was famous—trees*] Rather, each man (among the Chaldaean invaders) was known (working havoc) in the city and temple of Jerusalem, as if he were lifting up his axe in a forest, in order to hew down the trees there.

6. *But now*] And now.

7. *They have cast fire into thy sanctuary*] Or rather, they have hurled Thy Sanctuary (as if it were a mere log of wood) into the fire.

— *They have defiled—ground*] The words in italics would be better omitted here, and in the parallel place (lxxxix. 39).

8. *the synagogues*] The word (*moëd*) here used is rendered *synagogue* by *Aquila* and *Symmachus*; but perhaps they employed the word *συναγωγή* in the sense of *assembly*; and there is no other ancient Version which renders the word *moëd* here by *place of assembly*, but they all translate it *festivities*, or *solemn seasons*; and though the word *moëd* occurs about 200 times in the Old Testament, yet in no passage (except perhaps in Lam. ii. 6) does it seem to signify a building dedicated to divine worship. The word means a *set time* or stated season, a festival; and it seems most probable that this is its sense here.

The word *saraph*, here rendered to *burn*, may have another signification. Its proper sense is to *swallow up* (Latin *sorbeo*). See *Gesen.* 795; *Fuerst*, 1445; and it is not rendered by *burn* here, by the ancient Versions (*Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Æthiopic*), but by *abolish*, or some equivalent word.

The sense, therefore, seems to be, *they* (the Chaldaean

invaders) *have abolished all the solemnities in the land*. They have taken away the daily sacrifice; they have put an end to the festivals and feasts of our holy ritual. Compare Lam. ii. 6: “He hath violently taken away His Tabernacle; He hath destroyed His places of the assembly” (or rather, His assembly, His *moëd*). “The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion.”

This interpretation is confirmed by the use of the word *moëd* in the following Psalm (lxxv. 2). The two passages hang together, and may be thus explained: “Ye Chaldaëans have abolished the *set times* of God’s festivals in the land in which sacrifices are offered to Him; but His *moëd* is coming: the *set time* of His *vengeance* is at hand, in which ye yourselves will be sacrificed. See note below on lxxv. 2.

9. *We see not our signs*] This also confirms the sense given to *moëd* in the foregoing note. The word for *sign* is *oth*; and this is combined with *moëd* in Gen. i. 14: “Let them be for *signs* and for *seasons*.” We see not our signs, but we see the signs of our enemies who have abolished our *seasons*; but their *set time* is coming; and God will work His *signs* and wonders among them as He did of old (cv. 27; cxxxv. 9); and they themselves will be like signs and portents to future generations.

11. *pluck it out*] Or, *despatch* them.

13, 14. *dragons—leviathan*] Emblems of Egypt, and other foes of God and His Church. See on lxviii. 30. Job iii. 8; xli. 1; and cp. Isa. xxvii. 1; li. 9, 10: “Awake, awake, put on strength, O arm of the Lord. Art Thou not it that hath cut Rahab (Egypt), and wounded the *dragon*? Art Thou not it which hath dried the sea, that hath made the depths of the sea a way for the ransomed to pass over?”

— And *gavest him to be meat to the people inhabiting the wilderness*] To the people the inhabitants of the deserts (*tsiygim*, *Gesen.* 708. Cp. lxxii. 9). The bodies of Egyptians were cast out dead on the shore of the Red Sea (Exod. xiv. 30), and became a prey to the wild beasts of the desert. Cp. Isa. xiii. 21; xxxiv. 14; Jer. i. 39, where this word is used.

- t Exod. 17. 5, 6. 15 ^t Thou didst cleave the fountain and the flood :
 Num. 20. 11.
 Ps. 105. 41.
 Isa. 48. 21.
 u Josh. 3. 13, &c. 16 The day *is* thine, the night also *is* thine :
 † Heb. *rivers of strength*.
 x Gen. 1. 14, &c. ^x Thou hast prepared the light and the sun.
 y Acts 17. 26. 17 Thou hast ^y set all the borders of the earth :
 z Gen. 8. 22. 18 ^z Thou hast † made summer and winter.
 † Heb. *made them*.
 a ver. 22. 18 ^a Remember this, *that* the enemy hath reproached, O LORD,
 Rev. 16. 19. And *that* ^b the foolish people have blasphemed thy name.
 b Ps. 39. 8. 19 O deliver not the soul ^c of thy turtledove unto the multitude *of the wicked* :
 c Cant. 2. 14. ^d Forget not the congregation of thy poor for ever.
 d Ps. 68. 10. 20 ^e Have respect unto the covenant :
 e Gen. 17. 7, 8. For the dark places of the earth are full of the habitations of Cruelty.
 Lev. 26. 44, 45. 21 O let not the oppressed return ashamed :
 Ps. 106. 45. Let the poor and needy praise thy name.
 Jer. 33. 21. 22 Arise, O God, plead thine own cause :
 f ver. 18. ^f Remember how the foolish man reproacheth thee daily.
 Ps. 89. 51. 23 Forget not the voice of thine enemies :
 † Heb. *ascendeth*, The tumult of those that rise up against thee † increaseth continually.
 Jonah 1. 2.

PSALM LXXV.

¶ Or, *Destroy not*.
 * Ps. 57, title.
 ¶ Or, *for Asaph*.

To the chief Musician, ¶ Al-taschith, A Psalm or Song ¶ of Asaph.

- 1 UNTO thee, O God, do we give thanks,
 Unto thee do we give thanks :
 For *that* thy name is near thy wondrous works declare.
 2 ¶ When I shall receive the congregation
 I will judge uprightly.
 3 The earth and all the inhabitants thereof are dissolved :
 I bear up the pillars of it. Selah.

¶ Or, *When I shall take a set time*.

15. *mighty rivers*] Thou driedst up the river Jordan at harvest time, when it overflows its banks (see Josh. iii. 15—17).

19. *thy turtledove*] Israel. Cp. lxxviii. 13. Save Thy turtledove from the talons and beak of the Eagle, the emblem of Babylon (Dan. vii. 4).

20. *the dark places of the earth are full of the habitations of cruelty*] Literally, are full of the homesteads and pastures (not of peaceable shepherds, but) of Cruelty, personified. The word *neoth*, here rendered *habitations*, and *houses* in lxxxiii. 12, is translated *pastures* in xxiii. 2 and lxx. 12. Cp. Jer. ix. 10; xxiii. 10; xxv. 37. Lam. ii. 2. Joel i. 19. Amos i. 2, in all which places the same word is used. There is a somewhat similar metaphor in xlix. 14, "Death shall be their shepherd."

Ps. LXXV.] The present Psalm is an echo to the preceding. The former Psalm was a supplication for help, the present is a hymn of thanksgiving for it. Thus the statement with which this Book of the Psalter opened, "Truly God is loving to Israel," is verified. Though the trial be long and severe, which the faithful have to endure, yet at length comes deliverance and victory.

Title.—"Al-taschith." See Ps. 57. Title, "Destroy not." The sense assigned to that title ("Destroy not") is appropriate to the present Psalm. This Psalm declares that the Jews, though scattered abroad by the Chaldeans, were *not destroyed*; and it is also prophetic of Christ, whom His enemies sought to destroy; and they thought that they had done so; but He could

not be destroyed. He rose from the dead, and they were confounded and scattered by Him.

1. For that *thy name—declare*] Rather, *and right is Thy Name*; and men declare *Thy wondrous works*.

2. When I shall receive the congregation] God Himself is here introduced, saying, "For I will take the set time" (Heb. *moëd*) "which I have foreordained for executing justice" (see the margin). Ye Chaldeans have abolished the *moëdei El*, or set seasons of My festivals in Jerusalem (see on lxxiv. 8), where sacrifices were offered to Me; but I will lay hold of the set time for vengeance upon you. The day of My salvation is at hand, and ye yourselves shall be slain as the sacrifice on that day. Compare the sublime imagery in Isaiah (xxxiv. 8; lxiii. 4—6. Jer. xlv. 10. Ezek. xxxix. 17), and of the Apocalypse (xix. 17—21; and see the note there).

— I will judge uprightly] The day of reckoning may seem slow in coming, but it will come at last. See 2 Pet. iii. 4. 10.

3. I] Emphatic (Heb. *anoci*). I, Who am God, and none else. — bear up the pillars] Rather, *I have poised them*. Cp. Job xxviii. 25. Isa. xl. 12. He "hath meted out heaven with the span," where the same word is used (*Gesen.* 864).

This also is connected with what is said in the foregoing Psalm, "Ye Chaldeans may destroy the pillars" (the Jachin and Boaz, 1 Kings vii. 21) "of My Temple at Jerusalem: ye may lay My Temple itself in the dust" (lxxiv. 3—7). But the Earth itself is My Temple. I have measured and poised its pillars, and am Lord and King of it.

- ⁴ I said unto the fools, Deal not foolishly :
And to the wicked, ^a Lift not up the horn :
⁵ Lift not up your horn on high :
Speak *not with* a stiff neck.
⁶ For promotion *cometh* neither from the east, nor from the west, nor from the
† south.
⁷ But ^b God *is* the judge :
^c He putteth down one, and setteth up another.
⁸ For ^d in the hand of the LORD *there is* a cup,
And the wine is red ; it is ^e full of mixture ;
And he poureth out of the same :
^f But the dregs thereof, all the wicked of the earth shall wring *them* out, and
drink *them*.
⁹ But I will declare for ever ;
I will sing praises to the God of Jacob.
¹⁰ ^g All the horns of the wicked also will I cut off ;
But ^h the horns of the righteous shall be exalted.

a Zech. 1. 21.

† Heb. *desert*.

b Ps. 50. 6. &
58. 11.

c 1 Sam. 2. 7.
Dan. 2. 21.

d Job 21. 20.
Ps. 60. 3.

Jer. 25. 15.
Rev. 14. 10. &
16. 19.

e Prov. 23. 30.

f Ps. 73. 10.

g Ps. 101. 8.

Jer. 48. 25.

h Ps. 89. 17. &
148. 14.

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm *or* Song || of Asaph.

|| Or, *for Asaph*.

- ¹ IN ^a Judah *is* God known :
His name *is* great in Israel.
² In Salem also is his tabernacle,
And his dwelling place in Zion.
³ ^b There brake he the arrows of the bow,
The shield, Exaltation, and the sword, and the battle. Seiah.
⁴ Thou *art* more glorious *and* excellent
^c Than the mountains of prey.
⁵ ^d The stouthearted are spoiled,
^e They have slept their sleep :
And none of the men of might have found their hands.

b Ps. 46. 9.
Ezek. 39. 9.

c Ezek. 38. 12, 13.
& 39. 4.

d Isa. 46. 12.

e Ps. 13. 3.
Jer. 51. 39.

⁴. Deal not foolishly] Vaunt not.
⁶. promotion] Exaltation. Exalt not yourselves (vv. 4, 5); for exaltation is not from man, but from God (1 Sam. ii. 7 Ps. cxiii. 7, 8). It is not from the Sun-god of the heathen.

— the south] Literally, the desert.

⁸. the wine is red] Or, is foaming (Ges. 289).

¹⁰. the horns of the wicked] See Dan. viii. 3. The vision of Daniel may have given occasion to the introduction of this figure, if this Psalm is subsequent to the captivity.

— will I cut off] The Psalm is here the utterance of the Church, which is admitted into partnership in the victory and royalty of Christ (1 Cor. vi. 2, 3. 2 Tim. ii. 12).

Ps. LXXVI.] The present magnificent lyrical hymn is connected with the foregoing. It celebrates with praise and thanksgiving a divine manifestation of the truths declared in the preceding Psalm. In all probability, the event which gave occasion to it (as the *Septuagint* suggests, and as *Theodoret* and *Euthymius*, and many modern Expositors agree), was the wonderful deliverance of God's People and City, and the overthrow of the pride and power of their enemy, Sennacherib, King of Assyria, in the days of Hezekiah. See 2 Kings xviii. 13; xix. 36, 37. 2 Chron. xxxii. 1—21.

With regard to the language of both Psalms, in Ps. lxxv. 9 we read, "I will sing praises to the *God of Jacob*;" and here, in v. 6, we read, "At Thy rebuke, O *God of Jacob*, both the

chariot and horse are cast into a dead sleep." In Ps. lxxv. 7, we read, "God is the *Judge*;" here we read (v. 8), "Thou didst cause *judgment* to be heard;" and (v. 9), "God arose to *judgment*." In Ps. lxxv. 8, there is vengeance pre-announced on the *wicked of the earth*; and here (v. 9), "God arises to save all the *meek of the earth*." The former Psalm is a prophecy, of which the present Psalm declares the fulfilment.

In a spiritual sense, we may see here a vision of the Great Day of the Universal Judgment (*Athanasius* and *Eusebius*).

². Salem] Or *Shalem*. Jerusalem (*Targum*). This is the only place in the Psalms where it is so called. The word occurs only elsewhere in Gen. xiv. 18, not in xxxiii. 18. Jerusalem seems to be formed from it. Cp. *Gesen*. 367. 830. Hezekiah brought the tribes to *Salem* for the Passover.

³. the arrows of the bow, the shield] Of Assyria. "Thus saith the Lord," said Isaiah to Hezekiah concerning Sennacherib, "He shall not come into this city, *nor shoot an arrow* there, nor come before it with *shield*" (2 Kings xix. 32).

⁴. the mountains of prey] The proud empire of Assyria. Cp. Nahum ii. 11, 12; iii. 1.

⁵. their sleep] Their sleep, the sleep of death, contrasted with the sleep of peace, in which God gives gifts to His beloved (Ps. cxvii. 2).

— none of the men of might have found their hands] Being suddenly smitten by the Angel of God (2 Kings xix. 35).

^f Exod. 15. 1. 21.
Ezek. 39. 20.
Nahum 2. 13.
Zech. 12. 4.

^g Nahum 1. 6.

^h Ezek. 38. 20.

ⁱ 2 Chron. 20.
29. 30.

^k Ps. 9. 7, 8, 9.
& 72. 4.

^l See Exod. 9. 16. 10
& 18. 11.
Ps. 65. 7.

^m Eccles. 5. 4,
5, 6.

ⁿ 2 Chron. 32.
22. 23.

^o Ps. 68. 29. &
89. 7.
† Heb. *to fear*.

^p Ps. 68. 35.

⁶ ^f At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.
⁷ Thou, *even* thou, art to be feared :
And ^g who may stand in thy sight when once thou art angry ?
⁸ ^h Thou didst cause judgment to be heard from heaven ;
ⁱ The earth feared, and was still,
⁹ When God ^k arose to judgment,
To save all the meek of the earth. Selah.

¹⁰ ^l Surely the wrath of man shall praise thee :
The remainder of wrath shalt thou restrain.
¹¹ ^m Vow, and pay unto the LORD your God :
ⁿ Let all that be round about him bring presents † unto him that ought to
be feared.
¹² He shall cut off the spirit of princes :
^o *He is* terrible to the kings of the earth.

PSALM LXXVII.

To the chief Musician, * to Jeduthun, A Psalm ‖ of Asaph.

* Ps. 39, & 62,
title.
‖ Or, *for Asaph*.
a Ps. 3. 4.

¹ ^a I CRIED unto God with my voice,
Even unto God with my voice ; and he gave ear unto me.
² ^b In the day of my trouble I ^c sought the Lord :
† My sore ran in the night, and ceased not : my soul refused to be comforted.
³ I remembered God, and was troubled :
I complained, and ^d my spirit was overwhelmed. Selah.
⁴ Thou holdest mine eyes waking :
I am so troubled that I cannot speak.
⁵ ^e I have considered the days of old,
The years of ancient times ;
⁶ I call to remembrance ^f my song in the night :
^g I commune with mine own heart :
And my spirit made diligent search.

^b Ps. 50. 15.
^c Isa. 26. 9, 16.
† Heb. *my hand*.

^d Ps. 142. 3. &
143. 4.

^e Deut. 32. 7.
Ps. 143. 5.
Isa. 51. 9.

^f Ps. 42. 8.

^g Ps. 4. 4.

6. the chariot and horse are cast into a dead sleep] Those chariots and horses which were the boast of Assyria. See Rabshakeh's speech (2 Kings xviii. 23), and the message of Sennacherib, of which Isaiah says, "Thou hast reproached the Lord, and hast said, With the multitude of my *chariots* I am come up to the height of the mountains" (2 Kings xix. 23).

— *are cast into a dead sleep]* As the Assyrians were, in one night. See 2 Kings xix. 35.

It is observable, that the verb here used is the same as is used in the narrative of the act of Jael, and of the death of the proud enemy of Israel, Sisera, *cast into a deep sleep*, by God's power, working by the hand of a woman. See above, on Judg. iv. 21, where our Authorized Version requires amendment ; and that important history is illustrated by this passage. The word occurs once in Proverbs (x. 5), and twice in Jonah (i. 5, 6), and twice in Daniel (viii. 18 ; x. 9).

10. the wrath of man shall praise thee] Shall be made an occasion of Thy praise and glory, as Sennacherib's fury was ; after the destruction of whose army "many brought gifts unto the Lord to Jerusalem" (2 Chron. xxxii. 23).

— *The remainder of wrath shalt thou restrain]* Rather, *Thou shalt gird on* to Thyself, as a sword. The verb here used (*chagar*) occurs in this sense 1 Sam. xvii. 39 ; xxv. 13. 2 Sam. xxi. 16. Cp. below, cix. 19, and *Gesen.* 261. *Thou shalt gird on* the power of Thine own enemies, as a sword for fighting Thine own

battles. The sense is best explained by Isaiah (x. 5—15), describing Assyria as a weapon in God's hand for achieving His own conquests.

God will gird on to Himself the remnant (Heb. *shéérith*), Jer. vi. 9. Ezek. v. 10, of man's wrath ; that is, even the uttermost portion of it. It shall all serve His purposes in the end ; as *Kelle* renders it—

"Man's wrath must praise Thee, Lord, till Thou
Have girt the last wrath on Thee."

11. bring presents] Fulfilled after Sennacherib's overthrow. 2 Chron. xxxii. 23.

Ps. LXXVII.] The present Psalm is linked on to the foregoing, as the foregoing was to that which preceded it. In the foregoing we read (v. 8), "*the Earth feared, and was still.*" In the present we read (v. 18), "*the Earth trembled and shook.*" In the foregoing we read (v. 3), that God brake *the arrows* of the enemy ; here we read (v. 17), that He discharges His own *arrows* against them. It is also introductory to what follows in the 78th Psalm, namely, an historical survey of God's merciful and wondrous work of old (v. 11), from the days of the Exodus to those of the Psalmist.

4. Thou holdest mine eyes waking] Literally, *the watches of mine eyes.* Thou givest them no relief, but keepest them ever on guard.

- 7 ^h Will the Lord cast off for ever ?
And will he ⁱ be favourable no more ?
8 Is his mercy clean gone for ever ?
Doth ^k his promise fail † for evermore ?
9 Hath God ^l forgotten to be gracious ?
Hath he in anger shut up his tender mercies ? Selah.
- 10 And I said, This is ^m my infirmity :
But I will remember the years of the right hand of the most High.
- 11 ⁿ I will remember the works of the LORD :
Surely I will remember thy wonders of old.
- 12 I will meditate also of all thy work,
And talk of thy doings.
- 13 ^o Thy way, O God, is in the sanctuary :
^p Who is so great a God as our God ?
- 14 Thou art the God that doest wonders :
Thou hast declared thy strength among the people.
- 15 ^q Thou hast with *thine* arm redeemed thy people,
The Sons of Jacob and Joseph. Selah.
- 16 ^r The waters saw thee, O God, the waters saw thee ;
They were afraid :
The depths also were troubled.
- 17 † The clouds poured out water :
The skies sent out a sound :
^s Thine arrows also went abroad.
- 18 The voice of thy thunder was in the heaven ;
^t The lightnings lightened the world :
^u The earth trembled and shook.
- 19 ^x Thy way is in the sea,
And thy path in the great waters,
^y And thy footsteps are not known.
- 20 ^z Thou leddest thy people like a flock
By the hand of Moses and Aaron.

h Ps. 74. 1.

i Ps. 85. 1.

k Rom. 9. 6.
† Heb. *to generation and generation?*
l Isa. 49. 15.

m Ps. 31. 22.

n Ps. 143. 5.

o Ps. 73. 17.

p Exod. 15. 11.

q Exod. 6. 6.
Deut. 9. 29.r Exod. 14. 21.
Josh. 3. 15, 16.
Ps. 114. 3.
Hab. 3. 8, &c.† Heb. *The clouds were poured forth with water.*s 2 Sam. 22. 15.
Hab. 3. 11.

t Ps. 97. 4.

u 2 Sam. 22. 8.

x Hab. 3. 15.

y Exod. 14. 28.

z Exod. 13. 21.
& 14. 19.
Ps. 78. 52. &
80. 1.
Isa. 63. 11, 12.
Hos. 12. 13.

PSALM LXXVIII.

* || Maschil of Asaph.

- 1 ^a GIVE ear, O my people, to my law :
Incline your ears to the words of my mouth.

* Ps. 74. title.
|| Or, A Psalm
for Asaph to give
instruction.
a Isa. 51. 4.

13. *Thy way, O God, is in the sanctuary*] See Psalms lxxviii. 24; lxxiii. 17. Or the sense may be, *Thy way is in holiness*, according to what is said in Exod. xv. 11, "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" To which words the Psalmist seems to refer.

16. *The waters saw thee*] At the passage of Israel through the sea, in which their enemies were overwhelmed.

17. *Thine arrows*] The thunder peals and the lightning flashes at the passage of the Red Sea. Cp. Hab. iii. 9—15.

18. *in the heaven*] Or, *in the whirlwind*. Heb. *galgal*. Ps. lxxiii. 13. Ezek. x. 13. *Gesen.* 170.

19. *Thy way is in the sea*] Rather, *Thy way was in the sea*.

20. *Thou leddest thy people—Aaron*] This reference to the Exodus and wanderings in the wilderness, prepares the way for

further and more detailed notices of this in the following Psalms (78—81).

Ps. LXXVIII.] The following Psalm, which is ascribed in the title to Asaph, one of the choir-masters of the House of David, was written after the building of the Temple (v. 69), and probably after the separation of the Ten Tribes under Jeroboam from the House of Judah. It seems to have been designed as a vindication of the supremacy of the House of David, when assailed by the rebellion of Jeroboam, of the tribe of Ephraim (see on 1 Kings xi. 26), against that House; and a protest against the defection of the Ten Tribes from the worship of God at Jerusalem (see vv. 67. 70). It was perhaps composed under Rehoboam, or under his son Abijah, and may be compared with Abijah's eloquent *apologia* for Judah in 2 Chron. xiii. 4—12.

b Ps. 49. 4.
Matt. 13. 35.

2 ^b I will open my mouth in a parable :

I will utter dark sayings of old :

c Ps. 44. 1.

3 ^c Which we have heard and known,
And our fathers have told us.

d Deut. 4. 9. &
6. 7.
Joel 1. 3.
e Exod. 12. 26, 27.
& 13. 8, 14.
Josh. 4. 6, 7.

4 ^d We will not hide *them* from their children,
^e Shewing to the generation to come the praises of the Lord,
And his strength, and his wonderful works that he hath done.

f Ps. 147. 19.

5 For ^f he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,

g Deut. 4. 9. &
6. 7. & 11. 19.

^g That they should make them known to their children :

h Ps. 102. 18.

6 ^h That the generation to come might know *them*,
Even the children *which* should be born ;
Who should arise and declare *them* to their children :

7 That they might set their hope in God,
And not forget the works of God,
But keep his commandments :

i 2 Kings 17. 14.
Ezek. 20. 18.

8 And ⁱ might not be as their fathers,

k Exod. 32. 9. &
33. 3. & 34. 9.
Deut. 9. 6, 13. &
31. 27.
Ps. 68. 6.
† Heb. *that prepared not their heart.*
l ver. 37.

^k A stubborn and rebellious generation ;
A generation † ^l *that* set not their heart aright,
And whose spirit was not stedfast with God.

2 Chron. 20. 33.
† Heb. *throwing forth.*

9 The children of Ephraim, *being* armed, and † carrying bows,
Turned back in the day of battle.

m 2 Kings 17. 15.

10 ^m They kept not the covenant of God,
And refused to walk in his law ;

n Ps. 106. 13.

11 And ⁿ forgot his works,
And his wonders that he had shewed them.

o Exod. 7. & 8,
& 9. & 10. & 11,
& 12.

12 ^o Marvellous things did he in the sight of their fathers,
In the land of Egypt, ^p *in* the field of Zoan.

p Gen. 32. 3.
Num. 13. 22.
ver. 43.

13 ^q He divided the sea, and caused them to pass through ;
And ^r he made the waters to stand as an heap.

Isa. 19. 11, 13
Ezek. 30. 14.

14 ^s In the daytime also he led them with a cloud,
And all the night with a light of fire.

q Exod. 14. 21.
r Exod. 15. 8.

15 ^t He clave the rocks in the wilderness,

Ps. 33. 7.
s Exod. 13. 21.
& 14. 24.

And gave *them* drink, as *out of* the great depths.

Ps. 105. 39.
t Exod. 17. 6.

Num. 20. 11.
Ps. 105. 41.
1 Cor. 10. 4.

There is something very emphatic in the title given to God in *v.* 41, "the Holy One of Israel" (which occurs only three times in the Psalms, and always with peculiar force, see Ps. lxxi. 22), used under such circumstances. Israel may rebel against God and against David's House, and constitute itself as a separate kingdom, in opposition to *Judah*; but "the Holy One of Israel" chose David (*v.* 70). He forsook even His own Tabernacle at Shiloh, in the tribe of Ephraim, and chose the tribe of *Judah*, the mount Zion which He loved (*vv.* 67, 68). How, then, can ye men of Israel imagine that the Holy One of Israel, Who is a jealous God, will brook your idolatrous worship, which is offered before your golden calves at Dan and Bethel?

2. *I will open my mouth in a parable*] Heb. *meshal*, a similitude (*Gesen.* 517). This is an important word, applied, as it is here, to Hebrew *history*. It shows that the *history* of the Hebrew Nation is *not only a true narrative of real events*, but that it has a *typical and prophetic* character; as St. Paul has shown in 1 Cor. x. 1. 6—11. It is remarkable, that the Evangelist St. Matthew has quoted these words of the Psalmist, and has applied them to our Lord's *Parables* (see Matt. xiii. 10, 11. 34, 35, where the author of this Psalm is called a *Prophet*). It is clear, therefore, that if Hebrew history is to be read as our

Lord and His Apostles teach us that it ought to be read, it must not be regarded (as too many regard it) merely as a literal recital of facts, but as also a typical representation of spiritual truths. See above, *Introd.* to Joshua, p. xi, and *Introd.* to Kings, pp. xxii—xxv. Hebrew History, as written by the Holy Spirit in the Old Testament, is a divine Parable.

And we may add, that the Proverbs, or *meshals*, of Solomon are divine Parables. See on Prov. i. 16, and 20; and *Introduction* to the PROVERBS.

3. *our fathers have told us*] As God commanded them to do (Exod. xiii. 14).

9. *children of Ephraim*] The defection of *Ephraim* from *Judah* and from God, is traced backward by the Psalmist even to ancient times. See above, the *Prelim. Note*.

— *carrying bows*] Literally, *shooting* (arrows) with bows. Cp. Jer. iv. 29. *Gesen.* 769.

— *Turned back*] The tribe of Ephraim is contrasted with *Judah* in Judg. i. 8—29. Cp. Josh. xvii. 14—18, where Joshua, himself of the tribe of Ephraim, reproaches that tribe with its remissness in not obeying God's command to drive out the Canaanites. See the notes there.

13. *heap*] Or *mound*. See Exod. xv. 9. Josh. iii. 13. 16.

- ¹⁶ He brought " streams also out of the rock,
And caused waters to run down like rivers. u Deut. 9. 21.
Ps. 105. 41.
- ¹⁷ And they sinned yet more against him
By * provoking the most High in the wilderness. x Deut. 9. 22.
Ps. 95. 8.
Heb. 3. 16.
y Exod. 16. 2.
- ¹⁸ And ^y they tempted God in their heart
By asking meat for their lust. y Exod. 16. 2.
- ¹⁹ ^z Yea, they spake against God ;
They said, Can God † furnish a table in the wilderness ? z Num. 11. 4.
† Heb. order.
- ²⁰ ^a Behold, he smote the rock, that the waters gushed out,
And the streams overflowed ;
Can he give bread also ?
Can he provide flesh for his people ? a Exod. 17. 6.
Num. 20. 11.
- ²¹ Therefore the LORD heard *this*, and ^b was wroth :
So a fire was kindled against Jacob,
And anger also came up against Israel ; b Num. 11. 1, 10.
- ²² Because they ^c believed not in God,
And trusted not in his salvation : c Heb. 3. 18.
Jude 5.
- ²³ Though he had commanded the clouds from above,
^d And opened the doors of heaven, d Gen. 7. 11.
Mal. 3. 10.
- ²⁴ ^e And had rained down manna upon them to eat,
And had given them of the corn of heaven. e Exod. 16. 4, 14.
Ps. 105. 40.
John 6. 31.
1 Cor. 10. 3.
- ²⁵ || Man did eat angels' food :
He sent them meat to the full. || Or, Every one
did eat the bread
of the mighty,
Ps. 103. 20.
- ²⁶ ^f He caused an east wind † to blow in the heaven :
And by his power he brought in the south wind. f Num. 11. 31.
† Heb. to go.
- ²⁷ He rained flesh also upon them as dust,
And † feathered fowls like as the sand of the sea : † Heb. fowl of
wing.
- ²⁸ And he let *it* fall in the midst of their camp,
Round about their habitations.
- ²⁹ ^g So they did eat, and were well filled :
For he gave them their own desire ; g Num. 11. 20.
- ³⁰ They were not estranged from their lust.
But ^h while their meat *was* yet in their mouths, h Num. 11. 33.
- ³¹ The wrath of God came upon them,
And slew the fattest of them,
And † smote down the || chosen *men* of Israel. † Heb. made to
bow.
|| Or, young men.
- ³² For all this ⁱ they sinned still,
And ^k believed not for his wondrous works. i Num. 14. & 16,
& 17.
k ver. 22.
- ³³ ^l Therefore their days did he consume in vanity,
And their years in trouble. l Num. 14. 29, 35.
& 26. 64, 65.

23. *Though he had commanded*] Or, *Yel He commanded*; and so in the following verse, *He rained—and gave*.

25. *Man did eat angels' food*] Literally, *bread of the mighty* (Heb. *abirim*). See Judg. v. 22. Job xxiv. 22. Ps. lxxvi. 5. Lam. i. 15.

The ancient versions (*Sept., Vulg., Syriac, Arabic, and Æthiopic*) render it *bread of angels*, and the *Targum* paraphrases it, *food which came down from the dwelling-place of Angels*. Cp. Wisd. xvi. 20, "Thou feddest Thine own people with Angels' food, and didst send them from heaven bread pre-

pared without labour, able to content every man's delight, and agreeing to every taste." *Theodore* says, manna is here called Angels' food, because it was supplied to Israel by the ministry of Angels, or because it came from the place where Angels lived.

30. *They were not estranged from their lust*] They were not separated from it (cp. Isa. i. 4), they were still in the act of indulging it.

31. *the chosen*] *The young men*. See v. 63; cxliv. 12. Deut. xxxii. 25. 2 Chron. xxxvi. 17. Jer. xi. 22.

m See Hos. 5. 15. 34

When he slew them, then they sought him :

And they returned and inquired early after God.

n Deut. 32. 4,
15. 31.35 And they remembered that ⁿ God *was* their rock,And the high God ^o their redeemer.o Exod. 15. 13.
Deut. 7. 8.
Isa. 41. 14. &
44. 6. & 63. 9.
p Ezek. 33. 31.36 Nevertheless they did ^p flatter him with their mouth,

And they lied unto him with their tongues.

q ver. 8.

37 For ^q their heart was not right with him,

Neither were they stedfast in his covenant.

r Num. 11. 18, 20. 38

^r But he, *being* full of compassion, forgave *their* iniquity,And destroyed *them* not :

s Isa. 48. 9.

Yea, many a time ^s turned he his anger away,

t 1 Kings 21. 29.

^t And did not stir up all his wrath.u Ps. 103. 14, 16. 39
x Gen. 6. 3.
John 3. 6.
y Job 7. 7, 16.
James 4. 14.For ^u he remembered ^x that they *were* but flesh ;^y A wind that passeth away, and cometh not again.z ver. 17.
Ps. 95. 9, 10.
Isa. 7. 13. &
63. 10.40 How oft did they || ^z provoke him in the wilderness,

And grieve him in the desert !

a Num. 14. 22.
Deut. 6. 16.
b ver. 20.41 Yea, ^a they turned back and tempted God,And ^b limited the Holy One of Israel.c ver. 12.
Ps. 105. 27, &c.
† Heb. *set*.

42 They remembered not his hand,

Nor the day when he delivered them || from the enemy.

d Exod. 7. 20.
Ps. 105. 29.44 ^d And had turned their rivers into blood ;

And their floods, that they could not drink.

e Exod. 8. 24.
Ps. 105. 31.
f Exod. 8. 6.
Ps. 105. 30.45 ^e He sent divers sorts of flies among them, which devoured them ;And ^f frogs, which destroyed them.g Exod. 10. 13, 15.
Ps. 105. 34, 35.46 ^g He gave also their increase unto the caterpillar,

And their labour unto the locust.

h Exod. 9. 23, 25.
Ps. 105. 33.
† Heb. *killed*.
|| Or, *great hail-*
stones.47 ^h He † destroyed their vines with hail,

And their sycamore trees with || frost.

i Exod. 9. 23,
24, 25.
Ps. 105. 32.
† Heb. *He shut*
up.48 ⁱ † He gave up their cattle also to the hail,

And their flocks to || hot thunderbolts.

|| Or, *lightnings*.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble,

By sending evil angels *among them*.† Heb. *He*
weighed a path.

50 † He made a way to his anger ;

He spared not their soul from death,

But gave || their life over to the pestilence ;

|| Or, *their beasts*
to the murrain,
Exod. 9. 3. 6.
k Exod. 12. 29.
Ps. 105. 36. &
136. 10.
l Ps. 106. 22.51 ^k And smote all the firstborn in Egypt ;The chief of *their* strength in ^l the tabernacles of Ham :

35. *the high God their redeemer*] The Masorites have noted here, that this verse ends the first half of the Psalms.

39. *he remembered that they were but flesh*] See above, Gen. vi. 3, the words of God after the Flood ; and ciii. 14.

41. *limited the Holy One of Israel*] The verb here rendered *to limit*, is *tavah*, to note with a sign or mark (*thav*). See on 1 Sam. xxi. 13, and Ezek. ix. 4. *Gesen.* 858. Our Prayer-Book Version has, *they moved*, i. e. *they exasperated*, a rendering which is found in *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic* : and so *Hitzig*, and in a somewhat similar sense *Ewald*. The rendering, *limited*, has no authority of any early version. The *Targum* has, *they marked Him with a mark*, they branded or stigmatized Him (and so *Delitzsch*). Cp. on Job xxxi. 35. The

other rendering, they *provoked*, or irritated (literally, they pricked with a sharp instrument, like a stylus, used for making marks), is preferable. They *goaded* Him, especially when they made the golden calf (Ps. cvi. 20). May there not be a bitter irony here? They made an idol calf, and thus they goaded God, as if He were an ox, as ye *Israelites* do, who worship the calves of *Jeroboam*.

— *the Holy One of Israel*] See the *Prelim. Note*.

45. *divers—flies*] Heb. *arob*. See Exod. viii. 21, 22. 24.

49. *By sending evil angels*] Literally, *a sending forth of evil angels* ; that is, of destroying angels, as in Exod. xii. 23. 2 Sam. xxiv. 16.

- 52 But ^m made his own people to go forth like sheep,
And guided them in the wilderness like a flock. m Ps. 77. 20.
- 53 And he ⁿ led them on safely, so that they feared not :
But the sea ^o † overwhelmed their enemies. n Exod. 14. 19, 20.
o Exod. 14. 27,
28. & 15. 10.
† Heb. covered.
p Exod. 15. 17.
- 54 And he brought them to the border of his ^p sanctuary,
Even to this mountain, ^q which his right hand had purchased. q Ps. 44. 3.
- 55 ^r He cast out the heathen also before them,
And ^s divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents. r Ps. 44. 2.
s Josh. 13. 7. &
19. 51.
Ps. 136. 21, 22.
- 56 ^t Yet they tempted and provoked the most high God,
And kept not his testimonies : t Judg. 2. 11, 12.
- 57 But ^u turned back, and dealt unfaithfully like their fathers :
They were turned aside ^x like a deceitful bow. u ver. 41.
Ezek. 20. 27, 28.
x Hos. 7. 16.
- 58 ^y For they provoked him to anger with their ^z high places,
And moved him to jealousy with their graven images. y Deut. 32. 16, 21.
Judg. 2. 12, 20.
Ezek. 20. 28.
z Deut. 12. 2, 4.
1 Kings 11. 7.
& 12. 31.
- 59 When God heard *this*, he was wroth,
And greatly abhorred Israel :
- 60 ^a So that he forsook the tabernacle of Shiloh,
The tent *which* he placed among men ; a 1 Sam. 4. 11.
Jer. 7. 12, 14. &
26. 6, 9.
- 61 ^b And delivered his strength into captivity,
And his glory into the enemy's hand. b Judg. 18. 30.
- 62 ^c He gave his people over also unto the sword ;
And was wroth with his inheritance. c 1 Sam. 4. 10.
- 63 The fire consumed their young men ;
And ^d their maidens were not † given to marriage. d Jer. 7. 34. &
16. 9. & 25. 10.
† Heb. praised.
- 64 ^e Their priests fell by the sword ;
And ^f their widows made no lamentation. e 1 Sam. 4. 11.
& 22. 18.
f Job 27. 15.
Ezek. 24. 23.
- 65 Then the Lord ^g awaked as one out of sleep,
And ^h like a mighty man that shouteth by reason of wine. g Ps. 44. 23.
h Isa. 42. 13.
- 66 And ⁱ he smote his enemies in the hinder parts :
He put them to a perpetual reproach. i 1 Sam. 5. 6, 12.
& 6. 4.
- 67 Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim :

54. *the border of his sanctuary*] Rather, *the border of His holiness*; or, *His holy border*, or territory.

— *this mountain—purchased*] Rather, *the mountain which His right hand acquired*.

55. *He—divided them an inheritance by line*] *He allotted them* (literally, *He caused to fall*) (the Gentiles and their land) *by the line of inheritance* (to His own people Israel). See Num. xxxiv. 2. Deut. xxxii. 9. Josh. xiii. 6; xxiii. 4 (where the same verb is used). Cp. Ezek. xlv. 1. See the margin there. 1 Chron. xvi. 18.

56. *they—provoked*] *They rebelled against the Most High God*] Cp. Isa. lxiii. 10. They rebelled, and vexed His Holy Spirit; whence it is rightly inferred, that the Holy Spirit is God. See Barrow, Sermon. xxxiv., vol. v., p. 176.

57. *a deceitful bow*] Cp. Hos. vii. 16. They return, but not to the Most High; they are like a deceitful bow.

60. *he forsook the tabernacle of Shiloh*] In the days of Eli, and his sons Hophni and Phinehas, see on Judg. xviii. 30. 1 Sam. iv. 22, and *Introd.* to Samuel, p. viii.

61. *his strength—his glory*] The Ark. See on 1 Sam. iv. 11, called “*the glory*” by the wife of Phinehas, who said, “*The glory is departed from Israel: for the Ark of God is taken*”

(1 Sam. iv. 22). The word here used is *tiphearah*, splendour, brightness, which is applied to the Temple, in Isa. lx. 7; lxiv. 11.

63. *their maidens were not given to marriage*] Literally, “*His maidens were not sung of, in the marriage song.*”

64. *Their priests*] *His Priests*, Hophni and Phinehas, in the battle with the Philistines. See 1 Sam. iv. 11. 17.

— *their widows*] His widows were not able to weep over the bodies of the dead, because they fell into the enemy's hand. The *Targum* applies this to the widow of Phinehas, who could not weep, for she also died. It might be applied also to Saul and his sons, whose bodies were cruelly used by the Philistines (1 Sam. xxxi. 8—11).

65. *Then the Lord awaked*] Even in the Temple of Dagon. See on 1 Sam. iv. 11; v. 3.

66. *he smote his enemies in the hinder parts*] See 1 Sam. v. 6. 9. As to the word here used (*achor*), see Exod. xxxiii. 23. 1 Kings vii. 25. 2 Chron. iv. 4. *Gesen.* 29. Some render it *backwards*, as in Psalms ix. 3; xl. 14; lxx. 2.

67. 68. *he refused the tabernacle of Joseph—Ephraim: but chose the tribe of Judah, the mount Zion which he loved*] God forsook Ephraim, in which Shiloh was, and where the Taber-

68 But chose the tribe of Judah,

The mount Zion

^k Which he loved.

^k Ps. 87. 2.

11 Kings 6.

69 And he ¹ built his sanctuary like high *palaces*,

Like the earth which he hath [†] established for ever.

[†] Heb. *founded*.

m 1 Sam. 16. 11,

12.

2 Sam. 7. 8.

70 ^m He chose David also his servant,

And took him from the sheepfolds :

[†] Heb. *From after*.

n Gen. 33. 13.

Isa. 40. 11.

o 2 Sam. 5. 2.

1 Chron. 11. 2.

p 1 Kings 9. 4.

71 [†] From following ⁿ the ewes great with young he brought him

^o To feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the ^p integrity of his heart ;

And guided them by the skilfulness of his hands.

PSALM LXXIX.

A Psalm || of Asaph.

|| Or, for Asaph.

a Exod. 15. 17.

Ps. 74. 2.

b Ps. 74. 7.

1 O GOD, the heathen are come into ^a thine inheritance ;

^b Thy holy temple have they defiled ;

^c They have laid Jerusalem on heaps.

c 2 Kings 25. 9,

10.

2 Chron. 36. 19.

Micah 3. 12.

d Jer. 7. 33. &

16. 4. & 34. 20.

2 ^d The dead bodies of thy servants have they given *to be* meat unto the fowls
of the heaven,

The flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem ;

^e And *there was* none to bury *them*.

e Ps. 141. 7.

Jer. 14. 16. &

16. 4.

Rev. 11. 9.

f Ps. 44. 13. &

80. 6.

4 ^f We are become a reproach to our neighbours,

A scorn and derision to them that are round about us.

g Ps. 74. 1, 9, 10.

& 85. 5. & 89. 46.

h Zeph. 1. 18. &

3. 8.

i Jer. 10. 25.

Rev. 16. 1.

k Isa. 45. 4, 5.

2 Thess. 1. 8.

l Ps. 53. 4.

5 ^g How long, LORD ? wilt thou be angry for ever ?

Shall thy ^h jealousy burn like fire ?

6 ⁱ Pour out thy wrath upon the heathen that have ^k not known thee,

And upon the kingdoms that have ^l not called upon thy name.

7 For they have devoured Jacob,

And laid waste his dwelling place.

m Isa. 64. 9.

|| Or, *the iniquities of them that were before us*.

n Deut. 28. 43.

Ps. 142. 6.

o 2 Chron. 14. 11.

8 ^m O remember not against us || former iniquities :

Let thy tender mercies speedily prevent us :

For we are ⁿ brought very low.

9 ^o Help us, O God of our salvation,

For the glory of thy name : and deliver us,

And purge away our sins, ^p for thy name's sake.

p Jer. 14. 7, 21.

nacle had been from the time of Joshua to the days of Samuel. See on Josh. xviii. 1. 1 Sam. i. 3. But Jeroboam, of the tribe of *Ephraim*, rebelled against the House of David, and drew the people of *Israel* off from the worship of God at Jerusalem ; and here the Psalmist utters a protest against that apostasy, and vindicates the claims of the Throne of *Judah* and of the Altar at Jerusalem. See *Prelim. Note* to this Psalm.

69. *like high palaces*] Heb. *ramim*. Some ancient versions connect this word with *re'im* (Num. xxiii. 22. Job xxxix. 9), and render it *like the unicorns*. It seems to signify *high mountains*, Deut. xii. 2.

Ps. LXXIX.] From the mention of the building of the Temple in the foregoing Psalm (lxxviii. 69), the Psalmist passes to its destruction. God "loved the hill of Zion," and built His sanctuary there; but on account of the sins of *Judah*

He gave them also into the hands of their enemies (vv. 8, 9), as we have seen in the foregoing Psalm. He had punished *Israel* for their sin. The Psalmist justifies God, and prays for pardon and deliverance for the afflicted nation. Compare above, Ps. 74.

1. *They have laid Jerusalem on heaps*] *They have made Jerusalem into heaps* (of ruins). Cp. lxxiv. 2. 7; Neh. ii. 3.

3. *none to bury*] Cp. Jer. xiv. 16; xvi. 4, whose language resembles that of this Psalm. See *Delitzsch*, pp. 606, 607.

4. *We are become a reproach*] See Lam. v. 1; and David's confession (lxxix. 4); and Ezra's (ix. 6, 7); and Nehemiah's (ix. 32—36).

6. *Pour out thy wrath—name*] The same words as Jer. x. 25.

7. *they have devoured Jacob*] See Jer. x. 25.

9. *Help us, O God*] See again Jer. xiv. 7. 21.

- ¹⁰ ^a Wherefore should the heathen say, Where is their God ?
 Let him be known among the heathen in our sight
 By the † revenging of the blood of thy servants *which is shed*.
¹¹ Let ^r the sighing of the prisoner come before thee ;
 According to the greatness of † thy power † preserve thou those that are
 appointed to die ;
¹² And render unto our neighbours ^s sevenfold into their bosom
 ' Their reproach, wherewith they have reproached thee, O Lord.
¹³ So ^t we thy people and sheep of thy pasture
 Will give thee thanks for ever :
 * We will shew forth thy praise † to all generations.

q Ps. 42. 10. &
115. 2.

† Heb. *vengeance*.

r Ps. 102. 20.

† Heb. *thine arm*.
† Heb. *reserve the*
children of death.

s Gen. 4. 15.
Isa. 65. 6, 7.
Jer. 32. 18.
Luke 6. 38.
t Ps. 74. 18, 22.
u Ps. 74. 1. &
95. 7. & 100. 3.

x Isa. 43. 21.
† Heb. *to genera-*
tion and genera-
tion.

PSALM LXXX.

To the chief Musician * upon Shoshannim-Eduth, A Psalm || of Asaph.

* Ps. 45. & 69,
title.
|| Or, *for Asaph*.

- ¹ GIVE ear, O Shepherd of Israel,
 Thou that ledest Joseph ^a like a flock ;
^b Thou that dwellest *between* the cherubims, ^c shine forth.
² ^d Before Ephraim and Benjamin and Manasseh
 Stir up thy strength, and † come *and* save us.
³ ^e Turn us again, O God, ^f and cause thy face to shine ;
 And we shall be saved.
⁴ O LORD God of hosts,
 How long † wilt thou be angry against the prayer of thy people ?
⁵ ^g Thou feedest them with the bread of tears ;
 And givest them tears to drink in great measure.

a Ps. 77. 20.

b Exod. 25. 20, 22,
1 Sam. 4. 4.
2 Sam. 6. 2.
Ps. 99. 1.
c Deut. 33. 2.
Ps. 50. 2. &
94. 1.
d Num. 2. 18—23.
† Heb. *come for*
salvation to us.
e ver. 7, 19.
f Lam. 5. 21.
g Num. 6. 25.
Ps. 4. 6. & 67. 1.

† Heb. *will thou*
smoke,
Ps. 74. 1.
g Ps. 42. 3. &
102. 9.
Isa. 30. 20.

10. *Let him be known*] Or, *let vengeance be known*.

11. *preserve—die*] *Deliver the sons of death*. Cp. Ps. cii. 20.

Ps. LXXX.] At the close of Ps. 78, *David*, the chosen monarch of the house of *Judah*, was presented to us as the appointed *shepherd* of God's people ; in the next Psalm (that immediately before the present), Israel are "the *sheep* of God's pasture" (v. 13) ; and now God is invoked as the *Shepherd of Israel*, who ledest *Joseph* (the father of *Ephraim*) like a *flock*, and as going before (as a shepherd goes before his sheep) *Ephraim*, *Benjamin*, and *Manasseh*. See vv. 1, 2.

Though the Psalmist had claimed the priority for *Judah* over Israel, which had fallen away from God (under Jeroboam, their King, of the tribe of *Ephraim* ; see *Prelim. Note* to Ps. 78), it must not be supposed that he was swayed by any personal antipathy to Ephraim, the head of the Ten Tribes of Israel, and that he did not sympathize with them in their sufferings, when the kingdom of *Israel* had fallen, and the Ten Tribes were scattered abroad, as seems to have been the case when this Psalm was composed, (and as is suggested in *Sept.*) ; and he here prays for their restoration. Cp. below, on v. 2. On the title of the Psalm, see Ps. 60, title.

In a spiritual sense, this Psalm may be regarded as a prayer for deliverance of the whole Israel of God, from the worse than Babylonish bondage of Sin and Satan, by the power and love of Christ (*Athanasius*).

2. *Before Ephraim and Benjamin and Manasseh*] The Psalmist is referring here to the time of the march of Israel in the wilderness. As *S. Athanasius* observes first,—Judah, Issachar, and Zabulon" (the Catena has erroneously βαβυλωνίων, tom. ii. 675) ; and the three tribes here mentioned,—Ephraim, Manasseh, and Benjamin,—who were descended from Rachel, the beloved wife of Jacob, were marshalled side by side, and followed in

the rear. See Num. ii. 18—22. Therefore, when the army of Israel marched, God, enthroned *between* the golden Cherubim in the Ark, went as a *Shepherd* (John x. 4, 5) *before them*, and led them like a flock.

In the schism of Jeroboam, *Benjamin* did not fall away from Judah, but remained faithful to David and to God (1 Kings xii. 21. Cp. 2 Chron. xi. 3. 23) ; and the Psalmist reminds *Ephraim* (Jeroboam's tribe) and *Manasseh* (Ephraim's brother) of their own former connexion with Benjamin in the wilderness ; and he prays for their union with Benjamin in the home of all the tribes, in Judah, at Jerusalem.

Perhaps Judah itself and Benjamin had been carried captive also at the time when this Psalm was written ; and this Psalm may be regarded as a supplication to God for the restoration of Judah, as well as of Israel from captivity ; and this is confirmed by the words in vv. 2, 3, "Save us. Turn us again, O God, and cause Thy face to shine ; and we shall be saved." In the two foregoing Psalms (78, 79) the Psalmist had described the sins and punishments of Israel and of Judah : he now prays for their deliverance.

The Shepherd of Israel was no other than He Who says of Himself, "I am the good Shepherd" (John x. 14. *Hesychius*) ; and St. Paul distinctly says, that Christ was with the people in the wilderness. See 1 Cor. x. 9 ; and Heb. xi. 26.

3. *cause thy face to shine ; and we shall be saved*] This is the *refrain* of this Psalm. See vv. 7, 19. This prayer is now fully accomplished, in the shining forth of God's face upon us in Christ, in Whom we are saved (*S. Cyril*).

4. *O LORD God of hosts*] This Psalm is characterized by the repetition of this title, which is an assertion of the supremacy of the Lord God of Israel over the gods of the heathen (1 Sam. i. 11), among whom Israel was now scattered.

5. *Thou feedest them*] Thou, the *Shepherd of Israel*, Who once didst feed us with manna, the *bread of angels* (lxxviii. 25), now feedest us with *bread of tears* (xlii. 3).

h Ps. 41. 13. &
79. 4.

6^h Thou makest us a strife unto our neighbours :

And our enemies laugh among themselves.

i ver. 3, 19.

7ⁱ Turn us again, O God of hosts, and cause thy face to shine ;
And we shall be saved.

k Isa. 5. 1, 7.
Jer. 2. 21.
Ezek. 15. 6. &
17. 6. & 19. 10.
l Ps. 44. 2. &
78. 55.
m Exod. 23. 28.
Josh. 24. 12.

8 Thou hast brought ^k a vine out of Egypt :

^l Thou hast cast out the heathen, and planted it.

9 Thou ^m preparedst room before it,
And didst cause it to take deep root,
And it filled the land.

† Heb. *the cedurs
of God.*

10 The hills were covered with the shadow of it,
And the boughs thereof *were like* † the goodly cedars.

n Ps. 72. 8.

11 She sent out her boughs unto the sea,
And her branches ⁿ unto the river. .

o Ps. 89. 40, 41.
Isa. 5. 5.
Nahum 2. 2.

12 Why hast thou *then* ^o broken down her hedges,
So that all they which pass by the way do pluck her ?

13 The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.

p Isa. 63. 15.

14 Return, we beseech thee, O God of hosts :

^p Look down from heaven, and behold,
And visit this vine ;

q Isa. 49. 5.

15 And the vineyard which thy right hand hath planted,
And the branch *that* thou madest strong ^q for thyself.

r Ps. 39. 11. &
76. 7.

16 *It is* burned with fire, *it is* cut down :

^r They perish at the rebuke of thy countenance.

s Ps. 89. 21.

17 ^s Let thy hand be upon the man of thy right hand,
Upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee :
Quicken us, and we will call upon thy name.

t ver. 3, 7.

19 ^t Turn us again, O LORD God of hosts, cause thy face to shine ;
And we shall be saved.

6. *a strife unto our neighbours*] Who vie with one another who shall extort most from us.

8. *Thou hast brought* (rather, *Thou broughtest*) *a vine out of Egypt*] He dwells on the deliverance of the Exodus, and the mercies of the wilderness (v. 2), and the entrance into Canaan; the memory of which was the principal source of comfort to the scattered tribes of Israel and Judah, as it is to this day.

10. *And the boughs thereof* were like *the goodly cedars*] Rather, *the goodly cedar-trees* (literally, *the cedars of God*) were covered with its *branches*. The Church of God, which is here compared to a Vine (Jer. ii. 21), extended its branches even to the cedars of Lebanon on the north, as well as to the hills on the south, and to the sea (the Mediterranean) on the west, and to the river (Euphrates) on the east (v. 11).

14. *visit this vine*] By restoring it to its former vigour and beauty. In a spiritual sense, this is done by Christ, Who alone can make the vineyard of Israel to flourish in more than its pristine glory (*Eusebius*).

15. *the vineyard*] Or, *stock* (*Gesen.* 404). Cp. Isa. v. 1—7. — *thy right hand*] An allusion to Benjamin, the son of the right hand. See on Gen. xxxv. 18—24; see also here on v. 2, and the following note, and on v. 17.

— *the branch*] Heb. *ben, son*, a word used in the sense of *branch* by Jacob in blessing Joseph, the father of Ephraim (Gen. xlix. 22). Joseph is a fruitful *bough* (literally, *son*), whose branches (literally, *daughters*) run over the wall. The *Targum* paraphrases this sentence by the remarkable words, thus: “*Upon King Messiah, whom Thou hast made strong for Thyself,*” taking the word *ben* in the same sense as the word *bar*, in ii. 12 (“*Kiss the Son*”). Christ, the Eternal Son

of God, by His Incarnation, is the Man “whose Name is the BRANCH” (Zech. iii. 8; vi. 12).

He is also the *True Vine*, of which all true Israelites are the *branches* (see His own words, in John xv. 1—6); and it is by union in Him that Israel is joined together with itself, and drinks in the sap of divine grace, and bears fruit unto God.

“This Psalm” (say the ancient expositors, and, in modern times, *Delitzsch*) “is a prayer for the dispersed people, whose strength and union is in Christ, Who was promised to them.” This view is confirmed by what follows, in v. 17.

17. *Let thy hand be upon the man of thy right hand, upon the son of man (ben-Adam) whom thou madest strong for thyself*] Christ is the Son of God’s right hand. He is the true Benjamin (see on v. 15; cp. Ps. cx. 1; and 1 Pet. iii. 22); He is on the right hand of God; and He is also the Divine Joseph (see above, on Gen. xli. 43. 57; and xlix. 22); and He is also the Eternal King of the Tribe of Judah, and of the Seed of David; and when they are joined in Him, “Ephraim will no longer envy Judah, nor Judah vex Ephraim” (Isa. xi. 13); and in Him God will make His face to shine on *all* the tribes of Israel, and they shall be saved; and He is the SON OF MAN (*ben-Adam*), Whom God has made strong for Himself; and in Him all families of the earth will be blessed.

The prayer of the Psalm is,—“Let the salvation of Thy people be wrought by the *Man of Thy right hand*. And who is this? Who, but the Son of Man, Who, though He has taken our nature, is the Right Hand of the Father? He Who is here called a Man, and the Son of Man, is Thy Right Hand, which will save us; and then *we will not go back from Thee*; for by means of Him we are made partakers of Thy life, and are caelled by Thy Name” (*S. Athanasius*)

PSALM LXXXI.

To the chief Musician * upon Gittith, A Psalm || of Asaph.

* Ps. 8, title.
|| Or, for Asaph.

- 1 SING aloud unto God our strength :
Make a joyful noise unto the God of Jacob.
- 2 Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
- 3 Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast day.
- 4 For ^athis was a statute for Israel,
And a law of the God of Jacob.
- 5 This he ordained in Joseph for a testimony,
When he went out || through the land of Egypt :
^b Where I heard a language that I understood not.
- 6 ^cI removed his shoulder from the burden :
His hands † were delivered from ^dthe pots.
- 7 ^eThou calledst in trouble, and I delivered thee ;
^fI answered thee in the secret place of thunder :
I ^gproved thee at the waters of || Meribah. Selah.
- 8 ^hHear, O my people, and I will testify unto thee :
O Israel, if thou wilt hearken unto me ;

^a Lev. 23. 24.
Num. 10. 19.

|| Or, against.

^b Ps. 114. 1.^c Isa. 9. 4. &
10. 27.† Heb. passed
away.^d Exod. 1. 14.
^e Exod. 2. 23. &
14. 10.^f Ps. 50. 15.
^g Exod. 19. 19.^h Exod. 17. 6, 7.
Num. 20. 13.|| Or, Strife.
^h Ps. 50. 7.

[Ps. LXXXI.] The Psalmist, who has lamented in the foregoing Psalm, as in a mournful dirge, the captivity of Israel, here becomes a divine prophet, and sounds an anticipatory strain of joy for their future restoration. He encourages them with the assurance, that this restoration is pledged to them by God's promises and past mercies to their forefathers in Egypt; and reminds them that the accomplishment of the promise of God depends on their own obedience to His law. The Psalmist looks forward to the glorious day of Israel's restoration, and takes up the trumpet of joy, and blows a jubilant sound of exultation, such as was heard on happy days—on the New Year's Day of the Hebrew Year, that is, on the *new moon* (see v. 3) of the month Tisri (as the *Targum* here observes), and which was called the *Feast of Trumpets* (see Levit. xxiii. 24. Num. xxix. 1). This festival had a prophetic significance; it commemorated the glory of God's appearance on Sinai, and it pre-announced the blessings of the Gospel. See the notes above, on Lev. xxiii. 24.

In the same month, in the Sabbatical year, the Trumpet sounded, which ushered in the *Jubilee*, which was also prophetic of Evangelical blessings. See Levit. xxv. 8, 9. The Psalmist here combines the joy of the *full moon*,—such is the meaning of the word rendered *time appointed* (Heb. *cesek*) in v. 3. See *Delitzsch*, 621. *Gesen.* 406)—with that of the new moon. The full moon in that month introduced the great Feast of Tabernacles, which commemorated the mercies of God dwelling in a Tabernacle with Israel in the wilderness, and prefigured the Incarnation of the Son of God, *tabernacling* in human flesh, and foreshadowed the future consummation of all things, when all true Israelites, now dispersed throughout the world, will be brought together in God's heavenly kingdom, and He will tabernacle for ever with them. See notes above, on Levit. xxiii. 24. It was a providential circumstance that vv. 1—6 of this Psalm were appointed in the Hebrew Ritual to be sung on the sixth day of the Feast of Tabernacles (Tamid. vii. 4); and vv. 1—5 of the following Psalm were appointed to be sung on the seventh day of that Festival.

As the Israel of old sounded the trumpet at the New Moons by God's command, and thus declared their liberation from the bondage of Egypt, so the new, spiritual Israel takes up the Evangelical trumpet, whose sound is gone out into all lands, and, on the new moons of its renovated life, sounds a joyful blast of praise, for its liberation from its spiritual bondage (*Athenaisius*).

3. *time appointed*] The full moon. See *Prelim. Note*.

"Sound your trumpet welcome clear,
To the Moon's returning ray;
When her orb is full and near,
Sound, in our high solemn day."

Keble.

5. *This he ordained in Joseph for a testimony*] Heb. *eduth*, the word in the title of the foregoing Psalm. This ordinance of the blowing of trumpets was ordained in *Joseph*, the father of Ephraim and Manasseh, the leading tribes of *Israel*, whose dispersion is deplored in that Psalm. See lxxx. 1, 2, and *Prelim. Note*. This *blowing of trumpets* was a record of the sound of the trumpet at the giving of the Law on Sinai, and it reminded Israel of the fall of Jericho, after the blast of the trumpets, and of all God's wonderful mercies to their forefathers, and was a pledge to them of His love and goodness to themselves, if they would obey His law.

— *through the land of Egypt*] All Egypt was a witness of God's might and mercy towards Israel of old, when they departed *through* or *across* Egypt; and when He smote their enemies. See Exod. xii. 12, "I will pass *through* the land of Egypt." So (suggests the Psalmist) will all Assyria and Media, in which ye are dispersed, be a witness of God's mercies to *you*, if you repent.

— *I heard*] The Psalmist identifies himself with Israel, and even with their forefathers in Egypt. He thus marks the *unity* and *perpetuity* of the Hebrew Nation, though now dispersed. He incorporates it into himself. On this national unity and continuity of the Hebrew Nation, whether for good or evil, see the note below, Matt. xxiii. 35. Cp. v. 7 here, where the Israel of his own age is addressed by the Psalmist as present at Sinai.

6. *I removed*] By a sudden transition, characteristic of Asaph's Psalms (cp. lxxv. 2), God Himself is introduced as speaking, *I removed his shoulder from the burden* in Egypt; and so will I remove thine, if thou wilt hearken unto Me.

— *the pots*] Rather, the *baskets* in which the clay was borne on the shoulder. Cp. 2 Kings x. 7.

7. *the secret place of thunder*] Even in the awful seat of the Divine Majesty on Sinai (Exod. xix. 16, 17. *Targum*). Even there God condescended to hearken to the prayer of *thy* forefathers; and He will not be deaf to thine.

i Exod. 20. 3, 5.
k Deut. 32. 12.
Isa. 43. 12.

l Exod. 20. 2.

m Ps. 37. 3, 4.
John 15. 7.
Eph. 3. 20.

n Exod. 32. 1.
Deut. 32. 15, 18.
o Acts 7. 42. &
14. 16.
Rom. 1. 24, 26.
|| Or, to the hard-
ness of their
hearts, or imagi-
nations.
p Deut. 5. 29.
& 10. 12, 13. &
32. 29.
Isa. 48. 18.

q Ps. 18. 45.
Rom. 1. 30.
|| Or, yielded
feigned obedience,
Ps. 18. 44. &
66. 3.
† Heb. lied.
r Deut. 32. 13, 14.
Ps. 147. 14.
† Heb. with the
fat of wheat.
s Job 29. 6.

|| Or, for Asaph.

a 2 Chron. 19. 6.
Eccles. 5. 8.
b Exod. 21. 6. &
22. 28.

c Deut. 1. 17.
2 Chron. 19. 7.
Prov. 18. 5.
† Heb. Judge.
d Jer. 22. 3.

e Job 29. 12.
Prov. 24. 11.

f Micah 3. 1.

g Ps. 11. 3. &
75. 3.

† Heb. moved.
h Exod. 22. 9, 28.
ver. 1. John 10. 34.

⁹ ⁱ There shall no ^k strange god be in thee ;

Neither shalt thou worship any strange god.

¹⁰ ^l I am the LORD thy God, which brought thee out of the land of Egypt :

^m Open thy mouth wide, and I will fill it.

¹¹ But my people would not hearken to my voice ;

And Israel would ^a none of me.

¹² ^o So I gave them up || unto their own hearts' lust :

And they walked in their own counsels.

¹³ ^p Oh that my people had hearkened unto me,

And Israel had walked in my ways !

¹⁴ I should soon have subdued their enemies,

And turned my hand against their adversaries.

¹⁵ ^q The haters of the LORD should have || † submitted themselves unto him :

But their time should have endured for ever.

¹⁶ He should ^r have fed them also † with the finest of the wheat :

And with honey ^s out of the rock should I have satisfied thee.

PSALM LXXXII.

A Psalm || of Asaph.

¹ GOD ^a standeth in the congregation of the mighty ;

He judgeth among ^b the gods.

² How long will ye judge unjustly,

And ^c accept the persons of the wicked ? Selah.

³ † Defend the poor and fatherless :

^d Do justice to the afflicted and needy.

⁴ ^e Deliver the poor and needy :

Rid *them* out of the hand of the wicked.

⁵ They ^f know not, neither will they understand ;

They walk on in darkness :

^g All the foundations of the earth are † out of course.

^h I have said, Ye are gods ;

9. *There shall no strange god be in thee*] Such sayings as these confute the heresies of Arius and Eunomius, who denied the divinity of Christ. If Christ is not God from everlasting, consubstantial with the Father, then He was a *strange god*, and how, then, could it be right that He should be received ? and yet Israel has been rejected for not receiving Him. Therefore, "He and the Father are one" substance (John viii. 30). See *Didymus* and *Hesychius* here.

11. *But my people would not hearken to my voice*] Here is the cause of thy captivity, O Israel ; it is not due to any failure of My love, but to thy sins ; therefore, if thou wilt hearken to Me and repent, I will restore thee.

13. *Oh that my people had hearkened*] Rather, *Oh that my people were hearkening*] As God says by Moses, Deut. x. 12, "Oh that there were such an heart in them, that they would fear me ;" and cp. Deut. xxxii. 29. God is ever uttering these words—even to this day—to the scattered tribes of Israel.

— *had walked*] Or, *would walk*.

14. *I should soon have subdued*] *I should soon subdue their enemies, and turn mine hand against their adversaries ;* and so to the end of the Psalm. In this Psalm, God is ever stretching out His arms of fatherly love to His ancient people.

16. *He should have fed them*] Rather, He, Who fed their fathers, *would now feed Israel*. There is a reference here to the Song of Moses in Deut. xxxii. 13, 14. These blessings, as is there observed, are realized in all their fulness in Christ. He

is the "Living Bread" (John vi. 33), and He is the Rock from which the honey flows of divine truth (*S. Athanasius*). "Quam multi Domino cibantur, non solum ex adipe frumenti, sed etiam de Petrâ melle, de sapientiâ Christi ! quam multi delectantur verbo Ejus, et cognitione Sacramentorum Ejus ! Hoc est mel de Petrâ. *Petra autem erat Christus*" (1 Cor. x. 4. *S. Augustine*).

Ps. LXXXII.] The Psalmist, having declared in the foregoing Psalm the necessity of faith and obedience to God in the discharge of *religious* duties, as a requisite for God's favour and protection, now speaks of the indispensable obligation of civil *justice*, especially in all those who are invested by God with public offices among His people. On the connexion of this Psalm with the Feast of Tabernacles, see the *Prelim. Note* to the foregoing Psalm.

1. of the mighty] Rather, of God. *The congregation of God* is the commonwealth of Israel (Num. xxvii. 17. 31. Josh. xxii. 16). There God is invisibly enthroned, and every thing is to be done in His Name, and in obedience to His law.

— *He judgeth*] Rather, *God judgeth in the midst*.

2. How long will ye judge unjustly, and accept the persons] Against the express command of God, Whose viceregents ye, earthly rulers, are. Deut. i. 17, and cp. Deut. x. 18 with regard to what follows.

6. I have said, Ye are gods] As *I said, ye are gods* (Exod.

And all of you *are* children of the most High.

⁷ But ¹ye shall die like men,
And fall like one of the princes.

⁸ ^k Arise, O God, judge the earth :
¹ For thou shalt inherit all nations.

i Job 21. 32.
Ps. 49. 12.
Ezek. 31. 14.

k Micah 7. 2, 7.

l Ps. 2. 8.
Rev. 11. 15.

PSALM LXXXIII.

A Song or Psalm || of Asaph.

|| Or, for Asaph.

¹ KEEP ^a not thou silence, O God :
Hold not thy peace, and be not still, O God.
² For, lo, ^b thine enemies make a tumult :
And they that ^c hate thee have lifted up the head.
³ They have taken crafty counsel against thy people,
And consulted ^d against thy hidden ones.
⁴ They have said, Come, and ^e let us cut them off from *being* a nation ;
That the name of Israel may be no more in remembrance.
⁵ For they have consulted together with one [†] consent :
They are confederate against thee :
⁶ ^f The tabernacles of Edom, and the Ishmaelites ;
Of Moab, and the Hagarenes ;
⁷ Gebal, and Ammon, and Amalek ;
The Philistines with the inhabitants of Tyre ;

a Ps. 28. 1. &
35. 22. & 109. 1.

b Ps. 2. 1.
Acts 4. 25.
c Ps. 81. 15.

d Ps. 27. 5. &
31. 20.
e See Esth. 3. 6, 9.
Jer. 11. 19. &
31. 36.

† Heb. *heart*.

f See 2 Chron. 20.
1, 10, 11.

xxii. 28). Ye are My deputies, and as far as ye act in accordance with My will and word, obedience is due to you as to God (cp. Rom. xiii. 1—3).

Our Lord refers to these words in John x. 34 (where He calls this Psalm a part of the Law), and says, "If he call them" (i.e. those earthly rulers) "gods, to whom the word of God came, and the Scripture" (of which this Psalm is a part) "cannot be broken" (or dissolved); "say ye of Him, Whom the Father hath sanctified, and sent into the world" (and Who is the Word of God Himself), "Thou blasphemest; because I said, I am the Son of God?" Evidently our Lord here claimed to be superior to all men, even to the Kings of God's own people. It is an argument *à fortiori*; and the sense in which it was understood by the Jews, is evident by their endeavours to destroy Him, as speaking blasphemy (x. 39); which they certainly would not have done, if His claim had been that of an earthly king, which, indeed, they invited Him to be (John vi. 15); and His divine truth and power were evinced by His escape through the midst of them. Cp. viii. 59.

⁷. *like men*] Like a *common man* (Heb. *Adam*). Rulers are God's representatives, while they conform to God's law; but if they swerve from it, they become common men.

— *And fall like one of the princes*] Princes and magistrates are first in honour, if they rule rightly; but if not, they will be first in shame and punishment. "Mighty men shall be mightily tormented" (Wisd. vi. 6. Cp. 1 Pet. iv. 17). The Psalmist foresees the future judgment which God will execute on all. "*Arise, O God, judge the earth; for Thou shalt inherit all nations.*" All nations are Thine inheritance. Thou gavest a special inheritance to Israel; but *all* lands are *Thy* Canaan; and all will be judged by Thee. Princes are *mere men* if they do not derive their authority from God.

Ps. LXXXIII.] This Psalm is connected with the foregoing by an identity of conclusion. In the former the Psalmist implores God to "arise and judge the earth; for Thou shalt inherit all nations" (v. 8); and his prayer at the close of the present is: "Let Thine enemies be confounded, O Lord, that men may know that Thou, Whose name alone is Jehovah, art the most high over all the earth" (v. 18). In both Psalms the supremacy of the God of Israel, Jehovah, not only over Israel, but over all nations, is the dominant idea; and this truth is applied in the present Psalm for the purpose of inspiring

Israel with comfort and hope, and with faith and trust, that however the nations of the world may combine against Israel, yet if Israel will obey God, they have nothing to fear. And thence also arises the consolatory assurance (which probably suggested the insertion of this Psalm in this place) that though Israel may be scattered among the nations, yet if Israel will turn to God, a national deliverance will ensue.

The particular occasion which produced this Psalm appears to have been the powerful combination of Moab and Ammon, Israel's kindred, v. 8, against Jehoshaphat, King of Judah. See above, on 2 Chron. xx. 1. 10. 22,—a chapter which ought to be read carefully in connexion with this Psalm. In confirmation of this opinion it may be observed, that this is one of the Psalms of *Asaph* (that is, of his poetical and prophetic school); and in 2 Chron. xx. 13 we read that in the critical time when Judah was alarmed by the innumerable host of conspiring enemies, the Spirit of the Lord in the midst of the congregation came upon Jahaziel, a Levite of the sons of *Asaph*. Perhaps he composed this Psalm at that time.

In a spiritual and prophetic sense, this Psalm may be referred to the times of the gathering together of the enemies of Christ and His Church in the last days, and to their total discomfiture, as foretold in the Apocalypse (Rev. xx. 8, 9). See *S. Augustine* here.

³. *thy hidden ones*] Those who take shelter under the covering of thy wings (xxvii. 5; xxxi. 20; xci. 1).

⁴. *That the name of Israel may be no more in remembrance*] Such was the design of the confederate enemies of Judah in the days of King Jehoshaphat (see 2 Chron. xx. 6—12); and the remembrance of the miraculous blasting of that conspiracy by the God of Israel, would inspire the people with hope of His favour in all times of national distress, such as that of the captivity, when it seemed as if "the name of Israel would be no more had in remembrance." Hence probably the insertion of this Psalm in this place, in connexion with that season of sorrow.

⁵. *against thee*] Not only against us. Cp. Acts ix. 4: "Saul, Saul, why persecutest thou *Me*?"

⁶. *Edom*] See above, on 2 Chron. xx. 2, where it is probable that for *Aram* (Syria), we should read *Edom*.

— *Moab*] See 2 Chron. xx. 1.

⁷. *Gebal*] Literally, *mountain*; here the mountainous region of Edom, extending from the southern shore of the Dead Sea to Petra is intended (*Gesen*. 155).

⁸ Assur also is joined with them :

† They have holpen the children of Lot. Selah.

⁹ Do unto them as *unto* the ^g Midianites ;

As to ^h Sisera, as to Jabin, at the brook of Kison :

¹⁰ Which perished at En-dor :

ⁱ They became as dung for the earth.

¹¹ Make their nobles like ^k Oreb, and like Zeeb :

Yea, all their princes as ^l Zebah, and as Zalmunna :

¹² Who said, Let us take to ourselves
The houses of God in possession.

¹³ ^m O my God, make them like a wheel ;

ⁿ As the stubble before the wind.

¹⁴ As the fire burneth a wood,

And as the flame ^o setteth the mountains on fire ;

¹⁵ So persecute them ^p with thy tempest,

And make them afraid with thy storm.

¹⁶ ^q Fill their faces with shame ;

That they may seek thy name, O LORD.

¹⁷ Let them be confounded and troubled for ever ;

Yea, let them be put to shame, and perish :

¹⁸ ^r That *men* may know that thou, whose ^s name alone is JEHOVAH,

Art ^t the most high over all the earth.

PSALM LXXXIV.

* Ps. 8, tirie.
|| Or, of.

To the chief Musician * upon Gittith, A Psalm || for the sons of Korah.

a Ps. 27, 4.

¹ HOW ^a amiable *are* thy tabernacles, O LORD of hosts !

b Ps. 42, 1, 2, &
63, 1, & 73, 26.
& 119, 20.

² ^b My soul longeth, yea, even fainteth for the courts of the LORD :

My heart and my flesh crieth out for the living God.

8. *Assur*] The remembrance of this combination of *Assyria* with the Moabites and Ammonites against Judah, in the days of Jehoshaphat, and the total rout of that vast host by the outstretched arm of God, without any weapons of Israel except those of faith and prayer, would be very consolatory to Israel, scattered abroad through *Assyria*, and would afford a pledge to them of deliverance and restoration.

— *children of Lot*] Moab and Ammon (Gen. xix. 37, 38).

9. *Midianites*] In the days of Moses (Num. xxxi. 1—13), and in the days of Gideon. See Judg. vii. 7—22; and cp. Isa. ix. 3; x. 26. Heb. iii. 7.

— *Sisera—Jabin*] In the days of Deborah and Jael. (Judg. iv. 12—24).

— *Kison*] Judg. iv. 13; v. 21.

10. *En-dor*] See on Judg. v. 21. Cp. Josh. xvii. 11, where Endor is placed next to Taanach and Megiddo, the scene of the battle (Judg. v. 19).

11. *Oreb and—Zeeb*] The princes of Midian, taken prisoners by Gideon, and slain. See Judg. vii. 25.

— *Zebah—Zalmunna*] Kings of Midian, also taken by Gideon, and slain. See Judg. viii. 5—21.

12. *The houses of God*] The homesteads, dwellings surrounded by pastures (Heb. *neôth*: see on lxxiv. 20; and *Gesen.* 524. Cp. xxiii. 2; lxxv. 12, where the word is rendered *pastures*), belonging not to man, but to God, Who is the Lord of the soil of Israel, and of which Israel was the occupying tenant, and where they were only like “strangers and sojourners” with God. See Lev. xxv. 23. Deut. xxxii. 43. 2 Chron. vii. 20.

13. *like a wheel*] Heb. *gaigal*. Here it means what is rolled round in a whirlwind (see v. 15), like chaff or dust; as Isaiah, using the same word, expresses it: “They shall be chased like a rolling thing before the whirlwind” (Isa.

xvii. 13, where the margin has “thistle-down.” Cp. above, lxxvii. 18.

“My God, as rolling thistle-down,
As chaff before the wind,
So make them”

Keble.

14. *As the fire burneth a wood*] Cp. Isa. x. 16—19.

— *the flame setteth the mountains on fire*] So powerful is it. See Deut. xxxii. 22.

16, 18. *That they may seek thy name—know that thou—art the most high over all the earth*] Cp. lix. 13. The final cause of all God’s judgments, and specially of Israel’s dispersion and future restoration, was the manifestation of God’s Truth, Justice, Love, and Glory to all nations; in a word, the manifestation of the great doctrine, that He, “Whose name alone is JEHOVAH” (the God of Israel), “is the Most High over all the earth.” Cp. Rom. xi. 32.

Ps. LXXXIV.] This Psalm is connected with the foregoing. In that Psalm, the end of all God’s providential dealings with Israel and all nations, was declared to be, that all people should adore the Lord God of Israel. The present Psalm displays the privileges of that knowledge and worship. In the former Psalm God was displayed in His power and justice. He is here exhibited in His gracious mercy and love; so that the soul yearns with intense longing for His presence in His Sanctuary.

The twelve Psalms ascribed to the school of Asaph (Ps. 50, and 73—83) were brought to a close in the former Psalm; and now we pass to a series of Psalms assigned to another Levitical family, which was closely connected with

³ Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts, my King, and my God.

⁴ "Blessed are they that dwell in thy house :
They will be still praising thee. Selah.

⁵ Blessed is the man whose strength is in thee ;
In whose heart are the ways of them.

c Ps. 65. 4.

the offices of the Sanctuary, *the sons of Korah*. See above, on 1 Chron. ix. 19.

It is remarkable that the family of *Asaph* was associated with the sons of *Korah* in the great national deliverance under Jehoshaphat, which gave occasion to the foregoing Psalm. "Jahaziel, a Levite of the *sons of Asaph*," was inspired by the Lord to stir up the courage of the King and the inhabitants of Jerusalem (2 Chron. xx. 14—17). And then the Levites of the *sons of Korah*, or, "*children of the Korhites*," stood up to praise the Lord God of Israel with a loud voice on high (see 2 Chron. xx. 19); and now in like manner we see that the Psalms of the family of *Asaph* are followed by Psalms of the *sons of Korah* (Ps. 84, 85, 87, 88).

The group of Psalms which are ascribed to the school of *Asaph* has its own peculiar characteristics (see on Ps. 50, *Prelim. Note*; cp. Ps. 73—83); and the Psalms which are due to the *sons of Korah* have their special features also. The former served to comfort and encourage Israel, by remembrance of God's marvellous goodness to their fathers; the latter quickened the love of Israel for the house of David, and for the Sanctuary of God at Jerusalem, as the national centre of unity.

It has already been remarked as an interesting and fortunate circumstance, that the descendants of *Korah*, who had made himself notorious in the wilderness for his arrogant and schismatical insurrection against the Priesthood of God (Num. xvi.), were afterwards admitted to hold a place, not only as "door-keepers in the house of God" (see v. 10; and 1 Chron. ix. 19; xxvi. 12—19), but also among the singers in the Temple, and among the composers of Psalms for the liturgical use of the people of God in the Sanctuary; and that those Psalms,—which are characterized by humility, and loyalty, and by deep affection for the public service of His House,—have been adopted into the public worship of the Universal Church of Christ.

The present Psalm was written by one of the sons of *Korah*, when banished from the privileges of attendance in the Sanctuary; probably in company with David, when driven by Absalom from Jerusalem. See v. 9: "Behold, O God our shield, and look upon the face of *thine anointed*." The sons of *Korah* were partners of David's exile, and of his sufferings, and sympathized with the King in his sorrow for his separation from the Sanctuary, and in his intense longing to be restored to it (see above, Ps. 3. 42, 43, and 63; cp. *Prelim. Note* to the next Psalm), and stimulated his desire to be brought back to Jerusalem, which is declared by him in 2 Sam. xix. 11.

This feeling is expressed in the first two verses of the Psalm: "*How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.*"

This Psalm finds a proper place among those which were designed to minister comfort to Israel and Judah in their dispersion, and to excite their zeal for return to their own country, and for the restoration of the Temple. Such Psalms as these doubtless quickened the energies of Zerubbabel and Jeshua, Ezra and Nehemiah. Cp. above, Ezra i.—iii. In later days, in our own land, we have seen a similar union of the Altar and Throne, in the loyal attachment of such pious, holy, and learned men as *Jeremy Taylor*, *Henry Hammond*, and *Robert Sanderson*, and other royal chaplains, to the English Monarchy in the person of King Charles I., in his sorrows and sufferings in the days of the Great Rebellion, and in their communion with him in holy offices, and in the faithful services rendered to their Sovereign by interpreting his feelings to his people.

In that unhappy time, when the Monarchy and Priesthood were in banishment, one of those faithful and loyal *sons of Korah*, *Dr. Jeremy Taylor* (who, in genius, piety, and loyalty, bore a strong resemblance to David's companion), thus expressed his own feelings, when he thought of the past joys of our Sion, and the former loveliness of the Sanctuary:—"I will

deny leave to my own affections to ease themselves by complaining of others. I shall only crave leave that I may remember Jerusalem, and call to mind the pleasures of the Temple, the order of her services, the beauty of her buildings, the sweetness of her songs, the decency of her ministrations, the assiduity and economy of her Priests and Levites, the daily sacrifice, and that eternal fire of devotion, that went not out by day nor night,—these were the pleasures of our peace; and there is a remnant of felicity in the very memory of these spiritual delights, which we then enjoyed as antepasts of heaven, and consignations to an immortality of joys. And it may be so again, when it shall please God, Who hath the hearts of all princes in His hand, and turneth them as the rivers of waters; and when men will consider the invaluable loss that is consequent, and the danger of sin that is appendant to the destroying such forms of discipline and devotion in which God was purely worshipped, and the Church was edified, and the people instructed to great degrees of piety, knowledge, and devotion" (*Bp. Taylor*, *Polem. Discourses*: Apology for Authorized and Set Forms of Liturgy, vol. vii. p. 285).

³ *Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars*] Not the Altar of God, in the Tabernacle, as some have imagined; see on lii. 8. But the Psalmist describes his own soul, as fluttering in restless anxiety, and as longing for the shelter of the Sanctuary, where she may be in peace and safety from the storms of this world, as a bird longs for her nest. By a beautiful poetical figure, he, as it were, transforms his soul into a bird, finding its home in God's house. An English poet, in a well-known sonnet, says,—

"Man's life is like a *sparrow*, mighty king!"

David, in his flittings, had likened himself to a *partridge*, hunted in the mountain (1 Sam. xxvi. 20). He exclaims (xi. 1), "How say ye to my soul, Flee as a *bird* to your mountain?" And in the time of distress he wished for "the wings of a *dove*," in order that he might flee away, and be at rest" (Ps. lv. 6); like a *dove* hastening to her window (Isa. lx. 8). In Ps. lxxiv. 19, he speaks of "the soul of *Thy turtle dove*," and in Ps. cii. 7, the desolate and afflicted spirit describes itself "as a *sparrow* alone upon the house top;" and in Ps. cxxiv. 7, the soul is compared to a *bird* that has escaped from the net of the fowler. And in a similar strain David says, by the voice of the sons of *Korah*, that his soul longs for the refreshing grace of God's house, as "*the hart* panteth for the water-brooks" (Ps. xlii. 1, 2); and by a figurative transformation, similar to that in the verse before us, he describes himself as a *green olive-tree planted in the house of God*. See Ps. lii. 8. "The *sparrow*" (says *Athanasius* here) "is the human soul, pursued by the fowler;" and he compares Ps. cxxiv. 7: "Our soul is escaped as a *bird* out of the snare of the fowler;" and *Didymus* says, "Thy altar is our nest, to which we resort for peace." The words of the Psalmist here are well paraphrased by *Le Blanc*: "Ego, Domine, *passer tuus* domum tuam desidero, quæ mihi sint domus et nidus, in quo ponam omnes cogitationes meas, affectiones, operationes, sensus; sic altaria in nostris ecclesiis sunt nidus et domus sanctorum animarum."

As to the birds here mentioned, the *tsippor*, any small bird, particularly the sparrow; and *derôr*, the swallow (so called from its gyrations), see *Gesen.* 716. 209.

⁵ *In whose heart are the ways of them*] Rather, *in whose heart are the highways*, literally, *the highways cast up* (Heb. *mesilloth*, from *salal*, to cast up; see on lxviii. 4). The sense is, "In whose heart are highways cast up for God." Cp. Isa. xl. 3: "Make straight in the desert a *highway*;" xlix. 11: "My *highways* shall be exalted;" and lxii. 10, and Jer. xxxi. 21: "Set thine heart toward the *highway*;" or, so as to be a *highway* (for God). The devout worshipper prepares high roads for God in his own heart, he casts down the hills of pride, and

|| Or, of mulberry trees make him a well, &c.
d 2 Sam. 5. 22, 23.
† Heb. covereth.
|| Or, from company to company.
e Prov. 4. 13.
2 Cor. 3. 18.
f Deut. 16. 16.
Zech. 14. 16.

6 Who passing through the valley ||^d of Baca make it a well;
The rain also † filleth the pools.

7 They go ||^e from strength to strength,
Every one of them in Zion^f appeareth before God.

8 O LORD God of hosts, hear my prayer :
Give ear, O God of Jacob. Selah.

9 Behold, ||^g O God our shield,
And look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand.

† I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.

11 For the LORD God is^h a sun andⁱ shield :
The LORD will give grace and glory :

^k No good thing will he withhold from them that walk uprightly.

12 O LORD of hosts,

^l Blessed is the man that trusteth in thee.

g Gen. 15. 1.
ver. 11.

† Heb. I would choose rather to sit at the threshold.

h Isa. 60. 19.
i Gen. 15. 1.
ver. 9.
Ps. 115. 9, 10, 11.
& 119. 114.
Prov. 2. 7.
k Ps. 34. 9, 10.

l Ps. 2. 12.

PSALM LXXXV.

* Ps. 42. title.
|| Or, of.

To the chief Musician, A Psalm * || for the sons of Korah.

|| Or, well pleased,
Ps. 77. 7.

a Ezra. 1. 11. &
2. 1.

Ps. 14. 7. Jer. 30. 18. & 31. 23. Ezek. 39. 25. Joel 3. 1.

1 LORD, thou hast been || favourable unto thy land :
Thou hast^a brought back the captivity of Jacob.

raises the valleys of worldliness, and makes the crooked straight, and the rough places smooth there. Cp. Isa. li. 7. Such a person, though banished from the courts of the Lord's house, feels the comfort of God's presence even in the wilderness. Cp. above, on lxiii. 1—6.

On the use of the word "*the way*," in the New Testament, as an equivalent for the true faith, see Acts ix. 2; xxii. 4; xxiv. 22.

6. *the valley of Baca*] *The vale of weeping* (Sept.). Cp. the names *Allon-bachuth* (Gen. xxxv. 8), and *Bochim* (in Judg. ii. 1. 5). To the pious soul, the Valley of *Baca*, or Weeping, becomes a Valley of *Beracah*, or Blessing (see 2 Chron. xx. 26), as the Valley of *Achor* became a door of hope (in Hos. ii. 15). May it not be conjectured that the Valley of *Baca*, or of weeping, here mentioned, refers to the weeping of all the country with a loud voice, and to the weeping of David, and the people with him, when he was driven from Jerusalem by his son (see 2 Sam. xv. 23. 30, where the verb *bacah* is used), and to the weeping of David over Absalom (2 Sam. xviii. 33; xix. 1, where the verb *bacah* is used)? The Psalmist comforts King David and the people, with the hope that their tears will be wiped away by the hand of God, and their sorrow be turned into joy. David could hardly himself utter words of consolation at such a time. The sons of Korah are his comforters.

In a spiritual sense, this mortal life of ours is a vale of tears. We are pilgrims who are travelling through it, and make ways for God in our own hearts, and find wells of spiritual joy (*Athanasius, Eusebius*):—

"Blest are the men whose strength is Thine,
Who bear in heart Thy ways;
Who as they pass the vale of pain,
Make it a gushing rill."

Keble.

— *make it a well*] The Vale of Tears becomes to them a fountain of joy. Cp. Isa. xxxv. 7; xli. 18.

— *The rain also filleth the pools*] Or rather, *the early rain also showers down blessings*, even in the wilderness. The devout soul feels the refreshing rains of God's blessing, even in the parched desert of solitude and sorrow.

7. *They go from strength to strength*] From grace to grace (John i. 16).

8. *Give ear, O God of Jacob*] Harken to our supplication,
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O God of Jacob; who wrestled in prayer, and prevailed with God (Gen. xxxii. 28).

9. *of thine anointed*] See *Prelim. Note* to the Psalm.

10. *than a thousand*] That is, than a thousand days elsewhere. Cp. *Augustine*, De Libero Arbitrio, lib. iii. c. ult.: "Si non liceret amplius in eâ manere quam unius diei morâ, propter hoc innumerabiles anni hujus vitæ merito contemnerentur." How much more is the Eternity of the joys of the heavenly Temple to be preferred to the one day of this mortal life in a vale of tears!

— *I had rather be a doorkeeper*] Literally, *to be on the threshold* (Gesen. 593). The Sept. and Vulg. render it, *to be cast on the ground, and lie there*; and so *Delitzsch, Kay*, and others.

Observe the moral here. Korah, the Levite, had aspired to the Priesthood, and had fallen, like Lucifer, by pride, and was destroyed by fire. But the descendants of Korah, to whom this Psalm is due, were content with their own station in God's service, and had learnt to value their own Levitical privileges, and were not ambitious of a higher place, as their ancestor had been, who envied the prerogative of Aaron and his sons, and perished by their presumption. They had rather hold the lowest place in God's house, than dwell at large in the tents of wickedness. They profited by the warnings of the wilderness; and they seem to refer here to the words which Moses spake on that terrible day, when he said, "Depart, I pray you, from the tents of these wicked men" (Num. xvi. 26). Compare the words of Ps. cvi. 18, concerning Korah: "A fire was kindled in their company, the flame burned up the wicked." Their forefathers had fallen by pride; they remembered the warning, and were exalted by lowliness. See above, *Prelim. Note*. They were not merely door-keepers, and singers, and helpers of the Priests in the service of the Sanctuary, but were inspired by the Holy Ghost, and were enabled by Him to write such Psalms as the present, which have sounded in the worship of God for nearly 3000 years, and will sound in the Universal Church, even to the end of time. Such is the reward of humility.

Ps. LXXXV.] It has been supposed by some that this Psalm was written at the time of the return of the Jews from Babylon; an opinion derived from the first words of the Psalm; "*Lord, thou hast been favourable unto thy land: Thou hast brought back the captivity of Jacob.*" But this inference is question-

- ² ^b Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin. Selah.
- ³ Thou hast taken away all thy wrath :
|| Thou hast turned *thyself* from the fierceness of thine anger.
- ⁴ ^c Turn us, O God of our salvation,
And cause thine anger toward us to cease.
- ⁵ ^d Wilt thou be angry with us for ever ?
Wilt thou draw out thine anger to all generations ?
- ⁶ Wilt thou not ^e revive us again :
That thy people may rejoice in thee ?
- ⁷ Shew us thy mercy, O LORD,
And grant us thy salvation.
- ⁸ ^f I will hear what God the LORD will speak :
For ^g he will speak peace unto his people, and to his saints :
But let them not ^h turn again to folly.
- ⁹ Surely ⁱ his salvation *is* nigh them that fear him ;
^k That glory may dwell in our land.
- ¹⁰ Mercy and Truth are met together ;
^l Righteousness and Peace have kissed *each other*.

b Ps. 32. 1.

|| Or, *thou hast turned thine anger from waxing hot*,
Deut. 13. 17.
c Ps. 80. 7.

d Ps. 74. 1. &
79. 5. & 80. 4.

e Hab. 3. 2.

f Hab. 2. 1.

g Zech. 9. 10.

h 2 Pet. 2. 20, 21.

i Isa. 46. 13.

k Zech. 2. 5.
John 1. 14.

l Ps. 72. 3.
Isa. 32. 17.
Luke 2. 14.

able. It is doubtful whether any Psalm in this Third Book brings us down to so late a period of Hebrew history as the return from Babylon. And the phrase, to *bring back the captivity*, or rather, to *turn the captivity*, is not limited to that event, but is a general term (see Job xlii. 10, "The Lord turned the captivity of Job;" cp. Ezek. xvi. 53), and is used in the Psalms to express a national recovery from any great sorrow and affliction. Thus in Psalms composed by David, we read (Ps. xiv. 7), "Oh that the salvation were given to Israel out of Zion! When the Lord *bringeth back the captivity of his people*, Jacob shall rejoice, and Israel shall be glad;" words repeated in another Psalm of David (liii. 6), and which probably became household words in Israel, and are adopted in the present Psalm.

It seems most likely that this Psalm is an echo of the foregoing. In that Psalm the Psalmist had expressed an intense desire for restoration to God's favour and presence, and he had prayed to God for his banished King, "Look on the face of Thine Anointed" (v. 9). In the present Psalm we see that his prayer is granted. The former Psalm was composed in David's days, and in his name (see lxxiv. 9, and the *Prelim. Note* to that Psalm), by one of the Korhite Levites, when the King and his faithful followers were driven from Jerusalem by Absalom. The present Psalm was probably written soon after the former, when the King was about to be brought back with enthusiasm by his penitent subjects to Jerusalem (see 2 Sam. xix. 10. 43). There is a further confirmation of this opinion in the fact, that several Psalms written by David himself, during his banishment from Jerusalem, and expressing his sorrow at this time, are followed by a Psalm written by *sons of Korah*, speaking in his name, and referring to the same events. See Psalms 40, 41, written by David, followed by Psalms 42 and 44, written by sons of Korah.

The return of David to Jerusalem, and the reconciliation of the King to his people after their rebellion against him, and the joy which was caused by his gracious conduct to such rebels as Shimei (see 2 Sam. xix. 16—23), and the spirit of forgiveness which was then shown by David to his enemies, was a faint image of that merciful pardon and universal amnesty which are extended by God to all penitent sinners by Christ. As the Apostle says, "God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them" (2 Cor. v. 19).

Therefore the ancient Fathers (see *Augustine* here, and *Jerome*, and the *Syriac Version*) saw in this Psalm a prophetic thanksgiving for the Birth of Christ, by which the two Natures, the Divine and Human, were united; and at which the Son of God became Son of Man, that the sons of men might become sons of God by adoption and grace; and in which God came down to earth, in order to raise earth to heaven. And the Church has sanctioned this opinion by appointing this Psalm

to be used on Christmas Day. The Sarum use, the Latin use, and the present Church of England use, agree in this appointment.

1. *Thou has brought back the captivity of Jacob*] As to the historical sense, see the *Prelim. Note*. Spiritually (says *S. Athanasius*) this prophecy was fulfilled in Christ. In Him, Who is our Head, God is *favourable* to us; for in Him He is well pleased; and *S. Augustine* adds, "Christus avertit captivitatem Jacob. Quis me liberabit? ait Apostolus (Rom. vii. 22—25). Gratia Dei per Christum Dominum nostrum. Avertit captivitatem Deus in Illo, quia remisit iniquitatem." See what follows here in v. 3.

8. *I will hear what—the LORD will speak*] The Psalmist, having prayed in patience for an answer from God, and then being filled with the Spirit of God, declares God's good purpose in Christ (*Athanasius, Eusebius*).

— *But let them not turn again to folly*] Now that reconciliation has taken place between King David and his people, and this reconciliation has been made between Israel and God, Whose vicegerent David is, let them not turn again to the folly and sin of rebelling against their Anointed Sovereign.

In a spiritual sense, now that the World has been reconciled to God in Christ, let them no more rise up in rebellion against Him. Cp. Rom. vi. 2, 3. John v. 14. Acts iii. 26. Heb. x. 26—29. 2 Pet. ii. 20, 21.

9. *Surely his salvation—nigh them—that glory may dwell in our land*] This might be said literally, when David was brought back to his people, and the public worship of the Sanctuary was restored to its former beauty. But how much more true is it now that the Incarnate Word has pitched His tent (*ἐσκήνωσεν*) among us, and we behold His glory, the glory "of the only begotten of the Father, full of grace and truth!" (John i. 14. Cp. Titus ii. 11—13).

It is observable that the *Sept.* has several words here, which have been adopted in the Gospels to describe the Incarnation; e.g. *κατασκηνώσαι, δόξαν, Ἀλήθεια, ἐκ γῆς ἀνέτειλε*, and the word *σωτήριον*, used as by Simeon (Luke ii. 30, and in iii. 6). Compare Titus ii. 11—13, "The grace of God that bringeth salvation hath appeared (shone forth) unto all men." And the devout soul can say, as was said by the aged Simeon (the Barzilai of the New Testament, cp. Luke ii. 25—32 with 2 Sam. xiii. 36, 37), "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation."

10. *Mercy and Truth are met together; Righteousness and Peace have kissed*] This was true in a literal sense, when David pardoned Shimei (2 Sam. xix. 16—22), and said, "Shall there any man be put to death this day in Israel? For do not I know that I am this day King over Israel?" He used his power to save from death, and to show mercy. How beautiful is this personification of Mercy and Truth meeting together like Angels

- m Isa. 45. 8. 11^m Truth shall spring out of the earth;
And Righteousness shall look down from heaven.
- n Ps. 84. 11.
James 1. 17. 12ⁿ Yea, the LORD shall give *that which is good*;
And ° our land shall yield her increase.
- p Ps. 89. 14. 13^p Righteousness shall go before him;
And shall set *us* in the way of his steps.

PSALM LXXXVI.

|| A Prayer of David.

|| Or, *A Prayer*,
being a Psalm
of David.

- 1 BOW down thine ear, O LORD, hear me:
For I *am* poor and needy.
- 2 Preserve my soul; for I *am* || holy:
O thou my God, save thy servant ^a that trusteth in thee.

|| Or, *one whom*
thou favour'st.
a Isa. 26. 3.

in the streets of Sion (cp. lxxxix. 14, "Mercy and Truth shall go before Thy face,") and of Righteousness and Peace, like another pair of Angels, kissing each other! And how much is the beauty of this personification enhanced by its contrast with that other picture which is displayed in another Psalm, composed by David during his flight, when he had looked back on Jerusalem, then occupied by rebels and traitors. He then said, "I have seen Violence and Strife in the city. Mischief and Sorrow are in the midst of it. Deceit and Guile go not out of her streets" (see lv. 9—11). But now the aspect of things is changed. Grace meets Truth in the ways of Jerusalem, as "one heavenly messenger meets another," and Righteousness salutes Peace with a sisterly kiss of love.

How much more is this verified in the mystery of the Incarnation, and in its blessed consequences! No mortal eye can gaze on the ineffable splendour of that mystery. But, like the brilliant lustre of the noonday sun, which dazzles every eye, and yet bathes creation in light, and makes it visible and glorious, and enables men to do their appointed work, and to rejoice in the works of God, so the Incarnation, while it blinds the eye with its splendour, displays all the divine attributes in perfect harmony and proportion, and affords the strongest motives for human action, and stimulates and empowers men to labour with joy. See below, on Rom. iii. 21, 26, and *Athanasius* and *Eusebius* here, who quote 1 Cor. i. 30. Eph. ii. 14. Col. i. 20, which declare Christ to be our Righteousness and Peace; and see the Sermon of *Bp. Andrewees*, on this text, preached on Christmas Day, A.D. 1616, vol. i. p. 175.

11. *Truth shall spring*] The verb here used in the original (*tsemach*), is cognate to the word signifying *Branch* (*tsemach*), the prophetic Name of Christ. Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8, "My Servant the *Branch*;" and Zech. vi. 12, "the Man whose Name is the *Branch*." And these words are rendered in *Sept.* by ἀνατέλλω and ἀνατολή, which is applied in a twofold sense to Christ. Matt. iv. 16. Heb. vii. 14. Luke i. 78. Cp. note on Rev. vii. 2.

— *Righteousness shall look down*] As out of a window. Cp. Judg. v. 28. 2 Sam. vi. 16. 2 Kings ix. 30; above, xiv. 2, and below, cii. 19. Lam. iii. 50. *Virg.*, Georg. i. 95.

"Neque illum
Flava Ceres alto nequidquam spectat Olympo."

12. *our land shall yield her increase*] A conjecture has already been submitted to the consideration of the reader, on Ps. 65 (which seems to have been written at the same time as the present Psalm, namely, at the season of David's return to Jerusalem, after the revolt of Absalom), that the King's restoration and reconciliation to his people was blessed by God with a bountiful harvest; see on lxv. 9—13; and this Psalm appears to confirm that conjecture.

13. *Righteousness shall go before him; and shall set us in the way of his steps*] Or rather, *and shall make his footsteps* (to be) *a path* (so *Sept.* and *Kay*), for us to walk in. As St. Peter says of our Lord, He has left us "an example that ye should follow *His steps*" (1 Pet. ii. 21. Cp. Isa. xlix. 11; li. 10).

Christ, the "Day-spring from on high," will make righteousness to shine before Him, as the rising sun sends forth his

beams before his orb appears. As *S. Augustine* says, "Confitere vitam et aperis viam, et veniet Christus, et ponet in viâ gressus suos, ut te informet vestigiis suis." Cp. *Bp. Taylor*, Pref. to his Life of Christ, p. 11. "It is reported in the Bohemian story, that S. Winceslaus their King, one winter night going to his devotions in a remote church barefooted in the snow and sharpness of unequal and pointed ice, his servant Podavivus, who waited upon his master's piety and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the King commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him; the servant did so, and either fancied a cure or found one: for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does the blessed Jesus; for, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier and fit for our feet. For He knows our infirmities, and Himself hath felt their experience in all things but in the neighbourhoods of sin; and therefore He hath proportioned a way and a path to our strengths and capacities, and, like Jacob, hath marched softly, and in evenness with the children and the cattle, to entertain us by the comforts of His company, and the influences of a perpetual guide."

Ps. LXXXVI.] This Psalm is entitled, "A Prayer" (Heb. *tephillah*), one of the five Psalms so inscribed (Ps. 17. 86. 90. 102. 142). It is the only Psalm in the Third Book of the Psalter which is ascribed to David. Being placed among the Psalms of the sons of Korah, and after those of Asaph, it indicates that those Psalms were regarded by the Ancient Hebrew Church as of equal authority with the compositions of David, and that One and the same Blessed Spirit spake in them all.

It follows appropriately after the preceding Psalm, which describes the national joy on the restoration of the King, and which is a prophetic utterance of the joy with which the Divine David, Jesus Christ, is received by the faithful. But David himself speaks in a more subdued and pensive tone. He thanks God for his deliverance from the enemies who had risen up against him (vv. 13, 14), and prays for a continuance of that grace to which he owes all that he has, and on which he depends for all that he hopes for.

In a spiritual sense, this Psalm may be regarded as an utterance of the Son of David, Jesus Christ, in His humanity praying to His Father for help in His sufferings, and for the glorification of His Name among all nations (*Augustine*). Accordingly, this Psalm is appointed in the Latin and Sarum use, for the Festival of the Epiphany, or manifestation of Christ to the Gentiles. See v. 9: "All Nations whom Thou hast made shall come and worship before Thee."

1. *I am poor and needy*] And thus David was a type of Christ as the Man of Sorrows. See xxxiv. 6; xl. 17.

2. *I am holy*] As Thy servant, and the son of Thine handmaid (v. 16), and as united to Thee. Christ is the Holy One, and the Church is holy by her union with Him. John xvii.

- ³ ^b Be merciful unto me, O Lord :
For I cry unto thee || daily.
- ⁴ Rejoice the soul of thy servant :
^c For unto thee, O Lord, do I lift up my soul.
- ⁵ ^d For thou, Lord, *art* good, and ready to forgive ;
And plenteous in mercy unto all them that call upon thee.
- ⁶ Give ear, O LORD, unto my prayer ;
And attend to the voice of my supplications.
- ⁷ ^e In the day of my trouble I will call upon thee :
For thou wilt answer me.
- ⁸ ^f Among the gods *there is* none like unto thee, O Lord ;
^g Neither *are there any works* like unto thy works.
- ⁹ ^h All nations whom thou hast made shall come and worship before thee, O Lord ;
And shall glorify thy name.
- ¹⁰ For thou *art* great, and ⁱ doest wondrous things :
^k Thou *art* God alone.
- ¹¹ ^l Teach me thy way, O LORD ;
I will walk in thy truth :
Unite my heart to fear thy name.
- ¹² I will praise thee, O Lord my God, with all my heart :
And I will glorify thy name for evermore.
- ¹³ For great *is* thy mercy toward me :
And thou hast ^m delivered my soul from the lowest || hell.
- ¹⁴ O God, ⁿ the proud are risen against me,
And the assemblies of † violent *men* have sought after my soul ;
And have not set thee before them.
- ¹⁵ ^o But thou, O Lord, *art* a God full of compassion, and gracious,
Longsuffering, and plenteous in mercy and truth.
- ¹⁶ O ^p turn unto me, and have mercy upon me ;
Give thy strength unto thy servant, and save ^q the son of thine handmaid.
- ¹⁷ Shew me a token for good ;
That they which hate me may see *it*, and be ashamed :
Because thou, LORD, hast holpen me, and comforted me.

b Ps. 56. 1. & 57. 1.

|| Or, *all the day*.

c Ps. 25. 1. & 143. 8.

d ver. 15.

Ps. 130. 7. & 145. 9.

Joel 2. 13.

e Ps. 50. 15

f Exod. 15. 11. Ps. 89. 6.

g Deut. 3. 24.

h Ps. 22. 31. & 102. 18. Isa. 13. 7. Rev. 15. 4.

i Exod. 15. 11. Ps. 72. 18. & 77. 14.

k Deut. 6. 4 & 32. 39.

Isa. 37. 16. & 44. 6.

Mark 12. 29.

1 Cor. 8. 4.

Eph. 4. 6.

1 Ps. 25. 4. & 27. 11. & 119. 33 & 143. 8.

1 Ps. 25. 4. & 27. 11. & 119. 33 & 143. 8.

m Ps. 56. 13. & 116. 8.

|| Or, *grave*.

n Ps. 54. 3.

† Heb. *terrible*.

o Exod. 34. 6.

Num. 14. 18.

Neh. 9. 17.

ver. 5.

Ps. 103. 8. & 111. 4. & 130. 4, 7 & 145. 8.

Joel 2. 13.

p Ps. 25. 16. & 69. 16.

q Ps. 116. 16.

17—19. Eph. v. 27. Col. iii. 12. 1 Thess. v. 27. Heb. iii. 1). As S. Augustine says, "The body of Christ, which is the Church, may use these words on account of her union with Him her Head Who says, 'Be ye holy; for I am holy'" (Lev. xix. 2. 1 Pet. i. 16).

3. *daily*] Or, *all day long*.

9. *All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name*] In the foregoing Psalm we had a prophecy of the Incarnation of Him Who is Emmanuel, God with us, God manifested in the flesh, Who has taken the nature common to all nations. That was a Christmas Psalm. The present is a sequel to it, and is an Epiphany Psalm. See *Prelim. Note*. In it we have a prophecy of the subjection of all nations to God in Him. The spirit in David was a noble, generous, and loving spirit; he did not envy the Gentiles the blessing of being admitted to have an equal share with the Hebrew Nation in the favour of God.

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Cp. xxii. 27. This is further developed in the next Psalm (v. 4).

11. *Teach me thy way—I will walk in thy truth: unite my heart*] Here is the "Via, Veritas, Vita" of the Gospel (John xiv. 6). "Via tua, Veritas tua, Vita tua, Christus" (*Augustine*). Christ is our Way, Truth, and Life, because He is Man united to God, and is one substance with the Father.

14. *proud are risen against me*] Cp. xli. 5—11, which appears to have been written when David was driven from Jerusalem by Absalom.

16. *the son of thine handmaid*] Here David speaks, who was the ancestor and type of the Son of her who said, "Behold the handmaid of the Lord" (Luke i. 38).

16. 17. *have mercy upon me—that they which hate me may see it, and be ashamed*] Cp. here also xl. 13, 14: "Deliver me; make haste to help me. Let them be ashamed that seek after my soul to destroy it."

PSALM LXXXVII.

|| Or, of

A Psalm or Song || for the sons of Korah.

a Ps. 48. 1.

¹ HIS foundation is ^a in the holy mountains.

b Ps. 78. 67, 68.

² ^b The LORD loveth the gates of Zion
More than all the dwellings of Jacob.

c See Isa. 60.

³ ^c Glorious things are spoken of thee,
O city of God. Selah.d Ps. 89. 10.
Isa. 51. 9.⁴ I will make mention of ^d Rahab and Babylon to them that know me :
Behold Philistia, and Tyre, with Ethiopia ;
This man was born there.

Ps. LXXXVII.] The sons of Korah here again follow in the wake of their Sovereign, the sweet Psalmist of Israel. David had declared, in the foregoing Psalm, that the mercies bestowed by God on himself would overflow on all nations, and would promote the Divine glory and worship throughout the world (lxxxvi. 8, 9); and now a Korahite Psalmist takes up the same strain, and declares that all spiritual blessings have their well-spring in Zion, and would stream forth in copious abundance, and irrigate and fertilize the whole earth, and that all Nations would be refreshed by them (*Athanasius, Theodoret*). Accordingly this Psalm, as well as the foregoing, is appointed in the Sarum and Latin use for the Epiphany.

We need not, however, suppose that this Psalm belongs to the age of David. At that time, Babylon (mentioned in v. 4) had not risen on the horizon of Hebrew history. The Psalm seems rather to be connected with the times of Hezekiah, and with the deliverance of the King of Jerusalem from the arms of Assyria, and to have been suggested by the visit of the envoys of *Babylon*, and of other nations coming to Jerusalem, to congratulate him on the defeat of his enemies by the miraculous intervention of the God of Israel, and on his recovery from sickness, and to inquire concerning "the wonder that was done in the land," in the going back of the shadow on the dial of Ahaz fifteen degrees (2 Chron. xxxii. 31), and "bringing gifts unto the Lord to Jerusalem." See 2 Chron. xxxii. 23. Cp. 2 Kings xx. 11, 12.

That confluence of ambassadors from lands which had been hostile to Israel, and the homage done by them to Jehovah and the King of Judah, had, in the eye of the inspired Psalmist, a prophetic and evangelical significance. It was like the coming of the first-fruits of the Gentile World in the persons of the Wise Men of the East, at the Epiphany of the royal Son and Successor of Hezekiah and David—Jesus Christ.

Therefore, well might the Psalmist rejoice in the prospect thus opened to his view. He sees with a prophetic eye the eager flowing together of all nations to Jerusalem to do homage to the future King of Judah, and to bring gifts to Him, and to receive the blessing of the Gospel, and to be born by a new birth in Christian Baptism in the spiritual Sion of His Church, and to become citizens of the heavenly Jerusalem (Heb. xii. 22).

This prophecy began to be fulfilled at the Epiphany, when the first-fruits of the Gentiles were offered to Christ at Bethlehem, and it received a further fulfilment on the Day of Pentecost, when the devout men from those very countries,—formerly the enemies of God and His Church,—which are mentioned in this Psalm, came to Jerusalem, and listened to the preaching of St. Peter, and were baptized. Babylon and Egypt had been the persecutors of the People of God. These national Sauls then became national Pauls. The "Parthians, Medes, and Elamites" of the Acts of the Apostles, are prefigured by Babylon in this Psalm, in v. 4. See below, on Azts ii. 9; and on 1 Pet. v. 13. "Egypt and the parts of Libya about Cyrene," represent the Egypt of the Psalm (v. 4); and they who received the Gospel at Sion, carried it back with them into their own lands. The Ethiopia, Philistia, and Tyre of the Psalm (v. 4), are also found in the Apostolic records of the first conversions to the Gospel. See on Acts viii. 27, 40; ix. 32—43; xxi. 3, 7.

This magnificent and beautiful Psalm had a prelude (in Ps. 46), from one of the same family of Korah, chanting in glad strains the same victory of the God of Israel, and the deliverance of Hezekiah and Jerusalem, and seeing in that victory

over Assyria a pledge of the divine triumphs of God's Truth over all the nations of the earth. See above, on Ps. xlv. 10, 11. Here is another evidence of the fact, that the descendants of Korah, who had rebelled against God and His Priesthood in the wilderness, became not only the singers of the Sanctuary, but the missionary Psalmists of the Church. See above, on Ps. 84, *Prelim. Note*.

1. *His foundation*] The city which *He* (namely, God) hath founded (not "*her* foundation," as in the Prayer Book Version), *is in the holy mountains: the Lord loveth the gates of Sion more than all the dwellings of Jacob*; not only because of His Temple erected there, and its sacrifices, prophetic of Christ, but because, "Out of Zion would go forth the law, and the Word of God from Jerusalem" (Isa. ii. 3); because there the one great Sacrifice for sin was to be offered, and the gift of the Holy Spirit was to be poured out, and because the divine commission was, that "Repentance and remission of sins should be preached in Christ's Name among all nations, beginning at Jerusalem" (Luke xxiv. 47). Empires fall, not The Church.

3. *Glorious things are spoken of thee*] The city of God is the Church, and glorious things are spoken of her, because the King of glory dwells in her (*S. Athanasius*).

4. *I will make mention of Rahab and Babylon to them that know me*] Rather, *I will record Rahab* (i.e. *Egypt*: see lxxxix. 10. Isa. xxx. 7; li. 9; and above, on Job ix. 13) and *Babylon* (*Babel*), *as among those who know* (that is, among those who believe in, fear, and love) *Me*. These are the words of God Himself, declaring that the two great earthly powers, the enemies of God and His People, Egypt and Babylon,—the one on the south, the other on the north,—would do homage to Him, and that their names would be enrolled and recorded in the census of the Church.

This is a prophecy of the future subjection of all worldly pride and dominion,—however hostile,—to the sceptre of Christ. Either willingly or unwillingly, "All kings shall fall down before Him, all nations shall do Him service" (lxxii. 11). This has been already in part fulfilled. See *Prelim. Note* to the Psalm.

— *Philistia, and Tyre, with Ethiopia*] See above, on xlv. 12; lx. 8; lxviii. 31; lxxii. 10; cviii. 9, which are prophetic of the conversion of these nations to the Gospel of Christ.

— *This man was born there*] That is, in Sion (see v. 5); as the *Septuagint* renders, ἀνθρώπος καὶ ἀνθρώπος ἐγενήθη ἐν αὐτῇ; one man in rapid succession after another was born there. God counts each believer singly: "The Lord knoweth them that are His" (2 Tim. ii. 19); Christ "calletth all His sheep by name" (John x. 3); "All the hairs of your head are numbered" (Matt. x. 30). He says, "*This man*," and "*that man*," in every part of the world, however distant, is born by the One Baptism of Christ, in Zion, that is, in the One Church of God, diffused throughout the world. He says of each and of all, that they are "no longer strangers, but fellow-citizens of the saints, and of the household of God" in Christ and His Church (Eph. ii. 19). He says to each and to all, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xii. 22), to that "Jerusalem which is above, and which is the mother of us all" (Gal. iv. 26). Compare the Evangelical prophecy in Isa. ii. 2, 3: "In the last days the mountain of the Lord's house shall be exalted in the top of the mountains, and all nations shall flow unto it." And above, Ps. xxii. 27. Isa. xlv. 5; lx. 4; lxvi. 7. Jer. iii. 17. Zech. viii. 22.

- ⁵ And of Zion it shall be said,
This and that man was born in her :
And the highest himself shall establish her.
- ⁶ ^e The LORD shall count, when he ^f writeth up the people,
That this man was born there. Selah.
- ⁷ As well the singers as the players on instruments *shall be there* :
All my springs are in thee.

^e Ps. 22. 30.
^f Ezek. 13. 9.

PSALM LXXXVIII.

A Song or Psalm || for the sons of Korah, to the chief Musician upon Mahalath Leannoth, || Maschil of * Heman the Ezrahite.

|| Or, of.
|| Or, A Psalm of
Heman the Ezra-
hite, giving in-
struction.
* 1 Kings 4. 31.
1 Chron. 2. 6.
a Ps. 27. 9. &
51. 14.
b Luke 18. 7.

- ¹ O LORD ^a God of my salvation,
I have ^b cried day and night before thee :
- ² Let my prayer come before thee :
Incline thine ear unto my cry ;
- ³ For my soul is full of troubles :
And my life ^c draweth nigh unto the grave.
- ⁴ ^d I am counted with them that go down into the pit :
^e I am as a man *that hath* no strength :

^c Ps. 107. 13.

^d Ps. 28. 1.

^e Ps. 31. 12.

5. *shall establish her*] On Christ, the Rock (Matt. xvi. 18).

6. *when he writeth up the people*] Or, *when he is registering the Nations* (literally, writing their names: cp. lxix. 28. Ezek. xiii. 9), as soldiers of Christ, in the muster-roll of His Church. Christ's soldiers are not like mercenaries, levied by forced conscriptions, from divers and conflicting nations; they are all born by the same Word and Sacraments; they have all one and the same home,—the Church of God; and they all fight under one banner,—the Cross; and "their names are written in heaven" (Luke x. 20. *S. Athanasius*).

7. *As well the singers as the players on instruments* shall be there] Rather, *and singers, and dancers* (cp. Judg. xxi. 21, 23) shall say, "*All my springs are in thee.*" The Korahite author of this Psalm, himself a chief singer in the Sanctuary, does not grudge the admission of *foreign* nations into its sacred choir, but with generous and large-hearted sympathy he rejoices in the prospect. "Nations shall come," he says, "with jubilant exultation in festal processions, with timbrel and dance, and acknowledge that they have no source and well-spring of spiritual strength, except in the fountain of living waters" (Isa. xii. 3—6; xlv. 3; lv. 1. Jer. ii. 13), "which gush from the well-spring of God's love in Christ, and stream forth from the Sion of His Church" (John iv. 14; vii. 38, 39. Rev. xxi. 6; xxii. 17):—

"Now of Sion shall be chanted,
Saint on saint in her they spring :
His own arm her wall hath planted,
Her eternal glorious King.
God shall say, 'His tribes enrolling,
Here he sprang, Mine own was he ;'
Swell the song, the dance controlling,
All my fresh springs are in Thee."

Keble.

PS. LXXXVIII.] This awfully solemn Psalm is entitled, "*A song, or psalm of the sons of Korah, to the Chief Musician on Mahalath le-annoth*" (i. e. *to sing in a mournful strain*: see on Ps. 53, title), "*a maschil* (or instruction) of *Heman, the Ezrahite*." The word *Ezrahite* means a descendant from *Ezrah* (or *Zerah*), which is a general name, signifying *one born in the land*, indigenous, and is applied to a vigorous tree, growing in its own native soil (xxxvii. 35. Cp. Exod. xii. 19. Josh. viii. 33. Ezek. xlvii. 22. *Fuerst*, 53). It is probable that *Heman*, the author of this Psalm, is the same as the person mentioned by that name in 1 Kings iv. 31. If so, he was a

Levite of the sons of Korah, in the twenty-third degree from Jacob, and grandson of Samuel the prophet. See note above, on 1 Kings iv. 31; and the genealogy of Heman, in 1 Chron. vi. 22—38. Heman was the king's seer, in the matters of God (1 Chron. xxv. 5): he had a numerous offspring—fourteen sons; and he was one of the three choir-masters of David, the other two being Asaph, and Ethan, or Jeduthun (see 1 Chron. vi. 42; xvi. 5. 41; xxv. 1), who wrote the next Psalm.

The present and following Psalms form a pair, and appear to refer to some great affliction of David, probably the rebellion of his son Absalom, and David's banishment from Jerusalem and from the services of the Sanctuary.

In a secondary and spiritual sense, they have a prophetic relation to the Passion of Christ, as is observed by *S. Athanasius*, *S. Jerome*, and *S. Augustine*, who says, "*Domini hic Passio prophetatur*;" and the Church has adopted this opinion, and has appointed this Psalm for Good Friday. It is like the utterance of Jonah the Prophet,—the type of Christ in Death, Burial, and Resurrection,—in the depths of the Sea (Matt. xii. 40). In the Latin and Sarum use, it is appointed also for Easter Even and in the Latin use, for the eve of the Passion also.

Observe the connexion. The foregoing Psalm ended with the words, "*All my springs are in Thee*;" and the present Psalm follows appropriately after these words. Christ on the Cross is the "fountain opened in the house of David for sin and for uncleanness" (Zech. xiii. 1). His wounded side gushing forth with the sacramental streams of blood and water (John xix. 34). He is the well-spring of the life of the Church (John vi. 54—56. Eph. i. 7. 1 John i. 7; v. 6. 1 Pet. i. 18. Heb. ix. 12—14. Rev. i. 5); and as the great Pentecostal Psalm (the 68th) is followed by a Good Friday Psalm (the 69th), in order that all may ever remember that the outpouring of the living water of the Holy Spirit is due to the pouring out of Christ's Blood, so it is here. The prophecy in the foregoing Psalm of the conversion of all nations is followed by this Passion-Psalm, in order that it may never be forgotten that God has purchased to Himself an Universal Church, by the precious Blood of His dear Son (Acts xx. 28).

3. *my soul is full of troubles*] Christ Himself here speaks in the language of suffering. Compare our Lord's words: "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 37—39). In the present Psalm, the saddest in the whole Psalter, without a gleam of light shooting through the black cloud, we seem to have a blending together of the silent and solitary Agony of the dark night in Gethsemane, with the open shame at mid-day amid the gazing crowds at Calvary.

⁵ Free among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more :
And they are ^f cut off || from thy hand.

^f Isa. 53. 9.
|| Or, *by thy hand*.

⁶ Thou hast laid me in the lowest pit,
In darkness, in the deeps.

⁷ Thy wrath lieth hard upon me,
And ^g thou hast afflicted *me* with all thy waves. Selah.

^g Ps. 42. 7.

⁸ ^h Thou hast put away mine acquaintance far from me ;
Thou hast made me an abomination unto them :

^h Job 19. 13. 19.
Ps. 31. 11. &
142. 4.

ⁱ *I am* shut up, and I cannot come forth.

ⁱ Lam. 3. 7.

⁹ ^k Mine eye mourneth by reason of affliction :

^k Ps. 38. 10.

LORD, ^l I have called daily upon thee,

^l Ps. 86. 3.

^m I have stretched out my hands unto thee.

^m Job 11. 13.
Ps. 143. 6.

¹⁰ ⁿ Wilt thou shew wonders to the dead ?
Shall the dead arise *and* praise thee ? Selah.

ⁿ Ps. 6. 5. &
30. 9. & 115. 17.
& 118. 17.
Isa. 38. 18.

¹¹ Shall thy lovingkindness be declared in the grave ?
Or thy faithfulness in destruction ?

^o Job 10. 21.
Ps. 143. 3.

¹² ^o Shall thy wonders be known in the dark ?

^p Ps. 31. 12.
ver. 5.
Eccles. 8. 10. &
9. 5.

^p And thy righteousness in the land of forgetfulness ?

¹³ But unto thee have I cried, O LORD ;
And ^q in the morning shall my prayer prevent thee.

^q Ps. 5. 3. &
119. 147.

¹⁴ LORD, ^r why castest thou off my soul ?

^r Ps. 43. 2.

Why ^s hidest thou thy face from me ?

^s Job 13. 24.
Ps. 13. 1.

¹⁵ *I am* afflicted and ready to die from *my* youth up :

^t Job 6. 4.

While ^t I suffer thy terrors I am distracted.

¹⁶ Thy fierce wrath goeth over me ;

Thy terrors have cut me off.

|| Or, *all the day*.

¹⁷ They came round about me || daily like water ;

^u Ps. 22. 16.

They ^u compassed me about together.

¹⁸ ^x Lover and friend hast thou put far from me,

^x Job 19. 13.
Ps. 31. 11. &
38. 11.

And mine acquaintance into darkness.

5. *Free among the dead*] My freedom is to wander among the dead: I am indeed at large, but as one turned adrift, like the Scapegoat, in a desolate wilderness (Lev. xvi. 10). The meaning of the word rendered *free* (*chophshi*), may be illustrated by the term applied to the leper's house (rendered in our Version "*a several house*") in 2 Kings xv. 5. 2 Chron. xxvi. 21 (*chophshith*), in which the leper dwelt *apart* (literally, *free*) from the society of men. Cp. Rom. vi. 20. So Christ, Who is compared to a leper (in Isa. liii.), is said to be cut off out of the land of the living (Isa. liii. 8), and here is described as "*cut off from God's hand*."

7. *Thy wrath*] For the sins of the whole world (Gal. iii. 13. 1 Pet. ii. 24).

8. *shut up*] In prison, although free (see v. 5); a bewildered captive in the darksome dungeon of death.

9. *daily*] Or, *all the day*.

10. *Shall the dead arise*] The dead (Heb. *rephaim*); literally, the feeble (*ἀμερῆνὰ κάρηνα*). Cp. Job xxvi. 5. Isa. xxvi. 14 (*Gesen.* 776, 777).

14. LORD, *why castest thou off my soul?*] Cp. xxii. 1. Matt. xxvii. 46.

18. *Lover and friend hast thou put far from me*] Cp. xxxviii. 11; and Job xix. 13. 19. This was fulfilled in Christ. All His disciples forsook Him, and fled (Matt. xxvi. 56. *S. Athanasius*).

— *mine acquaintance into darkness*] Rather, *my acquaintance are darkness*. I look for pity from my friends; but I see nothing around me but blank darkness. These words seem to come forth from the midst of that thick darkness which shrouded the Cross on Calvary at mid-day.

PSALM LXXXIX.

|| Maschil of *Ethan the Ezrahite.

- 1 ^a I WILL sing of the mercies of the LORD for ever :
 With my mouth will I make known thy faithfulness † to all generations.
- 2 For I have said, Mercy shall be built up for ever :
^b Thy faithfulness shalt thou establish in the very heavens.
- 3 ^c I have made a covenant with my chosen,
 I have ^d sworn unto David my servant,
- 4 ^e Thy seed will I establish for ever,
 And build up thy throne ^f to all generations. Selah.

|| Or, A Psalm
 for Ethan the
 Ezrahite, to give
 instruction.
 * 1 Kings 4. 31.
 † 1 Chron. 2. 6.
 a Ps. 101. 1.
 † Heb. to genera-
 tion and genera-
 tion: So ver. 4.
 Ps. 119. 90.
 b Ps. 119. 89.
 c 1 Kings 8. 16.
 Isa. 42. 1.
 d 2 Sam. 7. 11, &c.
 1 Chron. 17. 10,
 &c. See Jer. 30. 9.
 Ezek. 34. 23.
 Hos. 3. 5.
 e ver. 29, 36.
 f See ver. 1.
 Luke 1. 32, 33.

Ps. LXXXIX.] The present Psalm makes a pair with the preceding one. It is a spiritual Allegro to that Penseroso.

The foregoing Psalm ended in sorrow, in order to rise in joy. That Psalm was the Psalm of the Agony and the Passion. In it the Saviour expires, and His body is laid in the tomb; but His hope cannot perish. And why? Because God had sworn by an oath to David to raise up Christ to sit on his throne, and because that throne is eternal. This, as St. Peter argues (Acts ii. 30, 31), was the guarantee of Christ's Resurrection to glory. And this is the theme of the present Psalm. That Psalm was a dirge of Passion-Tide, this Psalm is a carol of Christmas.

The present Psalm is entitled, "*a maschil*" (or instruction) "*of Ethan the Ezrahite.*" It seems most probable that this Ethan is the same as the Ethan who is coupled in 1 Kings iv. 31 with Heman, the author of the foregoing Psalm, and celebrated like him for his wisdom; and that he is also the same as Jeduthun, one of David's three choir-masters See the *Prelim. Note* to the preceding Psalm, and to Ps. 39. For evidence that Ethan was the same person as Jeduthun, see 1 Chron. xvi. 41, 42; xxvi. 1; and *Carpzov. Int.* pt. ii. p. 104; *Hävernicks, Einleit.* 111. 243.

Here we may observe the discrimination of the author of these titles of the Psalms. *Heman the Ezrahite* is described in the title to the foregoing Psalm as one of the *sons of Korah*; but Ethan the *Ezrahite* is not so designated in the title to this Psalm. And if we examine the genealogy of Ethan, we find that he was indeed a Levite, as Heman was, but was not, as he was, a Korahite, but a Merarite, in the fourteenth degree from Levi. See 1 Chron. vi. 44; xv. 17.

With regard to the historical events which gave occasion to the present Psalm,—first, it may be observed that there was *nothing* in the reign of David himself which could have suggested it; and that some sceptical critics have entangled themselves in imaginary contradictions by ascribing it to him; see the excellent remarks of *Dr. Waterland* on this Psalm, in his *Scripture Vindicated*, p. 204; he concurs in the opinion of those who suppose that this Psalm was written in order to comfort the house of David in its reverses in the fifth year of Rehoboam, David's grandson, when Judah was invaded, and Jerusalem itself was pillaged by Shishak, King of Egypt, in alliance with Jeroboam, the Sovereign of the kingdom of Israel, which had revolted from the house of David. See above on 1 Kings xiv. 25—28. 2 Chron. xii. 1—12.

The inviolability of God's promise to David was the source of comfort and hope to the author of this Psalm, and to all true Israelites, in times of national trouble like the days of Rehoboam, when the Hebrew Nation and Church were torn asunder by the schism of Jeroboam, and were humbled by the arms of Egypt. This it was, which afterwards formed the groundwork of Isaiah's prophecy to Ahaz in his distress, when he was threatened by the conspiracy of Israel and Syria: "Hear ye now, O house of David. Behold, the Virgin (of David's house) shall conceive, and bear a Son, and shall call His Name Immanuel," God with us (Isa. vii. 13, 14. Matt. i. 22, 23). This is the source of comfort to all the spiritual seed of Abraham and David in the darkest days of the Church.

Ethan, or Jeduthun, was a choir-master and seer to David, and was celebrated for his wisdom in the days of Solomon. See 1 Kings iv. 31. "We must suppose this Ethan, or Jeduthun" (says *Waterland*, p. 205), "to have lived to a great age, it being

now above forty-five years since he was first appointed chief musician by King David. This good old man, who had seen what a glorious figure King David first, and after him King Solomon, had made, and to what a height of splendour the Hebrew name had been raised, must needs have been exceedingly surprised and shocked at its sudden downfall under Rehoboam; and it might well extort from that pious and devout Psalmist those prophetic expostulations which we meet with in this Psalm."

The Levites remained loyal to the house of David, when the Ten Tribes revolted from it (2 Chron. xi. 13); and probably Ethan, the Levite who was celebrated for his wisdom (see 1 Kings iv. 31) was one of the ancient counsellors whom King Rehoboam in his folly had despised. But Ethan did not therefore renounce his attachment to the Throne, and cast off his loyalty to his Sovereign, but endeavoured to support the one and to comfort and counsel the other in times of national distress,—a noble example of faithfulness and self-sacrifice.

It is one of the designs of the present Psalm to inculcate such sentiments as these. But it has a more extensive range. The last words of a foregoing Psalm (Ps. 87) were, "All my fresh springs are in Thee." And this, as we have seen, is the key-note to the next Psalm (Ps. 88), which immediately precedes the present. That Psalm describes the sufferings and death of Christ, which is the source of life to the Church. It is also the key-note to the present Psalm. All the springs of life, hope, and joy to the Church are in the Incarnation of Christ, of the Seed of David, and in the Divine promise of a perpetual and universal dominion to Him. As *S. Hilary*, *S. Basil*, *S. Augustine*, and other ancient expositors affirm, this is the theme of the present Psalm; and therefore this Psalm is appointed by the Church to be used on Christmas Day. The Sarum use, the Latin use, and the present Church of England use, all agree in that appointment.

The Psalmist stands on the foundation of that promise, as on an immovable rock; and with the remembrance of that promise, as with a farewell utterance of never-failing comfort, the THIRD BOOK of the Psalter ends. The reader will not fail to notice the similarity of its conclusion to that of the FIRST BOOK, which displays the glorious consequences of Christ's Passion (see Ps. 41, *Prelim. Note*); and also to that of the SECOND BOOK. See above, on Ps. 71 and 72, *Prelim. Notes*, and on Ps. lxxii. 20.

1. *I will sing of the mercies of the LORD for ever*] However men and nations may fail, however dark and cloudy may be the days of Israel (and such they were when this Psalm was written), yet I will never faint through fear or despondency; but I will sing of the mercies of the Lord, which never fail.

2. *Mercy shall be built up for ever*] "I will give you the sure mercies of David" (Isa. lv. 3. Acts xiii. 34). Zion's temple may fall, but Mercy shall be *built up for ever*.

3. *I have made a covenant with my chosen*] God Himself is here introduced, speaking and ministering comfort to Israel, on the ground of the Divine promise of eternal dominion to David, which is fulfilled in Christ. See above, *Prelim. Note* to 2 Sam. vii.

— *unto David my servant*] Here is a gentle warning from Ethan, the author of this Psalm, to Rehoboam the King, that he must be God's servant, as David was, if he is to profit by the promise of God to David.

g Ps. 19. 1. &
97. 6.
Rev. 7. 10, 11, 12.
h ver. 7.
i Ps. 40. 5. &
71. 19. & 86. 8.
& 113. 5.

k Ps. 76. 7, 11.

l Exod. 15. 11.
1 Sam. 2. 2.
Ps. 35. 10. &
71. 19.

m Ps. 65. 7. &
93. 3, 4. & 107. 29.

n Exod. 14. 26,
27, 28.
Ps. 87. 4.
Isa. 30. 7. &
51. 9.

o Or, Egypt.
p Heb. with the
arm of thy
strength.

q Gen. 1. 1.
1 Chron. 29. 11.
Ps. 24. 1, 2. &
50. 12.

r Job 26. 7.
s Josh. 19. 22.
t Josh. 12. 1.
† Heb. an arm
with might.

u Ps. 97. 2.
v Or, establish-
ment.

w Ps. 85. 13.

x Num. 10. 10. & 15
23. 21.
Ps. 98. 6.
y Ps. 4. 6. &
41. 3.

z ver. 24.
Ps. 75. 10. &
92. 10. & 132. 17.
aa Or, our shield
is of the LORD,
and our king is
of the Holy One of Israel, Ps. 47. 9.

- 5 And ^a the heavens shall praise thy wonders, O LORD :
Thy faithfulness also in the congregation ^b of the saints.
6 For ⁱ who in the heaven can be compared unto the LORD ?
Who among the sons of the mighty can be likened unto the LORD ?
7 ^k God is greatly to be feared in the assembly of the saints,
And to be had in reverence of all *them that are* about him.
8 O LORD God of hosts, who *is* a strong LORD ^l like unto thee ?
Or to thy faithfulness round about thee ?
9 ^m Thou rulest the raging of the sea :
When the waves thereof arise, thou stillest them.
10 ⁿ Thou hast broken || Rahab in pieces, as one that is slain ;
Thou hast scattered thine enemies † with thy strong arm.
11 ^o The heavens *are* thine, the earth also *is* thine :
As for the world and the fulness thereof, thou hast founded them.
12 ^p The north and the south thou hast created them :
^q Tabor and ^r Hermon shall rejoice in thy name.
13 Thou hast † a mighty arm, strong is thy hand,
And high is thy right hand ;
14 ^s Justice and Judgment *are* the || habitation of thy throne :
^t Mercy and Truth shall go before thy face.

- 15 Blessed *is* the people that know the ^u joyful sound :
They shall walk, O LORD, in the ^x light of thy countenance.
16 In thy name shall they rejoice all the day :
And in thy righteousness shall they be exalted.
17 For thou *art* the glory of their strength :
^y And in thy favour our horn shall be exalted.
18 For || the LORD *is* our defence ;
And the Holy One of Israel *is* our king.

5. O LORD] The incommunicable Name JEHOVAH, the ever-living, self-existing One, is repeated here four times, and is followed by JAH, in v. 8. Cp. lxxviii. 18. This is the Name by which God revealed Himself unto Moses, when He was about to vanquish the false gods of Egypt. See on Exod. vi. 3.

— the saints] *The holy ones*, the angels; and so v. 7. Cp. Job xv. 15.

8. who is a strong LORD like unto thee?] Or, *Who is strong like to thee, JAH?*

10. Thou hast broken Rahab] Thou didst crush Egypt (see above, lxxvii. 4), and overwhelmedst the host of Pharaoh in the Red Sea (Exod. xiv. 27, 28. *Theodore*). Therefore, if Rehoboam and Judah had been true to Thee, they needed have feared nothing from Egypt, and the army of Shishak. But they rebelled against God, and He chastened them for their sins by the arms of Rahab (Egypt), as Shemaiah the prophet told them. See 1 Kings xiv. 22—25. 2 Chron. xii. 1—12.

12. The north and the south thou hast created] Since the heavens and the earth are Thine (v. 11), and since Thou hast created the north and south, and since Thou art our God Who dwellest in Zion, therefore we need not have feared any thing from Jeroboam on the north, or from Shishak on the south, if we had been true to Thee.

— Tabor and Hermon] The one on the west of Jordan, the other on the east; both of which were formerly under the sceptre of David, and which would have remained subject to its sway, if we and our King had been faithful to God.

15. Blessed is the people that know the joyful sound] Here is another admonition to Rehoboam and Judah; let them turn to God, and He will defend them. This warning was not altogether unavailing. See 2 Chron. xii. 7. 12.

17. in thy favour our horn shall be exalted] Our horn shall be exalted. This metaphor—the exaltation of the horn (repeated in v. 24)—serves to connect this prophecy with that of Hannah, concerning the Incarnation (see above, on 1 Sam. ii. 1. 10), and the declaration of its fulfilment in the Gospel, “He that raised up a horn of salvation for us in the house of His servant David” (Luke i. 69). Cp. Ps. cxxxii. 17.

18. the LORD is our defence] Rather, *our shield belongs to the Lord*. It may be suggested for the reader's consideration, whether there is not a reference here to the circumstance mentioned in the history of Rehoboam, that in his reign Shishak, King of Egypt, took away from Jerusalem all the shields of gold which Solomon had made, and that Rehoboam made shields of brass in their place. See 1 Kings xiv. 26, 27. 2 Chron. xii. 9, 10, in which places the word for shield is the same as here (*maghen*). May not the Psalmist intend to comfort Jerusalem with the assurance, that the true shield—the genuine golden shield—of the King and Nation, belongs to Jehovah, and cannot be taken away from them by any Prince of Egypt, or by any earthly power, if they are true to God, the God of David their father?

— the Holy One of Israel is our king] Rather, *and our king (belongs) to the Holy One of Israel*, and therefore he (Rehoboam) cannot be vanquished, if he is loyal to Jehovah, the “King of kings, and Lord of lords.”

The Name, *Holy One of Israel*, is emphatic, and is never introduced into the Psalms, except with some special significance (see above, on lxxi. 22); and it here intimates that if the House of David, and the kingdom of Judah, had been faithful to Jehovah, Israel would never have been severed from it, as it now was, by the fault of Rehoboam, and by the fault of Judah itself, as well as by Jeroboam's sin. See 1 Kings xi. 9—13. 31. 33; xii. 12.

- 19 Then thou spakest in vision to thy holy one, and saidst,
I have laid help upon *one that is* mighty ;
I have exalted *one* ^z chosen out of the people.
- 20 ^a I have found David my servant ;
With my holy oil have I anointed him :
- 21 ^b With whom my hand shall be established :
Mine arm also shall strengthen him.
- 22 ^c The enemy shall not exact upon him ;
Nor the son of wickedness afflict him.
- 23 ^d And I will beat down his foes before his face,
And plague them that hate him.
- 24 But ^e my faithfulness and my mercy *shall be* with him :
And ^f in my name shall his horn be exalted.
- 25 ^g I will set his hand also in the sea,
And his right hand in the rivers.
- 26 He shall cry unto me, Thou *art* ^h my father,
My God, and ⁱ the rock of my salvation.
- 27 Also I will make him ^k *my* firstborn,
^l Higher than the kings of the earth.
- 28 ^m My mercy will I keep for him for evermore,
And ⁿ my covenant shall stand fast with him
- 29 ^o His seed also will I make *to endure* for ever,
^p And his throne ^q as the days of heaven.
- 30 ^r If his children ^s forsake my law,
And walk not in my judgments ;
- 31 If they ^t break my statutes,
And keep not my commandments ;
- 32 Then ^u will I visit their transgression with the rod,
And their iniquity with stripes.
- 33 ^v Nevertheless my lovingkindness ^w will I not utterly take from him,
Nor suffer my faithfulness ^x to fail.
- 34 My covenant will I not break,
Nor alter the thing that is gone out of my lips.
- 35 Once have I sworn ^y by my holiness
That I will not lie unto David.
- 36 ^z His seed shall endure for ever,
And his throne ^a as the sun before me.
- 37 It shall be established for ever as the moon,
And *as a faithful witness* in heaven. Selah.

z ver. 3.

1 Kings 11. 34.

a 1 Sam. 16. 1, 12.

b Ps. 80. 17.

c 2 Sam. 7. 13.

d 2 Sam. 7. 9.

e Ps. 61. 7.

f ver. 17.

g Ps. 72. 8. &
89. 11.h 2 Sam. 7. 14.
1 Chron. 22. 10.
i 2 Sam. 22. 47.k Ps. 2. 7.
Col. 1. 15, 18.
l Num. 24. 7.

m Isa. 55. 3.

n ver. 34.

o ver. 4, 36.

p ver. 4.
Isa. 9. 7.
Jer. 33. 17.
q Deut. 11. 21.
r 2 Sam. 7. 14.
s Ps. 119. 53.
J-r. 9. 13.t Heb. *profane*
*my statutes.*u 2 Sam. 7. 14.
1 Kings 11. 31.v 2 Sam. 7. 13.
w Heb. *I will not*
make void from
him.
x Heb. *to lie.*

y Amos 4. 2.

z Heb. *if I lie.*y 2 Sam. 7. 16.
Luke 1. 33.
John 12. 34.
ver. 4, 29.
z Ps. 72. 5, 17.
Jer. 33. 20.19. *to thy holy one*] To Nathan. 1 Chron. xvii. 3—15.20. *I have found David my servant*] David, God's *servant*, was *found* by God, and is thus contrasted with Saul, who was not found by God, but was given to the people when they desired a King, in opposition to God's will. See above, on 1 Sam. viii. 5.22. *The enemy shall not exact upon him*] So Gesen. 570; or, *shall not seize upon him*. Cp. lv. 15. The enemy shall not do to David what had been done to his grandson, Rehoboam, when this Psalm was made.— *Nor the son of wickedness afflict him*] See the promise in 2 Sam. vii. 10. 1 Chron. xvii. 9.25—29.] These promises, and those in vv. 36, 37, are fulfilled to David in his Seed, which is CHRIST. See above, *Prelim.**Note to 2 Sam. vii., and Ps. lxxii. 8, which connects this prophecy with Christ.*30. *If his children forsake my law*] Here is the explication of the distress of King Rehoboam, to which the Psalmist refers. It was due to the sins of Rehoboam himself in forsaking the law of God. See 1 Kings xi. 9—13. 31—33; xii. 12. Cp. 2 Sam. vii. 14.35. *Once*] Once for all (*Sept.*).— *That I will not lie*] Rather, *Surely I will not lie.*36. *the sun*] Cp. Ps. lxxii. 17, which connects this prophecy with Christ.37. *as the moon*] See lxxii. 7, which also connects this prophecy with Christ.— *a faithful witness*] Supposed by some to mean the rainbow (Gen. ix. 12), but more probably the moon. The rainbow

- a 1 Chron. 28. 9. 33 But thou hast ^a cast off and ^b abhorred,
 Ps. 44. 9. & Thou hast been wroth with thine anointed.
 60. 1. 10.
 b Deut. 32. 19 39 Thou hast made void the covenant of thy servant :
 Ps. 78. 59. ^c Thou hast profaned his crown by casting it to the ground.
 c Ps. 74. 7. 40 ^d Thou hast broken down all his hedges ;
 Lam. 5. 16. Thou hast brought his strong holds to ruin.
 d Ps. 80. 12. 41 All that pass by the way spoil him :
 e Ps. 14. 13. & He is ^e a reproach to his neighbours.
 79. 4. 42 Thou hast set up the right hand of his adversaries ;
 Thou hast made all his enemies to rejoice.
 43 Thou hast also turned the edge of his sword,
 And hast not made him to stand in the battle.
 f Heb. brightness. 44 Thou hast made his ^f glory to cease,
 f ver. 39. And ^f cast his throne down to the ground.
 45 The days of his youth hast thou shortened :
 Thou hast covered him with shame. Selah.
 g Ps. 79. 5. 46 ^g How long, LORD ? wilt thou hide thyself for ever ?
 h Ps. 78. 63. ^h Shall thy wrath burn like fire ?
 i Job 7. 7. & 47 ⁱ Remember how short my time is :
 10. 9. & 14. 1. Wherefore hast thou made all men in vain ?
 Ps. 39. 5. & 119. 84.
 k Ps. 49. 9. 48 ^k What man *is he that* liveth, and shall not ^l see death ?
 l Heb. 11. 5. Shall he deliver his soul from the hand of the grave ? Selah.
 49 Lord, where *are* thy former lovingkindnesses,
 Which thou ^m swarest unto David ⁿ in thy truth ?
 m 2 Sam. 7. 15. 50 Remember, Lord, the reproach of thy servants ;
 Isa. 55. 3. ^o How I do bear in my bosom the reproach of all the mighty people ;
 n Ps. 54. 5. 51 ^p Wherewith thine enemies have reproached, O LORD ;
 o Ps. 69. 9, 19. Wherewith they have reproached the footsteps of thine anointed.
 p Ps. 74. 22. 52 ^q Blessed be the LORD for evermore. Amen, and Amen.
 q Ps. 41. 13.

is a witness, but only an occasional witness ; the moon is a faithful witness, even in the constancy of its changes, by which the time of the world is regulated ; see Eccles. xliii. 6—8 ; and thus it is an appropriate emblem of the seed of David, and is transferred to Christ's Body, the Church (Cant. vi. 10).

38. *thine anointed*] Our anointed King, Rehoboam. See Prelim. Note.

39. *Thou hast profaned his crown by casting it to the ground*] Cp. lxxiv. 7.

40. *Thou hast broken down all his hedges*] Or, fences. Cp. lxxx. 12, and the next note.

— *Thou hast brought his strong holds to ruin*] In 2 Chron. xii. 3, 4, it is related that Shishak, King of Egypt, came up against Jerusalem, and against Rehoboam, and took the fenced cities of Judah. The Psalm refers to that calamity.

41—44. These verses also are very applicable to the ignominious state to which the Kingdom of Judah was reduced under Rehoboam, when it was invaded and plundered by a foreign foe, and was despoiled of the largest part of its inheritance by Jeroboam.

45. *of his youth*] Of his youthful strength. Job xx. 11. Gesen. 631.

— *Thou hast covered him with shame*] *Thou hast clothed him with shame*, instead of his royal robe. Cp. cix. 19. 29.

1 Sam. xxviii. 14. Isa. lix. 17, where the same verb (*atah*, to cover) is used.

50. *I do bear in my bosom—people*] *I bear in my bosom many nations*, which press upon me with the burden of their reproaches. Moses bare Israel (Num. xi. 11—14), I bear them all.

51. *Wherewith*] Or, *Who have reproached*, (being) *Thine enemies, O Lord* (not mine only, but Thine), *who have reproached the footsteps of Thine Anointed* ; who pursue me with insult. The world reproaches Christ's tardy footsteps. "Where" (they say) "is the promise of His coming" (2 Pet. iii. 4).

52. *Blessed be the LORD for evermore. Amen, and Amen*] These words are uttered in the joyful assurance that the foregoing prayers have been heard, and will be granted by God. He therefore blesses God (*Eusebius, Didymus*). Whatever calamities may happen to the temporal kingdom of David, yet his dynasty in Christ, Who is the promised Seed of David, is eternal and universal. This was the consolation of Israel in its captivity, and in its dispersion throughout the world. This is the comfort of all true Israelites in every age and clime. Therefore the Psalm concludes, as it had begun, with thanksgiving and praise. *Blessed be the Lord for evermore.*

Thus ends the THIRD BOOK of the Psalms. It concludes in the same strain as the Second, with a Doxology to God in Christ. See lxxii. 17—19. Compare also the end of the FIRST BOOK, xli. 13, and the end of the FOURTH BOOK, cvi. 48.

PSALM XC.

¶ A Prayer * of Moses the man of God.

¶ Or, *A Prayer, being a Psalm of Moses.*
 * Deut. 33. 1.
 a Deut. 33. 27.
 Ezek. 11. 16.
 † Heb. *in generation and generation.*
 b Prov. 8. 25, 26.

¹ LORD, ^a thou hast been our dwelling place † in all generations.

² ^b Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God.

³ Thou turnest man to destruction ;

And sayest, ^c Return, ye children of men.

c Gen. 3. 19.
 Eccles. 12. 7.

[Ps. XC.] The present Psalm, which begins the FOURTH BOOK of the Psalter, is entitled, *a Prayer of Moses, the man of God*, and has a special interest as coming from the writer of GENESIS, and the historian of the EXODUS.

The FOURTH BOOK of the Psalter, like the foregoing, consists of seventeen Psalms (Psalms 90—106), and, like it, it is connected with the Book preceding it, and is a step in advance upon it. See above, *Prelim. Notes* to Ps. 42 and to Ps. 83.

The FIRST BOOK of the Psalter consists of Psalms composed by David alone; the SECOND BOOK consists of Psalms composed by David and his immediate associates—Solomon (Ps. 72), the sons of Korah (Psalms 42. 44—49), Asaph (Ps. 50). In the THIRD BOOK, David's associates and their successors occupy the principal place; and David himself has almost disappeared; he is the author of only one Psalm (Ps. 86). In the present Book, the range is still wider. It has a very comprehensive character. All the Psalms in it but three are anonymous. It contains only two Psalms of David himself (101. 103), and it goes back to Moses (Ps. 90), and it goes forward to the Captivity, and to the Return from it (Ps. 102). It reaches from Moses to Malachi.

An interesting question arises here, Why is this Psalm—a Psalm of MOSES, the only one ascribed to him, and the oldest Psalm in the Psalter—inserted in this place?

To this it may be replied, that the foregoing Psalm (Ps. 89) is connected with the days of Rehoboam, when the Monarchy of Judah was assailed by Egypt, in the person of Shishak King of Egypt, and by the Ten Tribes of Israel itself under Jeroboam; and when the seeds were sown of that unhappy defection from God, which resulted in the dispersion of the Ten Tribes of Israel, and also in the exile of Judah and its captivity at Babylon, which are presented to the mind of the reader in this portion of the Psalter.

That Psalm (Ps. 89) also afforded comfort to the dispersed Tribes of Israel and Judah, by the appeal which it made to the Divine promise to David, of eternal and universal dominion to his Seed (see lxxxix. 1—4. 19—29); and it would thus raise the drooping spirits, and stimulate the flagging energies, of the dispersed Tribes, and encourage them to look back to their own land with faith and hope, and would hasten the national restoration.

This hortatory work is greatly assisted by the Psalm before us. In the foregoing Psalm, *Ethan the Ezrahite, a Levite of the House of Merari*, had uttered a strain in the sorrowful days of Rehoboam, when Judah was conquered by Egypt, and Israel had revolted from it; and that strain would serve to stimulate the exiles who mourned over the fallen throne of Zedekiah, and in the captivity of Judah at Babylon, by reminding them of God's promises to the seed of David, and would urge them to quicken their steps with Jeshua and Zerubbabel to Jerusalem.

And now something more is done. *Moses* himself comes forth in this Psalm; the great *Kohathite of the family of Levi*, who had been God's instrument for chastising Egypt with the Ten Plagues; he who had led the people out of Egypt, and had stretched out his hand over the Red Sea, and it overwhelmed the host of Egypt; he who was the Lawgiver and Leader of all the Tribes of Israel, comes forward here in a prayer written by himself in the wilderness, and turns the eyes of the whole nation backward to promises and pledges of Jehovah, far more ancient than the days of David, and even anterior to Creation itself, of which the writer of this Psalm was the Divinely-inspired Historian. *Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world* (cp. on Gen. i. 1, 2), *even from everlasting to everlasting, Thou art God.*

This Psalm was written by Moses after the disobedience of Israel at Kadesh in the second year of the pilgrimage of Israel in the wilderness, when they were condemned for their sin to wander forty years (see above, on Num. xiv. 40). This Psalm had a pensive tone of salutary and solemn admonition, mingled with comfort for those who then heard it. It reminded them that though they were doomed to *wander* from place to place in the wilderness, yet God was their *dwelling-place*, He was their *home* from age to age. It reminded them that the Creation itself was a work of *restoration* of a former world, which had been reduced to a fragmentary condition of chaos by some hostile power (see above, on Gen. i. 1, 2); and, in like manner, though Israel might appear to be shivered into atoms, and be wrecked in a national chaos, yet it would be moulded together again, and emerge from the abyss, and be renewed by the hand of God. It reminded them, that though they might have been turned to *destruction*, as the Old World was at the Flood, yet God could say to them, *Return, ye children of men.*

This had been verified in the Israel of old. They had been wrecked and shivered to pieces in the Wilderness. The elder generation, the Old World of Israel, perished there; but a new generation arose, and entered Canaan with Joshua. How much new life and force did this Psalm acquire for the Tribes of Israel and Judah, scattered in the wilderness of Assyria and Chaldaea! Though God had turned *man to destruction*, and had laid Jerusalem in the dust, yet, if they would repent and turn to Him, He would say to them, *Return, — Return to Sion, — ye children of men.* And this view becomes more clear as we advance in the Psalm, and as we proceed to the other Psalms which follow. "A thousand years in Thy sight are but as yesterday." A thousand years had elapsed between Moses and the restoration of Judah from Babylon, but that was but like *one day* to God. His power, His love to Israel, was still the same as it had been at the Exodus from Egypt; and Israel might have another Exodus—an Exodus from Babylon and from Assyria, if they would turn to Him, "Qui in uno die operari potest opus millennii" (Bengel. Cp. 2 Pet. iii. 8). And so it was. They had a second Moses in Ezra.

The arrangement of the Fourth and Fifth Books of the Psalter was probably due to Ezra, or to some inspired person of his age; and in the adoption of the old time-honoured Psalms and Hymns of Moses and David into the Psalter (see below, *Prelim. Note* to Ps. 98), and in the addition of new ones, he did the work of a "Scribe instructed unto the kingdom of God, who brings forth out of his treasure things new and old" (Matt. xiii. 52).

Yet further, this Psalm acquires still greater force for the Christian.

The Israel of old died in the wilderness, but it rose again in Joshua, and entered Canaan; and again it died in the captivity of Babylon and Assyria, but it rose again in Jeshua, and returned to Jerusalem; and so the true Israel of God, the Church Universal, undergoes a natural dissolution of the flesh in the wilderness of this world, and in this land of its earthly captivity, but it will rise again in Him Who was typified by Joshua and Jeshua, and Who is the "Resurrection and the Life," JESUS CHRIST, her Saviour and King.

Well, therefore, may the Church appoint this Psalm to be used for the ministration of spiritual comfort to the Christian mourner at the Burial of the Dead, when she says, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25—27). Fitly also is this Psalm placed next after the 88th and 89th, which describe the Passion of Christ, and which display the hope of the Resurrection (Athanasius).

d 2 Pet. 3. 8.
 || Or, when he
 hath passed them.

4 ^d For a thousand years in thy sight *are but* as yesterday
 || When it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood ;

^e They are *as* a sleep : in the morning

^f *They are* like grass *which* || groweth up.

6 ^g In the morning it flourisheth, and groweth up ;
 In the evening it is cut down, and withereth.

7 For we are consumed by thine anger,
 And by thy wrath are we troubled.

8 ^h Thou hast set our iniquities before thee,
 Our ⁱ secret *sins* in the light of thy countenance.

9 For all our days are [†] passed away in thy wrath :
 We spend our years || as a tale *that is told*.

10 [†] The days of our years *are* threescore years and ten ;
 And if by reason of strength *they be* fourscore years,
 Yet *is* their strength labour and sorrow ;
 For it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger ?
 Even according to thy fear, *so is* thy wrath.

12 ^k So teach *us* to number our days,
 That we may [†] apply *our* hearts unto wisdom.

13 Return, O LORD, how long ?
 And let it ^l repent thee concerning thy servants.

14 O satisfy us early with thy mercy ;
^m That we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us,
 And the years *wherein* we have seen evil.

16 Let ⁿ thy work appear unto thy servants,
 And thy glory unto their children.

17 ^o And let the beauty of the LORD our God be upon us :
 And ^p establish thou the work of our hands upon us ;
 Yea, the work of our hands establish thou it.

PSALM XCI.

1 HE ^a that dwelleth in the secret place of the most High
 Shall [†] abide ^b under the shadow of the Almighty.

a Ps. 27. 5. &
 31. 20. & 32. 7.
 † Heb. lodge.
 b Ps. 17. 8.

hath done great things for us ; whereof we *rejoice*. Turn, O Lord, our captivity, as the rivers of the south.²³ The words in the original (which are here in *italics*) are identical in both these two Psalms. See also what follows in *vv.* 16, 17, "Let Thy work appear unto Thy servants, and establish Thou the *work* of our hands," and compare the words in the same Psalm (the 126th, in the original) with them, "The Lord hath magnified to *work* with us, and *we are glad*." Observe the change of the Divine names in this Psalm. Moses begins with a declaration of the Majesty of the Lord (*Adonai*) in *v.* 1 ; but when he arrives at *v.* 13, he opens his prayer with the Name of grace and covenanted mercy to Israel—JEHOVAH ; and he sums up all in *v.* 17, with a supplication for the manifestation of the *beauty* (*no'ām*) of "the LORD our God" (JEHOVAH, ELOHIM).

Ps. XCI.] The consolatory truth declared in the foregoing Psalm, written in the *wilderness*, that however Israel may wander there, or be scattered abroad, yet they have a home

9. tale] Or, meditation.
 10. *threescore years and ten*] See on Num. xiv. 45.
 11. *Even, &c.*] Or, And (who reveres rightly) according to the due dread (and awe) of Thee—Thy wrath.

12. So teach us—wisdom] Literally, to number our years—give us this knowledge (which is the best knowledge), and we shall gain a heart of wisdom. See Dr. Barrow's excellent Sermons, xlv. and xlvii., "on the consideration of our latter end," vol. ii. pp. 489—531.

13—15. Return, O LORD—that we may rejoice and be glad—Make us glad] Literally, make us shout. As an evidence that this prayer of Moses was supposed by the devout Israelites who lived a thousand years after him, to have been heard by God in their own return from captivity, and in the shouting and gladness consequent thereupon, we may refer to the language on that occasion, as expressed in the 126th Psalm, "When the Lord turned the captivity of Zion, then were we like them that dream. Then was our tongue filled with shouting. The Lord

- ² ^c I will say of the LORD, *He is* my refuge and my fortress :
My God ; in him will I trust. c Ps. 142. 5.
- ³ Surely ^d he shall deliver thee from the snare of the fowler,
And from the noisome pestilence. d Ps. 124. 7.
- ⁴ ^e He shall cover thee with his feathers, and under his wings shalt thou trust :
His truth *shall be thy* shield and buckler. e Ps. 17. 8. & 57. 1. & 61. 4.
- ⁵ ^f Thou shalt not be afraid for the terror by night ;
Nor for the arrow *that* flieth by day ;
Nor for the pestilence *that* walketh in darkness ;
Nor for the destruction *that* wasteth at noonday. f Job 5. 19, &c. Ps. 112. 7. & 121. 6. Prov. 3. 23, 24. Isa. 43. 2.
- ⁷ A thousand shall fall at thy side, and ten thousand at thy right hand ;
But it shall not come nigh thee.
- ⁸ Only ^g with thine eyes shalt thou behold
And see the reward of the wicked. g Ps. 37. 34. Mal. 1. 5.
- ⁹ Because thou hast made the LORD, *which is* ^h my refuge,
Even the most High, ⁱ thy habitation ;
¹⁰ ^k There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling. h ver. 2. i Ps. 71. 3. & 90. 1. k Prov. 12. 21.
- ¹¹ ^l For he shall give his angels charge over thee,
To keep thee in all thy ways. l Ps. 34. 7. & 71. 3. Matt. 4. 6. Luke 4. 10, 11. Heb. 1. 14.
- ¹² They shall bear thee up in *their* hands,
^m Lest thou dash thy foot against a stone. m Job 5. 23. Ps. 37. 24.
- ¹³ Thou shalt tread upon the lion and || adder :
The young lion and the dragon shalt thou trample under feet. || Or, asp.
- ¹⁴ Because he hath set his love upon me, therefore will I deliver him :
I will set him on high, because he hath ⁿ known my name. n Ps. 9. 10.
- ¹⁵ ^o He shall call upon me, and I will answer him : o Ps. 50. 15.

in God (see above, *Prelim. Note* to Ps. 90), is continued and enlarged upon in the present Psalm, which has an additional interest for us, because it was quoted by Satan against our Lord in His Temptation in the wilderness ; and because, when properly understood, it recoils against Satan himself (see *vv.* 11. 13) ; and because it contains a promise of Divine succour to all the faithful members of Christ, in all times of trial, and of defence against all the evils which the craft or malice of Satan may devise against them. It is observable, that this Psalm, thus quoted by Satan against our Lord in His temptation in the wilderness, follows next after a Psalm written by Moses, the leader of Israel in the wilderness ; and the scenery of the present Psalm is derived from the circumstances of the sojourn of Israel in the wilderness. In the desert, the devout Israelite, who prefigured Christ (see on Matt. ii. 15, quoting Hosea xi. 1, and applying it to Christ, "Out of Egypt have I called My Son"), had realized the truth of the language of this Psalm, "He shall deliver thee from the noisome pestilence. He shall cover thee with His feathers" (Exod. xix. 4. Deut. xxxii. 11), "Thou shalt not be afraid for the pestilence—a thousand shall fall at thy side" (*vv.* 4—7. Cp. Num. xi. 33 ; xiv. 37 ; xvi. 48).

None of the Psalms from the present to Ps. 100 inclusive, have any author's name prefixed to them. Ps. 101 and Ps. 103 are ascribed to David, but all the other Psalms in this, the Fourth Book of the Psalter, are anonymous, except the first (the 90th) which, as we have seen, is ascribed to Moses. Moses and David are the only known writers of the Psalms of the FOURTH BOOK of the Psalter.

1. *Shall abide under the shadow*] *Shall lodge* ; literally, shall pass the night under the shelter of a hospitable roof (Gen. xix. 2, 8).

3. *the snare of the fowler*] An image which belongs to the Psalms that refer to the captivity. See cxxiv. 7 ; cxli. 9, where the language is similar, and is found in no other Psalms.

— *noisome pestilence*] *The pestilence of iniquity.* Heb. *havvah*. See xciv. 20.

4. *buckler*] Heb. *socherah*, a word which occurs only here, and seems to signify a coat of mail (from *sachar*, to surround, *Gesen.* 583), such as was worn by Assyrian warriors.

9. *Because thou—refuge*] Rather, *For Thou, O Lord, art my refuge.* This is the language of the devout soul fleeing for protection to God.

— *the most High, thy habitation*] *Thou hast made the most High thy habitation.* This is an echo to the former Psalm, "Lord, Thou hast been our *habitation* (Heb. *maon*, the same word as here used) in all generations."

11. *To keep thee in all thy ways*] *In thy ways*, the appointed path of thy duty. Satan omitted those words when he tempted Jesus to go *his* way, and to cast Himself down from the pinnacle of the Temple (Matt. iv. 6. Luke iv. 10, 11). "Satanæ via, non est via, sed ruina" (*S. Bernard, in Delitzsch*).

12. *Lest thou dash thy foot*] Lest thou stumble (Prov. iii. 23).

13. *Thou shalt tread upon the lion and adder : the young lion and the dragon shalt thou trample under feet*] It is remarkable, that Satan quoted against our Lord a Psalm (the present Psalm, see *v.* 11) in which the protection of Jehovah is guaranteed to His faithful people, and in which their victory over the Tempter (who assaults violently as a lion, and lurks in ambush as a dragon) is foretold. Satan garbled Scripture ; so do all false teachers. Scripture, *taken as a whole*, and expounded by the consent of the Church of God, is the Rule of Faith (see on Rom. xii. 6). Satan promised to Christ the succour of Angels, if He would obey him. Christ resisted him, and overcame him by the "sword of the Spirit, which is the Word of God," and His victory was celebrated by Ang. is ministering to Him (Matt. iv. 11). Thus Satan, the Father of Lies, was routed by Him Who is the TRUTH.

p Isa. 43. 2.

q 1 Sam. 2. 30.

† Heb. *length of days*,
Prov. 3. 2.

^p I will be with him in trouble ;
I will deliver him, and ^a honour him.
¹⁶ With † long life will I satisfy him,
And shew him my salvation.

PSALM XCII.

A Psalm or Song for the sabbath day.

a Ps. 147. 1.

b Ps. 89. 1.

† Heb. *in the nights*.c 1 Chron. 23. 5.
Ps. 33. 2.‖ Or, *upon the solemn sound with the harp.*
† Heb. *Higgiaon*,
Ps. 9. 16.d Ps. 40. 5. &
139. 17.e Isa. 28. 29.
Rom. 11. 33, 34.f Ps. 73. 22. &
94. 8.g Job 12. 6. &
21. 7.
Ps. 37. 1, 2, 35,
36.Jer. 12. 1, 2.
Mal. 3. 15.h Ps. 56. 2. &
83. 18.

¹ *IT is a* ^a good thing to give thanks unto the LORD,
And to sing praises unto thy name, O most high :
² To ^b shew forth thy lovingkindness in the morning,
And thy faithfulness † every night,
³ ^c Upon an instrument of ten strings, and upon the psaltery ;
‖ Upon the harp with † a solemn sound.
⁴ For thou, LORD, hast made me glad through thy work :
I will triumph in the works of thy hands.
⁵ ^d O LORD, how great are thy works !
And ^e thy thoughts are very deep.
⁶ ^f A brutish man knoweth not ;
Neither doth a fool understand this.
⁷ When ^g the wicked spring as the grass,
And when all the workers of iniquity do flourish ;
It is that they shall be destroyed for ever :
⁸ ^h But thou, LORD, art most high for evermore.

16. *With long life will I satisfy him*] Observe the joyful contrast here to the mournful words in the foregoing Psalm, "We spend our years as a tale that is told. The days of our years are threescore years and ten" (xc. 9, 10). The life of Israel in the wilderness was shortened by Disobedience. The Obedience of Christ in the wilderness has won for us a blessed immortality.

Ps. XCII.] This Psalm is entitled "A Psalm or Song for the Sabbath Day." In the Hebrew Ritual, after the Captivity, this and the two consecutive Psalms were appointed to be sung; the present Psalm on the Sabbath, Ps. 93 on Friday, Ps. 94 on Wednesday. See the *Talmud*, Tamid Rosh-hashana (*Delitzsch*).

In the present Psalm there is a thankful retrospect of the glories and blessings of Creation (to which reference has been made in the first Psalm of this Book, xc. 1, 2), and a hopeful anticipation of the joys of that eternal Sabbath which remaineth to the people of God (Heb. iv. 9. *S. Athanasius*). It is observable that the name *JEHOVAH* occurs in this Psalm seven times, the sabbatical number (1. 4, 5, 8, 9, 13, 15). In this Psalm also we are brought into communion with God in His house (see below, on v. 13),—an appropriate function of a Psalm for the Sabbath Day. And (as *S. Hilary* says) this Psalm receives its fulfilment in Christ; "He is the true Sabbath, the Rest in which the Father rejoices; and since He is the true Sabbath, therefore they who abide in Him will enjoy for ever the rest of God." Here is the strongest motive for holiness. They who have been baptized into Christ, they who are made members of Him, let them not defile their bodies with carnal lusts. The flesh which they wear is not their own, it is the flesh of Christ Himself. This Psalm is appointed also in the Hebrew Ritual for use on the second day of the great Festival of Tabernacles, which prefigured the tabernacling of the Son of God in our flesh (Tamid vii. 4. Middoth ii. 5).

4. *thou, LORD, hast made me glad—I will triumph*] The Psalmist takes up the words of Moses in the foregoing Psalm. See on xc. 14. This word *samach* (to be glad) is, as it were, the catchword of the Psalms which follow, and which are con-

nected with the restoration of the captive tribes to Jerusalem. Their key-note is, "*I was glad.*" See xcvi. 11; xcvi. 1. 8; civ. 34; cv. 3; cvii. 42; cix. 28; cxviii. 24; cxxii. 1.

The same may be said of the other word here used, *rinnen* (the *piel* of *ranan*: *Gesen.* 771), and here rendered *triumph*, but more properly *shout for joy*. This word is of continual recurrence in this Book of Psalms; and it also has its groundwork in the Mosaic Psalm at the beginning of the book (Ps. xc. 14. Cp. xcv. 1; cxviii. 8; cxxxii. 9. 16; cxlv. 7; cxlix. 5), and its cognate substantive *rinnah* (shouting) recurs in cv. 43; cvii. 22; cxviii. 15; cxxvi. 2. 5. 6. The word rendered by our translators *singing, joy, and rejoicing* in that Psalm, is one and the same, *rinnah*.

For the history of the events to which these words relate, the reader may refer to the narrative in Ezra iii. 10—13, which is the best commentary upon them.

Ezra's contemporary, Nehemiah, was filled with godly zeal for the vindication and maintenance of the sanctity of the *Sabbath* (see Neh. ix. 14; x. 31; xiii. 15—19); and it is probable that this Psalm, appointed for use on the Sabbath Day, was designed to promote his endeavours.

— *work*] The word rendered *work*, here is *poal*, and signifies *doing*, or providential dispensation; and it is to be distinguished from the word rendered *works* (plural of *maaseh*), which signifies what is made or done. The former represents God's dealings with men as their Moral Governor, the other the works which He has wrought as Creator and Redeemer. The *Sept.* renders one by *ποιήματα* here, the other by *ἔργα*. The word *poal* occurs only twice in the Pentateuch (Deut. xxxii. 4; xxxiii. 11).

5. *thy thoughts*] The plural of *machashebeth*, from the verb *chashab*, to meditate, to count, to *weave* (see on Exod. xxvi. 1; xxviii. 8. *Gesen.* 311. 466); and this last word gives a good idea of what is here made the subject of admiration and praise, the wonderful intricacy and contrivance with which the Divine Mind designs and executes His plans, till at length the result is seen in a beautifully woven tissue of many delicately mingled and coloured threads.

- ⁹ For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish;
All the workers of iniquity shall ⁱ be scattered.
- ¹⁰ But ^k my horn shalt thou exalt like *the horn of an unicorn* :
I shall be ^l anointed with fresh oil.
- ¹¹ ^m Mine eye also shall see *my desire* on mine enemies,
And mine ears shall hear *my desire* of the wicked that rise up against me.
- ¹² ⁿ The righteous shall flourish like the palm tree :
He shall grow like a cedar in Lebanon ;
- ¹³ Those that be planted in the house of the LORD
Shall flourish ^o in the courts of our God.
- ¹⁴ They shall still bring forth fruit in old age ;
They shall be fat and [†] flourishing ;
- ¹⁵ To shew that the LORD is upright :
^p *He is my rock*, and ^q *there is no unrighteousness in him*.

i Ps. 68. 1. &

89. 10.

k Ps. 89. 17, 24.

l Ps. 23. 5.

m Ps. 54. 7. &
59. 10. & 112. 8.

n Ps. 52. 8.

Isa. 65. 22.

Hos. 14. 5, 6.

o Ps. 100. 4. &
135. 2.† Heb. *green*.

p Deut. 32. 4.

q Rom. 9. 14.

PSALM XCIII.

- ¹ THE ^a LORD reigneth, ^b he is clothed with majesty ;
The LORD is clothed with strength,
^c *Wherewith* he hath girded himself :
^d The world also is stablished, that it cannot be moved.
- ² ^e Thy throne is established [†] of old :
Thou art from everlasting.
- ³ The floods have lifted up, O LORD, the floods have lifted up their voice ;
The floods lift up their waves.

a Ps. 96. 10. &
97. 1. & 99. 1.

Isa. 52. 7.

Rev. 19. 6.

b Ps. 104. 1.

c Ps. 65. 6.

d Ps. 96. 10.

e Ps. 45. 6.

Prov. 8. 22, &c.

† Heb. *from
then*.

10. *an unicorn*] Or, *wild ox*. See on Job xxxix. 9.

11. *my desire*] These words, which are not in the original, would be better omitted. See on liv. 7.

12. *the palm*] Which grows in the wilderness, and puts forth its rich green foliage, and bears abundance of fruit of dates in the desert, and aspires to heaven, and is said to rise more vigorously when weights are placed upon its branches, and to revive when cut down. No part of it is useless; and it bears symbols of victory; a type of Life conquering Death.

Such was Israel, in the wilderness, and in captivity. It grew in solitude. It seemed to have been destroyed, but it revived and flourished, and bare fruit in its old age. Such is the Church of God; such is every devout soul in it. The palm-tree is one of the most expressive symbols of Victory and Resurrection. It is an emblem of Life in Death, and of Life by Death; and by the identity of name, *phoenix*, it may have given occasion to the imaginative creation of the legendary bird bearing that name, and rising from its own ashes, and made a symbol of Resurrection. See above on Job xiv. 7.

— *cedar in Lebanon*] This imagery of the cedar completes the picture. The palm-tree symbolizes those moral and spiritual qualities which have been specified in the previous note. Those qualities are blended here with the characteristics of the cedar, with its deep-set and widely-stretching roots, its noble trunk, its dark green and broadly-spreading shade, the sweet perfume and incorruptible durability of its wood, and its great longevity. The spiritual palm-tree and spiritual cedar are described as *planted in the house of the Lord*.

13. *planted in the house of the Lord*] See above, on Ps. lii. 8, and the contrast in Matt. xv. 13. Here is a reference to the Temple, now restored, after the captivity, by Zerubbabel and Jeshua. Cp. below, xciii. 5; xcv. 6; xcvi. 6; xcix. 5; c. 3. In order to enter into the spirit of these Psalms, it may be well to refer to the first six chapters of the Book of Ezra, with the *Introduction* to that Book, and the notes on those chapters. The devout Christian is, like a spiritual palm and cedar, *planted in the house of the Lord*: he is firmly rooted in the faith of the Church (Eph. iii. 17), and derives nourishment from its soil, and bears fruit in it. Cp. 1 Tim. iii. 15.

Ps. XCIII. 1. *The LORD reigneth*] This is another *catchword* of these Psalms (cp. on xcii. 4), which are connected with this period of return from captivity to Jerusalem, the city of the Lord. See xevi. 10; xevii. 1; xcix. 1. We have "*God reigneth*" once in Ps. xlvii. 8; but the phrase, "*The LORD reigneth*," occurs in no other book of the Psalter but the present, viz. the Fourth Book.

After the Captivity at Babylon, the Priesthood was restored, the Temple was rebuilt, the walls were repaired, but the *visible* splendour of the Monarchy of the house of David was *not* revived at Jerusalem. See above, *Introduction* to Kings and Chronicles, p. xiv. This absence of the external pageantry of the Hebrew Monarchy displayed to the eye of faith in clearer light the majesty of JEHOVAH, enthroned in the sacred palace of His Temple; and it prepared the way for the manifestation of the Divine glory in the Person of the Eternal King of Israel—JESUS CHRIST, and for the triumphant shout of the armies of heaven, when all things will be placed under His feet. "*The LORD reigneth*." See Rev. xi. 17; xix. 6, where the sacred writer adopts the words of the *Sept.* here. On the significance of this phrase, see further on Ps. 99, *Prelim. Note*. Though all Nations may rebel, yet the "*Lord is King*."

The Jews, after their return from the captivity, used this Psalm in the ritual of their Temple on Friday (see *Sept.*, and *Delitzsch*, p. 30), the day of Man's creation in the first Adam, and the day of the restoration of man by Christ, the Second Adam, triumphing upon His Cross, as in a car of victory, and reigning as on a royal throne. See below, on Col. ii. 15; and cp. *Justin Martyr*, c. Tryphon, § 73, ed. Otto.

3. *the floods have lifted up their voice*] The proud empires of Egypt, of Assyria, and Babylon, represented by the overflowing waters and violent streams of their rivers, the Nile, the Tigris, and Euphrates (cp. Isa. viii. 7; xvii. 13; xxvii. 1. Jer. xlv. 2), have raged against Jehovah, and have almost drowned His people; but the Voice of the Lord is more powerful than the roar of rivers, and of the mighty ocean itself. He ruleth the raging of the sea, and saith to its waves, "*Be still*." See lsv. 7; lxxxix. 9.

The walking of Christ on the waves of the sea was a prophetic foreshadowing of the ease and majesty with which

f Ps. 65. 7. &
89. 9.

⁴ ^f The LORD on high *is* mightier than the noise of many waters,
Yea, *than* the mighty waves of the sea.

⁵ Thy testimonies are very sure :

† Heb. *to length*
of days.

Holiness becometh thine house, O LORD, † for ever.

PSALM XCIV.

† Heb. *God of*
revenge.
a Deut. 32. 35.
Nahum 1. 2.
† Heb. *shine*
forth.
Ps. 80. 1.
b Ps. 7. 6.
c Gen. 18. 25.

¹ O LORD † God, ^a to whom vengeance belongeth ;

O God, to whom vengeance belongeth, † shew thyself.

² ^b Lift up thyself, thou ^c judge of the earth :

Render a reward to the proud.

d Job 20. 5.

³ LORD, ^d how long shall the wicked,

How long shall the wicked triumph ?

e Ps. 31. 18.
Jude 15.

⁴ *How long* shall they ^e utter *and* speak hard things ?

And all the workers of iniquity boast themselves ?

⁵ They break in pieces thy people, O LORD,

And afflict thine heritage.

⁶ They slay the widow and the stranger,

And murder the fatherless.

f Ps. 10. 11, 13.
& 59. 7.

⁷ ^f Yet they say, The LORD shall not see,

Neither shall the God of Jacob regard *it*.

g Ps. 73. 22. &
92. 6.

⁸ ^g Understand, ye brutish among the people :

And ye fools, when will ye be wise ?

h Exod. 4. 11.
Prov. 20. 12.

⁹ ^h He that planted the ear, shall he not hear ?

He that formed the eye, shall he not see ?

¹⁰ He that chastiseth the heathen, shall not he correct ?

He that ⁱ teacheth man knowledge, *shall not he know ?*

i Job 35. 11.
Isa. 28. 26.
k 1 Cor. 3. 20.

¹¹ ^k The LORD knoweth the thoughts of man,

That they *are* vanity.

l Job 5. 17.
Prov. 3. 11.
1 Cor. 11. 32.
Heb. 12. 5, &c.

¹² ^l Blessed *is* the man whom thou chastenest, O LORD,

And teachest him out of thy law ;

¹³ That thou mayest give him rest from the days of adversity,

Until the pit be digged for the wicked.

m 1 Sam. 12. 22.
Rom. 11. 1, 2.

¹⁴ ^m For the LORD will not cast off his people,

Neither will he forsake his inheritance.

He will one day be seen to tread the swelling waves of all human pride and earthly power, and make their tumultuous billows to be a pavement to His feet.

5. *thine house*] The royal palace of the Holy One. Here is another reference to the Temple, now risen from its ruins, under Zerubbabel and Jeshua. See above, xcii. 13.

Ps. XCIV.] The foregoing Psalm was used in the Hebrew ritual, in the Temple, on Friday, the day of Christ's Passion, when He triumphed and reigned by the Cross. (See *Prelim. Note*.) A remarkable coincidence; and no less noticeable is it, that the present Psalm was used in the same ritual on Wednesday, the day when the Chief Priests covenanted with Judas for His Betrayal. See *Sept.*; and *Delitzsch*, p. 34. It was also appointed in that ritual to be sung on the fourth and fifth days of the Feast of Tabernacles; and the 92nd Psalm was sung on the second day of that festival. See *Prelim. Note*.

In the 92nd Psalm the Psalmist has expressed his admira-

tion of the thoughts, the mysterious designs and contrivances of God (Heb. *machsheboth*: see xcii. 5). In the present Psalm he repeats the same word (v. 11), and says, "The Lord knoweth the *thoughts*, the contrivances, of man, that they are vanity."

In no instance was this contrast ever more clearly manifested than in the Betrayal of Christ. In a primary sense, this was very applicable to the course of events which produced this Psalm. The great empire of Babylon had "broken in pieces God's people," and afflicted His heritage (v. 5), and for a time Babylon had triumphed in her pride (vv. 2—4). But at length the God of vengeance arose. He had not cast off His people, and had not forsaken His inheritance (v. 14), but was chastening them in love, and teaching them, that He might give them rest from the days of adversity (vv. 12, 13). He raised up Cyrus, whom He had appointed to be the deliverer of Israel (Ezra i. 1), and by his arms He rendered a reward to the proud (v. 2), and overthrew Babylon, and restored His people by his means.

15 But judgment shall return unto righteousness :
And all the upright in heart † shall follow it.

† Heb. shall be
after it.

16 Who will rise up for me against the evildoers ?
Or who will stand up for me against the workers of iniquity ?

17 ^a Unless the LORD *had been* my help,
My soul had || almost dwelt in silence.

n Ps. 124. 1, 2.

|| Or, *quickly*.

18 When I said, ° My foot slippeth ;
Thy mercy, O LORD, held me up.

o Ps. 38. 16.

19 In the multitude of my thoughts within me
Thy comforts delight my soul.

20 Shall ^p the throne of iniquity have fellowship with thee,
Which ^q frameth mischief by a law ?

p Amos 6. 3.

q Ps. 58. 2.

Isa. 10. 1.

r Matt. 27. 1.

21 ^r They gather themselves together against the soul of the righteous,
And ^s condemn the innocent blood.

s Exod. 23. 7.

Prov. 17. 15.

t Ps. 59. 9. &
62. 2, 6.

22 But the LORD is ^t my defence ;
And my God *is* the rock of my refuge.

23 And ^u he shall bring upon them their own iniquity,
And shall cut them off in their own wickedness ;
Yea, the LORD our God shall cut them off.

u Ps. 7. 16.
Prov. 2. 22. &
5. 22.

PSALM XCV.

1 O COME, let us sing unto the LORD :

^a Let us make a joyful noise to ^b the rock of our salvation.

2 Let us † come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.

a Ps. 100. 1.
b Deut. 32. 15.
2 Sam. 22. 47.
† Heb. *prevent*
his face.

15. *judgment shall return unto righteousness*] From which it had seemed to be separated. Judgment returned to righteousness, when Israel returned from Babylon to Jerusalem; and in a still fuller sense, when Christ arose from the dead.

20. *Shall the throne of iniquity have fellowship with thee*] Wilt Thou, O God, connive at its decrees? No; though it forges injustice with the formalities of law (cp. Ps. lviii. 1, as the Chief Priests did in their Sanhedrim, before which Christ was arraigned): "The Lord our God will bring their own iniquity upon their own head, and cut them off in their own wickedness, because they gather themselves together against the soul of the righteous, and condemn the innocent blood" (v. 21). The guilt of Christ's Betrayal and Crucifixion recoiled on the head of the rulers of Jerusalem, and was the cause of the ruin of their city. See on John xi. 47, 48. The sin of Babylon, in her cruel usage of her Hebrew captives, to which the Psalmist here refers, brought God's vengeance upon her (Ps. cxxxvii. 8).

Ps. XCV.] There is a solemn tone of warning in this Psalm, which perhaps may be the reason why it has no superscription. "This Psalm has no title in the Hebrew, and fitly, for it can hardly be called a song, or hymn, or Psalm; inasmuch as, though it invites the Hebrew people to sing unto the Lord, yet it threatens them with God's anger, and concludes with a denunciation of woe" (*Eusebius*).

This Psalm is twice quoted in the Epistle to the Hebrews, as a warning to the Jewish Christians at Jerusalem, in the writer's day, that they should not fault in the faith, and despise God's promises, as their forefathers had done in the wilderness, lest they should fail of entering into His rest; see Heb. iii. 7, where v. 7 of this Psalm is introduced with the words, "As the Holy Ghost saith, To-day if ye will hear His voice," and see Heb. iv. 7, where it is said, "Again, he limiteth a certain day, saying in David, To-day." It has been inferred by some from these words, that the writer of the Epistle to the Hebrews

ascribes this Psalm to David. It may be so. But it seems not improbable that the words "in David" mean simply "the Book of Psalms," the whole being named from the greater part; and that if he had meant that David wrote the Psalm, he would have written, "David spake," or, "the Holy Ghost spake by David," and not, as it is written, "as it is said in David."

It is not entitled in the Hebrew, a Psalm of David, but it is so called in the *Sept.* Whether this Psalm was written by David or no, the Psalm is introduced in this place as an exhortation to Israel to join the pilgrim train which returned under Zerubbabel and Jeshua, in praising God for His mercies, in His Temple now rebuilt.

The reference to the history of Israel in the Wilderness was a warning to those who had had their own Exodus in the return from Babylon. For them that history had acquired new life, and was full of instruction to themselves. Its Massahs and Meribahs (v. 8) were solemn beacons to them. It seemed to say to them, "Let us not be like our forefathers, who thought scorn of that pleasant land, and whose carcases fell in the wilderness. Let us not harden our hearts to-day, lest God swear in His wrath to us, as He sware to them, that we shall not enter into His rest; but let us hasten on our way to Sion, and to the courts of our God, and shout joyously to Him."

It is a fortunate circumstance, that three Psalms appointed for weekly use in the Hebrew ritual in the Temple (Psalms 92, 93, 94), are followed by a Psalm (the present Psalm) which is sung daily in our Church, and which was the great invitational Psalm of the ancient western Liturgies. The admonitions and encouragements of those foregoing Psalms may be coupled with the exhortations and warnings of the present Psalm, and may stimulate us in our goings into the courts of the house of our God, and in our onward course to our heavenly Canaan, and to the everlasting "rest which remaineth to the people of God" in the heavenly Sion.

2. *Let us come before his presence*] Let us not wait to be summoned, but let us anticipate Him by our praise. The He-

c Ps. 96. 4. &
97. 9. & 135. 5.

† Heb. *In whose.*

‖ Or, *the heights
of the hills are his.*

† Heb. *Whose the
sea is.*

d Gen. 1. 9, 10.

e 1 Cor. 6. 20.

f Ps. 79. 13. &
80. 1. & 100. 3.
g Heb. 3. 7, 15.
& 4. 7.

h Exod. 17. 2, 7.
Num. 14. 22, &c.
& 20. 13.
Deut. 6. 16.

† Heb. *contention.*
i Ps. 78. 18, 40,
56.

l Cor. 10. 9.
k Num. 14. 22.

l Heb. 3. 10, 17.

m Num. 14. 23,
28, 30.
Heb. 3. 11, 18. &
4. 3, 5.
† Heb. *if they
enter into my rest.*

³ For ^c the LORD *is* a great God,
And a great King above all gods.

⁴ † In his hand *are* the deep places of the earth :
‖ The strength of the hills *is* his also.

⁵ † ^d The sea *is* his, and he made it :
And his hands formed the dry land.

⁶ O come, let us worship and bow down :
Let ^e us kneel before the LORD our maker ;

⁷ For he *is* our God ;
And ^f we *are* the people of his pasture, and the sheep of his hand.
^g To day if ye will hear his voice,

⁸ Harden not your heart,
^h As in the † provocation,
And as *in* the day of temptation in the wilderness :

⁹ When ⁱ your fathers tempted me,
Proved me, and ^k saw my work.

¹⁰ ^l Forty years long was I grieved with *this* generation,
And said, It *is* a people that do err in their heart,
And they have not known my ways :

¹¹ Unto whom ^m I sware in my wrath
† That they should not enter into my rest.

PSALM XCVI.

a 1 Chron. 16.
23—33.
Ps. 33. 3.

¹ O ^a SING unto the LORD a new song :
Sing unto the LORD, all the earth.

brew *kadam* is equivalent to the Greek *φθάνα*, the Latin *præ-occuppo*. See cxix. 148. *Gesen.* 723.

3. *a great King above all gods*] Particularly above all the gods of Egypt, in the time of their forefathers ; and above all the gods of Babylon, in the days of those who returned from the captivity. Cp. xvi. 5.

4. *The strength of the hills*] Rather, *the height of the hills* (*Gesen.* 859). His power reaches from the loftiest summits of the mountains to the lowest depths of earth, and embraces the liquid expanse of the sea as well as the solid continents of land (v. 5).

5. *The sea is his, and he made it*] The declaration, to be published among the heathen, is, that the God of Israel is not a mere local deity, whose power is limited to a particular nation, as the gods of the heathen were believed to be, even by their own worshippers ; but that He is the Creator and Lord of the Universe.

7. *To-day*] This *to-day* is the time now present to the hearer, when the voice is sounding in his ears—while it is called *to-day* (Heb. iii. 13), and is opposed to the *to-morrow*, to which he is prone to defer his obedience, and when it may be too late to attempt to obey.

— *if ye will hear his voice*] If ye will hearken to His voice, then it will be well with you (*Hengst.*). Or it may be rendered as a complete sentence in itself, “ *Oh ! that ye would hearken to His voice !*” (*Delitzsch.* Cp. lxxxi. 8. *Gesen.* 56).

8. *Harden not your heart—wilderness*] Literally, *Harden not your hearts as at Meribah, as in the day of Massah in the wilderness.* See Exod. xvii. 2, 7.

9. *my work*] My doing. Heb. *poal*. See xcii. 4. Cp. Num. xiv. 22, 34.

10. *Forty years long was I grieved*] I was angered, so as to turn from them with loathing and indignation. Compare cxix. 158 ; cxxxix. 21. Ezek. vi. 9 ; xx. 43.

— *a people that do err in their heart*] Not only do they stray from their feet, but with their heart. And because they wander from me in their heart, therefore they shall wander with

their feet in the wilderness forty years, and shall fail, after all, of arriving at home, and shall not enter into My rest, which will not be *their* rest, because they wander from Me, and from *My ways*, which a man must walk in, with his whole heart, if he would attain *My rest*. Observe the solemn words in the mouth of God—They tempted Me, and proved Me,—My work, My ways, My anger, My rest.

Ps. XCVI.] This Psalm is entitled in the *Sept.*, “a Hymn of David ; when the Temple was rebuilt after the Captivity,” and this appears to be a true description of it ; for the substance of it is found in 1 Chron. xvi. 23—33, where it is described as having been delivered by David into the hand of Asaph and his brethren, to thank the Lord when the Ark was brought up to Zion.

David’s Psalm here receives a new name, and is called *a new song* (*sir chadash*), because new mercies of God were now to be celebrated ; mercies greater than David had ever received, even when he brought the Ark to Zion. They who now sang the old song which had thus become a new song, identified themselves with David, and identified him with themselves. And thus the song became an expression of praise and thanksgiving for the mercies of five centuries ; and it may be taken up as the utterance of Christendom praising God for bringing the nations of the world to the Zion of His Church, and is rightly called “a Missionary Hymn for all Ages” (*Hengst.*, *Kay*, *Delitzsch*) ; and this is the sense in which it is explained by *S. Ambrose*, *S. Chrysostom*, *S. Jerome*, and *S. Augustine*, who says, “in toto Psalmo agitur de regno Christi per totum orbem propagando.” It is an appeal to all nations of the earth to join in an universal “Te Deum.”

This Psalm is appointed in the Sarum use and Latin use, for Christmas Day, and for the festivals of the Circumcision, Epiphany, and Trinity Sunday. See also *Prelim. Note* to the following Psalm.

It is carefully to be noted, that the Person whose glorious Advent and judicial Majesty is celebrated in this group of

- ² Sing unto the LORD, bless his name ;
Shew forth his salvation from day to day.
- ³ Declare his glory among the heathen,
His wonders among all people.
- ⁴ For ^b the LORD is great, and ^c greatly to be praised :
^d He is to be feared above all gods.
- ⁵ For ^e all the gods of the nations are idols :
^f But the LORD made the heavens.
- ⁶ Honour and majesty are before him :
Strength and ^g beauty are in his sanctuary.
- ⁷ ^h Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
- ⁸ Give unto the LORD the glory † due unto his name :
Bring an offering, and come into his courts.
- ⁹ O worship the LORD ⁱ || in the beauty of holiness :
Fear before him, all the earth.
- ¹⁰ Say among the heathen that ^k the LORD reigneth :
The world also shall be established that it shall not be moved :
^l He shall judge the people righteously.
- ¹¹ ^m Let the heavens rejoice,
And let the earth be glad ;
ⁿ Let the sea roar, and the fulness thereof.
- ¹² Let the field be joyful, and all that is therein :
Then shall all the trees of the wood rejoice
- ¹³ Before the LORD :
For he cometh,
For he cometh to judge the earth :
^o He shall judge the world with righteousness,
And the people with his truth.

b Ps. 145. 3.
c Ps. 18. 3.
d Ps. 95. 3.

e See Jer. 10.
11, 12.
f Ps. 115. 15.
Isa. 42. 5.

g Ps. 29. 2.

h Ps. 29. 1, 2.

† Heb. of his
name.

i Ps. 29. 2. &
110. 3.
|| Or, in the
glorious sanctu-
ary.
k Ps. 93. 1. &
97. 1.
Rev. 11. 15. &
19. 6.
l ver. 13.
Ps. 67. 4. & 98. 9.

m Ps. 69. 34.

n Ps. 98. 7, &c.

o Ps. 67. 4.
Rev. 19. 11.

Psalms, 96—99, is described as no other than JEHOVAH. Their language is, "The LORD (Jehovah) reigneth," "The LORD cometh to judge the earth." He Who is contemplated in these prophecies as coming into the world, He Who is to be feared as judging the world, is a Divine Person, the Lord Jehovah. That Person is Christ.

³. *Declare his glory among the heathen*] The spirit of missionary zeal and enterprise which breathes in this Psalm, dictated originally by David (see *Prelim. Note*), and adopted by the Israel of the restoration after the Captivity; and the desire for the communication of the knowledge of God's truth, power, and glory to all Nations, stands in striking contrast to the unhappy indifference which has already been noted in Solomon in this respect, and affords a lesson to Christian nations, especially to wealthy commercial nations. See above, *Prelim. Note* to 1 Kings xi.

⁵. *the gods of the nations are idols*] Their Elohim are *elilim*. See 1 Chron. xvi. 26. The word *elilim* occurs in two places in the Psalms, here and xcvi. 7. It is used most frequently by Isaiah, and properly signifies *nothings*, as St. Paul says, "an idol is nothing" (1 Cor. viii. 4).

⁶. *in his sanctuary*] David's word *place* (1 Chron. xvi. 27), is here altered to *sanctuary*; for the Temple had now been built. See also what follows.

⁸. *come into his courts*] In David's original Psalm (1 Chron. xvi. 29) the words are, "Come before Him." But now the old song has become a new one (see *Prelim. Note*) by the restoration of the Temple, which in David's time had not been built; and now the words are, "Come into his courts."

⁹. *the beauty of holiness*] See on 2 Chron. xx. 21.

¹⁰. *Say among the heathen*] See above on xcvi. 6.

— *the LORD reigneth*] Some Christian hand added here in ancient times a gloss, ἀπὸ τοῦ ξύλου, *from the wood*; i. e. of the cross, because Christ's royalty began with His Passion, and the cross was His royal throne (see on xciii. 1); and this gloss was supposed by some of the Fathers (as *Justin*, *Tertullian*, *Augustine*) to be a genuine portion of the sacred text here; but it is not found in any ancient version. However, it serves the purpose of showing that in sub-apostolic times, even before *Justin Martyr* and *Tertullian*, this Psalm was expounded as a prophecy of Christ's kingdom, and of the submission of the Gentiles to Him, and so is entitled in the Syriac Version. There may perhaps have been in the mind of the gloss-writer a reference to the wood of Kirjath-jearim (see on v. 12), or to the Ark itself, brought to Zion in its course of victory. Cp. below, on cxxxii. 6, "We heard of it in Ephratah; we found it in the fields of the wood."

¹². *the trees of the wood*] Which had rejoiced in the presence of the Lord at Kirjath-jearim, *the city of woods* (Josh. xix. 17. 1 Sam. vii. 1, 2. 1 Chron. xiii. 5); and now all the trees of the wood in all lands are invited to rejoice in the chorus of praise, celebrating with joyful acclaim the Coming of the LORD. Cp. Isa. xlv. 23; lv. 12.

¹³. *the LORD—cometh to judge the earth*] In this new song they take up the words of Enoch, the seventh from Adam (Jude 14), who preached of the Coming of the LORD to judge the World.

PSALM XCVII

- a Ps. 96. 10. ¹ THE ^a LORD reigneth ; let the earth rejoice ;
 † Heb. *many*, or, *great isles*.
 b Isa. 60. 9. Let the † multitude of ^b isles be glad *thereof*.
- c 1 Kings 8. 12. ² ^c Clouds and darkness *are* round about him .
 Ps. 18. 11. ^d Righteousness and judgment *are* the || habitation of his throne.
 d Ps. 89. 14. || Or, *establishment*.
 e Ps. 18. 8. & ³ ^e A fire goeth before him,
 50. 3. And burneth up his enemies round about.
 Dan. 7. 10. ⁴ ^f His lightnings enlightened the world :
 Hab. 3. 5. The earth saw, and trembled.
 f Exod. 19. 18. Ps. 77. 18. & 104. 32. ⁵ ^g The hills melted like wax at the presence of the LORD,
 g Judg. 5. 5. At the presence of the Lord of the whole earth.
 Micah 1. 4. Nahum 1. 5. ⁶ ^h The heavens declare his righteousness
 h Ps. 19. 1. & 50. 6. And all the people see his glory.
 i Exod. 20. 4. Lev. 26. 1. Deut. 5. 8. & 27. 15. ⁷ ⁱ Confounded be all they that serve graven images,
 k Heb. 1. 6. That boast themselves of idols :
^k Worship him, all *ye* gods.
- ⁸ Zion heard, and was glad ;
 And the daughters of Judah rejoiced
 Because of thy judgments, O LORD.
- l Ps. 83. 18. ⁹ For thou, LORD, art ^l high above all the earth :
 m Exod. 18. 11. Ps. 95. 3. & 96. 4. ^m Thou art exalted far above all gods.
- n Ps. 34. 14. & 37. 27. & 101. 3. ¹⁰ Ye that love the LORD, ⁿ hate evil :
 Amos 5. 15. ^o He preserveth the souls of his saints ;
 Rom. 12. 9. ^p He delivereth them out of the hand of the wicked.
 o Ps. 31. 23. & 37. 28. & 145. 20. ¹¹ ^q Light is sown for the righteous,
 Prov. 2. 8. And gladness for the upright in heart.
 p Ps. 37. 39, 40. ¹² ^r Rejoice in the LORD, ye righteous ;
 Dan. 3. 28. & 6. 22, 27. ^s And give thanks || at the remembrance of his holiness.
 q Job 22. 28. Ps. 112. 4. ^s And give thanks || at the remembrance of his holiness.
 Prov. 4. 18. r Ps. 33. 1. s Ps. 30. 4.
 || Or, *the memorial*.

Ps. XCVII.] The present Psalm is connected with the preceding by a similarity of subject—the manifestation of God's righteousness and glory to the whole World. It reaches forward to the first Advent of Christ, and thence to the consummation of all things. God's judgments were revealed in the overthrow of the proud empire of Babylon, and in the restoration of His people to Zion; and these events, which gave occasion to this Psalm, were like heralds and precursors of that future consummation.

This and the two next Psalms are appointed in the Gregorian and Sarum use for Christmas Day; and they are appointed for the Circumcision in the Latin use, as are the first two of the three in the Sarum use; and the 97th and 98th are also appointed for Trinity Sunday in the Latin use.

1. *the multitude of isles*] Not *isles* merely, but all maritime countries, especially among the Gentiles. See Gen. x. 5; the isles of the Gentiles; and Ps. lxxii. 10; and Esther x. 1. The word rendered *isles* occurs in the prophetic Books, especially in the writings of the Evangelical prophet Isaiah. See Isa. xlii. 4: "The isles shall wait for His law;" and xlix. 1; li. 5; lx. 9; lxvi. 19. Zeph. ii. 11.

5. *like wax*] See lxviii. 2.

— *idols*] Heb. *elilim*. See xcvi. 5.

— *gods*] *Elohim*, contrasted with the *elilim* just mentioned; and as there is but *one* Lord, these *elohim* are rightly

paraphrased by the word *angels* in *Sept.*, and in the Epistle to the Hebrews (i. 6), which teaches us to regard this Psalm as a prophecy of the Advent of Christ, Who is "the brightness of His Father's glory, and express image of His Person." These words have been introduced into the *Sept.* Version of Deut. xxxii. 43, where the Alexandrine MS. has "sons of God;" the Vatican MS. has "angels of God."

11. *Light is sown for the righteous*] Light is sown for the righteous, even in darkness (see cxii. 4), a beautiful expression. The seeds of light are sown in a dark soil; they lie concealed for a time, as seeds lie buried in the earth in winter, but at length they spring up, as the Psalmist says, "Unto the upright there *springeth up light* in the darkness" (cxii. 4); and thus "They that sow in tears, reap in joy" (Ps. cxxvi. 5). May there not be an allusion here to the name of *Zerubbabel* (which means, *sown at Babel*), the Leader of the captivity from Babylon in their return to Jerusalem? He was the *seed* of David, *sown* in the darkness of the exile of Israel at *Babel*; but he sprung up, and flourished in Zion (v. 8). See on Ezra ii. 2. So Christ, the Light of the World, was sown in darkness; but, after His Resurrection from the Dead, His Gospel illumined the World with the glory of the Ever-blessed Trinity. The consideration of these two truths seems to have suggested the use of this Psalm by the Church:—first, on Christmas Day; and, secondly, on Trinity Sunday.

PSALM XCVIII.

A Psalm.

- ¹ O ^a SING unto the LORD a new song ;
 For ^b he hath done marvellous things :
^c His right hand, and his holy arm, hath gotten him the victory.
- ² ^d The LORD hath made known his salvation :
^e His righteousness hath he || openly shewed in the sight of the heathen.
- ³ He hath ^f remembered his mercy and his truth toward the house of Israel :
^g All the ends of the earth have seen the salvation of our God.
- ⁴ ^h Make a joyful noise unto the LORD, all the earth :
 Make a loud noise, and rejoice, and sing praise.
- ⁵ Sing unto the LORD with the harp ;
 With the harp, and the voice of a psalm.
- ⁶ ⁱ With trumpets and sound of cornet
 Make a joyful noise before the LORD, the King.
- ⁷ ^k Let the sea roar, and the fulness thereof ;
 The world, and they that dwell therein.
- ⁸ Let the floods ^l clap *their* hands :
 Let the hills be joyful together
- ⁹ Before the LORD ; ^m for he cometh to judge the earth :
 With righteousness shall he judge the world, and the people with equity.

a Ps. 33. 3. &
 96. 1.
 Isa. 42. 10.
 b Exod. 15. 11.
 Ps. 77. 14. &
 86. 10. & 105. 5.
 & 136. 4. &
 139. 14.
 c Exod. 15. 6.
 Isa. 59. 16. &
 63. 5.
 d Isa. 52. 10.
 Luke 2. 30, 31.
 e Isa. 62. 2.
 Rom. 3. 25, 26.
 || Or, *revealed*.
 f Luke 1. 54, 55,
 72.
 g Isa. 49. 6 &
 52. 10.
 Luke 2. 30, 31. &
 3. 6.
 Acts 13. 47. &
 28. 28.
 h Ps. 95. 1. &
 100. 1.
 i Num. 10. 10.
 j Chron. 15. 28.
 2 Chron. 29. 27.

k Ps. 96. 11, &c.

l Isa. 55. 12.

m Ps. 96. 10, 13.

PSALM XCIX.

- ¹ THE ^a LORD reigneth ; let the people tremble :
^b He sitteth *between* the cherubims ; let the earth † be moved.

a Ps. 93. 1.
 b Exod. 25. 22.
 Ps. 18. 10. &
 80. 1. † Heb. *stagger*.

Ps. XCVIII.] This is the only Psalm in the Psalter which is entitled merely, "A Psalm" (*mizmor*). Cp. Ps. 100, "A Psalm of Praise." In this and the next Book of the Psalms, the Authors retire into obscurity. The only names which are prefixed to the Psalms in the Fourth and Fifth Books of the Psalter, i. e. from Ps. 90 to Ps. 150, are, that of Moses to one, the first Psalm (Ps. 90), and that of David to seventeen (101. 103. 108—110. 122. 124. 131. 133. 138—145), and that of Solomon to one, 127.

It seems as if those who composed Psalms for the worship of God in the restored Temple, were desirous of withdrawing the eyes of the people from themselves, and of throwing their thoughts backward on the great names of Hebrew Antiquity, and also of leading them to look forward to Christ, Who would come to that Temple, and in Whose transcendent glory all other lights would be absorbed.

1. *hath gotten him the victory*] God hath gotten Himself the victory over those nations which imagined that they had gotten a victory over Him, especially over Egypt of old, at the Red Sea, and now over the power of Babylon, which laid His Temple in the dust, but which He had now chastised by the arms of Cyrus, whom He had made His instrument in restoring His people and in laying again the foundations of His Temple. See above, on 2 Chron. xxxvi. 22; and on Ezra i. 1, 2—7; and thus He made bare His arm, and openly showed His righteousness in the sight of the nations.

3. *He hath remembered his mercy and his truth toward the house of Israel*] He hath remembered His mercy towards us, by restoring us after our captivity, during which He might have seemed to have forgotten us.

— *All the ends of the earth have seen the salvation of our God*] Displayed in the edict of His servant Cyrus to all his kingdom in our behalf (Ezra i. 1—3). *The salvation of our*

God was also manifested in the decree of Ahasuerus in behalf of the Jews, who had been doomed to destruction throughout his 127 provinces (Esther viii. 9—12); in consequence of which deliverance "many of the people of the land became Jews" (Esther viii. 17).

Ps. XCIX.] There are *three* Psalms which begin with the words, "The LORD (JEHOVAH) reigneth" (Ps. 93. 97. 99). This is the third and last of these Psalms; and it is remarkable that in this Psalm the words, "HE is HOLY" are repeated *three* times (*vv.* 3. 5. 9). Thus this Psalm is one of the links in the chain which connects the first revelation of God in Genesis (see above, on Gen. i. 26; ii. 4), with the full manifestation of the doctrine of the Blessed Trinity, which is revealed in the commission of the risen Saviour to His Apostles: "Go ye, and make disciples of all nations, baptizing them into the Name of the FATHER, and of the SON, and of the HOLY GHOST" (see on Matt. xxviii. 19), and which prepares the faithful to join in the heavenly Hallelujah of the Church glorified, "HOLY, HOLY, HOLY, Lord God Almighty, which was, and is, and is to come." See on Rev. iv. 8. 11.

The other links in this chain in the Old Testament are, the Aaronic benediction, in Num. vi. 24—27, and the Seraphic Trisagion, in Isa. vi. 1—3.

"This Psalm is divided into three parts, in which the Lord is praised, as He that is to be, and as He that is, and as He that was; and each part closes with the words, 'Holy is He'" (*Benget*).

The practical moral of the view which is displayed of God's majesty and holiness in this Psalm, is this,—that in days of anarchy, God is to be adored with faith and fear.

1. *He sitteth between (or, on) the cherubims*] See Exod. xxv. 22. The Psalmist looks up to heaven, and beholds the

- c Ps. 97. 9. 2 The LORD is great in Zion; and
He is ^c high above all the people.
- d Deut. 28. 58. 3 Let them praise ^d thy great and terrible name;
Rev. 15. 4. For it is holy
- e Job 36. 5, 6, 7. 4 ^e The king's strength also loveth judgment;
Thou dost establish equity,
Thou executest judgment and righteousness in Jacob.
- f ver. 9. 5 ^f Exalt ye the LORD our God,
And worship at ^g his footstool;
For || ^h he is holy.
- g 1 Chron. 28. 2.
Ps. 132. 7. 6 ⁱ Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They ^k called upon the LORD, and he answered them.
- || Or, it is holy.
h Lev. 19. 2. 7 ^l He spake unto them in the cloudy pillar:
They kept his testimonies, and the ordinance that he gave them.
- i Jer. 15. 1. 8 Thou answeredst them, O LORD our God:
^m Thou wast a God that forgavest them,
Though ⁿ thou tookest vengeance of their inventions.
- k Exod. 14. 15.
& 15. 25.
l Sam. 7. 9. &
12. 18.
1 Exod. 33. 9. 9 ^o Exalt the LORD our God, and worship at his holy hill;
For the LORD our God is holy.
- m Num. 14. 20.
Jer. 46. 28.
Zeph. 3. 7.
n See Exod. 32.
2, &c.
Num. 20. 12, 24.
Deut. 9. 20.
o ver. 5.
Exod. 15. 2.
Ps. 34. 3. &
118. 28.

PSALM C.

* Ps. 145, title.
|| Or, thanks-
giving.
a Ps. 95. 1.
& 98. 4.
† Heb. all the
earth.

* A Psalm of || praise.

- 1 MAKE ^a a joyful noise unto the LORD, † all ye lands.
2 Serve the LORD with gladness:
Come before his presence with singing.
3 Know ye that the LORD he is God:

Lord enthroned on high. Cp. v. 5. Hence this Psalm is appointed in the Latin use, for the Festival of the Ascension.

3. *it is holy*] Rather, *He is holy*; and so v. 5. See v. 9; and Isa. vi. 3; xii. 6; and Rev. iv. 8; xv. 4.

4. *The king's strength also loveth judgment*] In these latter Psalms the phrase "the King," refers to Jehovah, not to David, or his seed, as in the earlier Psalms. Cp. *Prelim. Note* on Ps. xciii. Here was another preparation for the manifestation and recognition of the Divine Royalty in Christ. In Him, and in Him alone, Might and Right coincide. Cp. Job xxxvi. 5; and Heb. i. 8: "A sceptre of righteousness is the sceptre of Thy kingdom."

5. *his footstool*] The Mercy-seat of God, enthroned on the Ark. See v. 1; and 1 Chron. xxviii. 2.

6. *Moses and Aaron among his priests*] Moses is here reckoned among God's *Priests*, because before Aaron and his sons were consecrated to the Priesthood, Moses was specially authorized by God to execute priestly functions, and indeed to consecrate Aaron. See on Ex. xxix. 1. Lev. viii. 1—13. But after that Aaron and his sons had been consecrated, Moses did not perform any priestly acts. Cp. note on Lev. ix. 2. Some suppose that the words "among His priests," refer to Aaron alone (*Pfeiffer*, *Dubia*, p. 329); but the other interpretation seems preferable. Cp. on Exod. xvii. 11.

— *Samuel among them that call upon his name*] Samuel's prayers had special efficacy (1 Sam. vii. 9, 10; xii. 18, as well as those of Moses (Exod. xv. 25; xxxii. 11—14; xxxiii. 12—14. Num. xi. 2; xxi. 7. Deut. ix. 20. Ps. cvi. 23. See Jer. xv. 1). And in the abeyance of the services of the Tabernacle and priesthood, Samuel was specially raised up by an extraordinary commission to offer sacrifices for the people; see above, *Intro.*

to the Books of Samuel, viii—x. It is observable that here and throughout these two latter Books of the Psalter the greatest stress is laid on the *spiritual* sacrifices of Prayer and Praise, the sacrifices of the heart and soul, the mind and spirit, to God; and that comparatively little is said of the sacrifices of bulls and goats at God's altar. Here was another gradual preparation for the Gospel Dispensation, which declares that "God is a Spirit, and must be worshipped in spirit and in truth" (John iv. 23, 24); and which exhorts the worshipper to present himself, his body and soul, as a sacrifice to God, and to offer continually the sacrifice of prayer and praise to Him (Rom. xii. 1. 1 Pet. ii. 5. Heb. xiii. 15).

7. *He spake unto them*] That is, to Moses and Aaron.
8. *tookest vengeance of their inventions*] Or, *misdeeds* (Ezek. xiv. 22, 23; xx. 43, 44; xxi. 24. *Gesen.* 632). God took vengeance by excluding even Moses and Aaron from Canaan (Num. xx. 12. Deut. iii. 26. Ps. cvi. 32, 33). See *Augustine* here. Therefore, God is to be greatly feared for His justice, as well as to be loved for His mercy. These two truths are insisted on in the following Psalm.

Ps. C.] This Psalm is a sequel to the foregoing. That Psalm proclaimed God as greatly to be feared on account of His power, majesty, and holiness; the present Psalm adds, that He is greatly to be loved and praised for His bounty and mercy in the works of Creation and of Grace.

This Psalm is entitled in the *Syriac* Version, "A Psalm for the Conversion of the Heathen to the True Faith."

3. *the LORD he is God*] *JEHOVAH* is *Elohim*; this is one of the two places in these two Books of the Psalter, where *Elohim* occurs. See on cxlv. 9.

- ^b *It is he that hath made us, || and not we ourselves ;*
^c *We are his people, and the sheep of his pasture.*
⁴ ^d Enter into his gates with thanksgiving,
 And into his courts with praise :
 Be thankful unto him, *and* bless his name ;
⁵ For the LORD *is* good ; ^e his mercy *is* everlasting ;
 And his truth *endureth* † to all generations.

b Ps. 119. 73. &
 139. 13, &c.
 & 149. 2.
 Eph. 2. 10.
 || Or, *and his we*
are.
 c Ps. 95. 7.
 Ezek. 34. 30, 31.
 d Ps. 66. 13. &
 116. 17, 18, 19.

e Ps. 136. 1, &c.

† Heb. *to genera-*
tion and genera-
tion,
 Ps. 89. 1.

PSALM CI.

A Psalm of David.

- ¹ ^a I WILL sing of mercy and judgment :
 Unto thee, O LORD, will I sing.
² I will ^b behave myself wisely in a perfect way.
 O when wilt thou come unto me ?
 I will ^c walk within my house with a perfect heart.
³ I will set no † wicked thing before mine eyes :
^d I hate the work of them ^e that turn aside ;
It shall not cleave to me.
⁴ A froward heart shall depart from me :
 I will not ^f know a wicked *person.*
⁵ Whoso privily slandereth his neighbour, him will I cut off :
^g Him that hath an high look and a proud heart will not I suffer.
⁶ Mine eyes *shall be* upon the faithful of the land, that they may dwell with
 me :
 He that walketh || in a perfect way, he shall serve me.
⁷ He that worketh deceit shall not dwell within my house :
 He that telleth lies † shall not tarry in my sight.
⁸ I will ^h early destroy all the wicked of the land ;
 That I may cut off all wicked doers ⁱ from the city of the LORD.

a Ps. 89. 1.

b 1 Sam. 18. 14.

c 1 Kings 9. 4.
 & 11. 4.

† Heb. *thing of*
Belial.

d Ps. 97. 10.
 e Josh. 23. 6.
 1 Sam. 12. 20, 21.
 Ps. 40. 4. &
 125. 5.

f Matt. 7. 23.
 2 Tim. 2. 19.

g Ps. 18. 27.
 Prov. 6. 17.

|| Or, *perfect in*
the way,
 Ps. 119. 1.

† Heb. *shall not*
be established.

h Ps. 75. 10.
 Jer. 21. 12.

i Ps. 43. 2, 8.

— *and not we ourselves*] This appears to be the preferable reading and interpretation. Some read and render it, *and we* (belong) *to Him*. The occasion of the difference is in the different senses of the Hebrew *lo*, according as it is written with an *aleph*, or a *van*. See on Exod. xxi. 8. There are *fifteen* places in the Old Testament, according to the Masorites, where this question arises, viz. Exod. xxi. 8. Lev. xi. 21; xxv. 30. 1 Sam. ii. 3. 2 Sam. xvi. 18; xix. 7. Isa. ix. 2; xlix. 5; lxiii. 9. Job vi. 21; xiii. 15. Ps. c. 3. Prov. xix. 7; xxvi. 2. (*Delitzsch*).

Ps. CI.] This Psalm of David was probably written by him when he had brought up the Ark from the house of Obed-Edom to Zion. See 2 Sam. vi. 12—15. The holiness of the Ark had been shown by the death of Uzzah, who had been smitten by God for touching it; and David had said in the language of godly fear, “How shall the Ark of God come to me?” (2 Sam. vi. 9). This feeling of reverential awe seems to have produced the 15th and 24th Psalms; and it here shows itself in the religious resolves which he enunciates in the present Psalm, to take heed to his ways, and to fence around the Presence of the Holy One with a guard of sanctity and piety, not only in himself, but in all who dwell in his house. This Psalm finds an appropriate place here. The Temple had now risen again from its ruins. And the language of David, proclaiming the solemn duties of holiness and righteousness as requisite for all who dwell near the Sanctuary of the Holy One, would be a very suitable expression of the feelings of those pious men, like Jeshua and Zerubbabel, Ezra and Nehemiah, and the train of Israelites who returned from Babylon, and now beheld the Temple restored, and themselves re-admitted

to the courts of the Temple which David had desired to see.

Doubtless this feeling acted on the minds of Ezra and Nehemiah, and stimulated their pious zeal for the purity of the Sanctuary and the City of Jerusalem, and for the due observance of the Sabbath (Ezra ix. 2. Neh. xiii. 4—9. 15—22. 27—30).

This Psalm may be appropriately used by the faithful soul when it is preparing to receive the Lord of Life in the Blessed Sacrament of the Holy Communion: “O when wilt Thou come unto me? I will walk within my house with a perfect heart.”

2. *I will behave myself wisely in a perfect way*] With this and the following resolutions we may compare the declaration of the Psalmist in Ps. 15 and 24, which are the best commentaries on the present Psalm; and which, when combined with it, will suggest many reflections to the Christian reader on the duty of personal holiness as a pre-requisite for approach to God, and as a necessary consequence of admission to the privileges of communion with Him. Cp. 2 Cor. vi. 14. 2 Tim. ii. 19. Titus ii. 11, 12. 1 Pet. i. 15.

— *O when wilt thou come unto me?*] These are the words of David’s longing for the presence of God: Thou, O God, hast blessed the house of Obed-Edom by Thy presence (2 Sam. vi. 11). When wilt Thou come unto me, and bless my house and people in Zion? Behold I have prepared my heart and my house to receive Thee; therefore vouchsafe to me and mine the light of Thy glorious countenance.

5. *Whoso privily slandereth his neighbour*] Cp. xv. 3.

7. *He that worketh deceit*] Cp. xxiv. 4.

8. *I will early destroy*] Literally, *In the morning I will*

PSALM CII.

¶ Or, for.
* Ps. 61. 2. &
142. 2, 3.

A Prayer ¶ of the afflicted, * when he is overwhelmed, and poureth out his complaint before the LORD.

a Exod. 2. 23.
1 Sam. 9. 16.
Ps. 18. 6.
b Ps. 27. 9. &
69. 17.
c Ps. 71. 2. &
88. 2.

- ¹ HEAR my prayer, O LORD,
And let my cry ^a come unto thee.
² ^b Hide not thy face from me in the day *when* I am in trouble;
^c Incline thine ear unto me:
In the day *when* I call answer me speedily.
³ ^d For my days are consumed ¶ like smoke,
And ^e my bones are burned as an hearth.
⁴ My heart is smitten, and ^f withered like grass;
So that I forget to eat my bread.
⁵ By reason of the voice of my groaning
^g My bones cleave to my ¶ skin.
⁶ ^h I am like ⁱ a pelican of the wilderness:
I am like an owl of the desert.
⁷ I ^k watch, and am as a sparrow ^l alone upon the housetop.
⁸ Mine enemies reproach me all the day;
And they that are ^m mad against me are ⁿ sworn against me.

d Ps. 119. 83.
James 4. 14.
¶ Or (as some
read), *into smoke*.
e Job 30. 30.
Ps. 31. 10.
Lam. 1. 13.
f Ps. 37. 2.
ver. 11.

g Job 19. 20.
Lam. 4. 8.
¶ Or, *flesh*.
h Job 30. 29.
i Isa. 34. 11.
Zeph. 2. 14.

k Ps. 77. 4.
l Ps. 88. 11.

m Acts 26. 11.
n Acts 23. 12.

destroy. Cp. lxxiii. 14. Job vii. 18. Isa. xxxiii. 2. Lam. iii. 23. David made this resolve to execute judgment *early in the morning*, so as to prevent the growth of sin; but he did not keep it in Joab's case, to whom he had given an ascendancy over himself by means of the matter of Uriah the Hittite; and thus his hands were paralyzed (see 2 Sam. xi. 16); and he bequeathed the work of executing punishment on him for his sins to Solomon his son (1 Kings ii. 5).

Nehemiah, that courageous and godly governor of "the city of the Lord," profited by the warning, and acted on the resolve which this Psalm of David declares (Neh. xiii. 4—9. 11. 17. 21. 25).

Ps. CII.] The supplication of the foregoing Psalm was, "O when wilt Thou come unto me?" (v. 2); that of the present is, "Let my cry come unto Thee." The former Psalm, "a Psalm of David," was adopted by those who had returned from Babylon to Jerusalem, as an expression of their pious longings and godly resolutions (see *Prelim. Note*). The present Psalm seems to have been composed on the occasion of that return, in order to express their feelings of sorrow and distress when they beheld the desolations of Zion.

It will be borne in mind by the reader, that the rebuilding of the Temple of Jerusalem (to which the foregoing Psalms refer) preceded the restoration of the walls and gates of the City of Jerusalem by at least seventy years. See above, *Introduction* to Ezra and Nehemiah, which Books will be found the best helps to the study of the last two Books of the Psalter, viz., Psalms 90—150 inclusive.

It is submitted for the reader's consideration, whether the present Psalm was not composed by the devout and noble-hearted Governor of Jerusalem,—Nehemiah,—on the occasion, described by himself, of his lonely ride on horseback around the ruined walls of Jerusalem; see Neh. ii. 11—20.

This Psalm is entitled, "A Prayer of the afflicted when he is overwhelmed" (or faints, cp. lxi. 2; cxliii. 4), "and poureth out his complaint before the Lord" (cp. xlii. 4). The titles in the last two Books of the Psalms were probably added in the age of Nehemiah; and it was in accordance with his personal modesty, and also with his public position as a ruler, to describe himself by this general character.

The favourable answer of God to this "Prayer of the afflicted," may be seen in Ps. 147, which was also probably due to Nehemiah, the builder of the walls of Jerusalem (see Ps. cxlvii. 2):

"The LORD doth build up Jerusalem:
And gather together the outcasts of Israel."

And therefore the Author there says, with a grateful heart and voice (Ps. cxlvii. 12):

"Praise the LORD, O Jerusalem;
Praise Thy God, O Zion:
For He hath strengthened the bars of thy gates;
He hath blessed thy children within thee."

It is said by *S. Augustine*, and by others, that this Psalm may be regarded in a prophetic sense, as a lament of Christ Himself over Jerusalem, and over the ruined condition of Man-kind. This Psalm is fitly used by the Church on Ash Wednesday, as a penitential expression of her own sorrow for sin, and for the misery consequent upon it.

3. *as an hearth*] As a *firebrand* (*Gesen.* 362. 459). Might not this image be suggested by the condition of the gates of Jerusalem "*burned with fire*?" (Neh. ii. 17.)

6. *a pelican*] Heb. *kaath*, dwelling in the desert. See Isa. xxxiv. 11. Zeph. ii. 14, in both which places it is rendered in our Version by *cormorant* in the text, and *pelican* in the margin; in Lev. xi. 18. Deut. xiv. 17, it is rendered *pelican*, as here. Cp. *Winer*, R. W. B. ii. 223, and *Dr. Smith*, B. D. ii. 767. It is said by *Eusebius* here, and by *S. Jerome* and *Epiphanius*, that the pelican revives her offspring when killed, with its own blood; a popular opinion, which led to the suggestion of King Henry VIII. to Archbishop Cranmer, to substitute three pelicans for three cranes in his ancestral escutcheon. And though (as *Augustine* observes) this opinion is questionable, the pelican has become a symbol of self-sacrifice, such as that of Nehemiah.

— *like an owl of the desert*] Rather, *an owl in the ruins. Syriac, Arabic*, a night-bird among ruined buildings. Such was Nehemiah, riding at night-time, as he himself describes, among the ruins of Jerusalem, and surveying them. See *Prelim. Note*.

7. *I watch*] I am sleepless in the night when others are slumbering. I wake and watch when they are at rest. Such was the condition of Nehemiah under the circumstances specified above; see Neh. ii. 12—15.

8. *Mine enemies reproach me*] Here is another resemblance to the case of Nehemiah, who was scoffed at by Sanballat, Tobiah, and Geshem, and other enemies of himself and of Jerusalem (Neh. ii. 19).

— *are sworn against me*] Rather, *swear by me*; make my name a byword for imprecations. Cp. Isa. lv. 15. Jer. xxix. 22; xlii. 18; and see 1 Cor. xii. 3 for the Christian fulfilment of this, and note on Gal. iii. 13.

- ⁹ For I have eaten ashes like bread,
And ° mingled my drink with weeping,
¹⁰ Because of thine indignation and thy wrath :
For ^p thou hast lifted me up, and cast me down.
¹¹ ^a My days *are* like a shadow that declineth ;
And ^r I am withered like grass.
¹² But ^t thou, O LORD, shalt endure for ever ;
And ^u thy remembrance unto all generations.
- ¹³ Thou shalt arise, and ^v have mercy upon Zion :
For the time to favour her, yea, the ^x set time, is come.
¹⁴ For thy servants take pleasure in ^y her stones,
And favour the dust thereof.
¹⁵ So the heathen shall ^z fear the name of the LORD,
And all the kings of the earth thy glory.
¹⁶ When the LORD shall build up Zion,
^a He shall appear in his glory.
¹⁷ ^b He will regard the prayer of the destitute,
And not despise their prayer.
¹⁸ This shall be ^c written for the generation to come :
And ^d the people which shall be created shall praise the LORD.
¹⁹ For he hath ^e looked down from the height of his sanctuary ;
From heaven did the LORD behold the earth ;
²⁰ ^f To hear the groaning of the prisoner ;
To loose ^g those that are appointed to death ;
²¹ To ^h declare the name of the LORD in Zion,
And his praise in Jerusalem ;
²² When the people are gathered together,
And the kingdoms, to serve the LORD.
- ²³ He ⁱ weakened my strength in the way ;
He ^j shortened my days.
²⁴ ^k I said, O my God, take me not away in the midst of my days :
^l Thy years *are* throughout all generations.

o Ps. 42. 3. 8
80. 5.

p Ps. 30. 7.

q Job 14. 2.
Ps. 109. 25. &
144. 4.
Eccles. 6. 12.
r ver. 4.
Isa. 40. 6, 7, 8.
James 1. 10.
s ver. 26.
Ps. 9. 7.
Lam. 5. 19.
t Ps. 135. 13.
u Isa. 60. 10.
Zech. 1. 12.
x Isa. 40. 2.

y Ps. 79. 1.

z 1 Kings 8. 43.
Ps 138. 4.
Isa. 60. 3.

a Isa. 60. 1, 2.

b Neh. 1. 6, 11.
& 2. 8.c Rom. 15. 4.
1 Cor. 10. 11.
d Ps. 22. 31.
Isa. 43. 21.
e Deut. 26. 15.
Ps. 14. 2. &
33. 13, 14.

f Ps. 79. 11.

† Heb. *the children of death.*
g Ps. 22. 22.† Heb. *afflicted.*

h Job 21. 21

i Isa. 38. 10

k Ps. 90. 2.
Hab. 1. 12.

9. *I have—mingled my drink with weeping*] With tears instead of spices (*Kay*). This image might naturally suggest itself to Nehemiah, who had been the King's cupbearer, and whose countenance was sad when he took up the wine and gave it to the King, because the City, the place of his fathers' sepulchres, lay waste, and the gates thereof were consumed with fire; as he himself says (Neh. ii. 1—3). A similar reference to Nehemiah's office may perhaps be traced in other Psalms; see cxvi. 13; cxxiii. 2.

13, 14. *Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time* (Heb. *mo'ed*: see on lxxiv. 8; lxxv. 2), *is come. For thy servants take pleasure in her stones*] *Thy servants* look favourably upon her stones; they are now at length disposed to exert themselves in rebuilding the city. It is clear from these words, that Jerusalem was still lying in ruins; and this is in accordance with what is related of Nehemiah, after his solitary ride at night-time round the ruined walls. He said to the rulers, "Come, let us build up the wall of Jerusalem, that we be no more a reproach;" and they said, "Let us rise up and build;" and I said, "the God of heaven, He will prosper us; therefore we *His servants* will arise and build." See Neh. ii. 17, 18, 20, and Neh. iii. 1—32, which describes the rebuilding of the walls of Jerusalem. We have the phrase again, *Thy servants*, in v. 23; and Nehemiah seems to speak of himself by a similar appellation in Ps. cxvi. 16.

17. *the destitute*] Heb. *arear*. Literally, naked (*Gesen.* 655).

19. *from the height of his sanctuary; from heaven*] Not only has God looked upon us and our desolation from His earthly sanctuary, now rebuilt in Zion, but *from heaven*. Observe, that in the Books written *after* the Captivity, the Lord God of Israel is specially called "*the Lord God of heaven*," as in the passage quoted in the foregoing note. See notes above, on 2 Chron. xxxvi. 23, and on Ezra ii. 2. Here was another preparation for the spiritual worship of God in the Church of Christ Universal, as "Our Father, which art in heaven."

The Psalmist looks back from the foundation of the Temple, and from the Rebuilding of the walls of Jerusalem, to the building of the Temple of the Universe, by the hand of the God of Israel, from the ruins of a former world (Gen. i. 1, 2); and he looks forward to what is still more permanent, the Universal Church of Christ (see vv. 21. 25—28), "The children of Thy servants shall continue, and their seed shall be established before Thee." See Matt. xvi. 18, and *Augustine* and *Didymus* here.

The building up of the City of Jerusalem revealed to the eye of the faithful a vision of the glory of the true seed of Abraham, the Church militant on earth, and of the Church triumphant in heaven. See the notes above on Neh. xii. 43, and *Introduction* to Ezra and Nehemiah, pp. 298, 299.

1 Gen. 1. 1. & 2. 1. 25 ¹ Of old hast thou laid the foundation of the earth :

And the heavens *are* the work of thy hands.

m Isa. 34. 4. & 51. 6. & 65. 17. 26 ^m They shall perish, but ⁿ thou shalt † endure :

Yea, all of them shall wax old like a garment ;

As a vesture shalt thou change them, and they shall be changed :

27 ⁿ ver. 12. But ^o thou *art* the same,

And thy years shall have no end ;

28 ^p The children of thy servants shall continue,

And their seed shall be established before thee.

PSALM CIII.

A Psalm of David.

a ver. 22. 1 BLESS ^a the LORD, O my soul :

And all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul,
And forget not all his benefits :

3 ^b Who forgiveth all thine iniquities ;
Who ^c healeth all thy diseases ;

4 Who ^d redeemeth thy life from destruction ;

^e Who crowneth thee with lovingkindness and tender mercies ;

5 Who satisfieth thy mouth with good *things* ;

So that ^f thy youth is renewed like the eagle's.

g Ps. 146. 7. 6 ^g The LORD executeth righteousness and judgment
For all that are oppressed.

h Ps. 147. 19. 7 ^h He made known his ways unto Moses,
His acts unto the children of Israel.

i Exod. 34. 6, 7. 8 ⁱ The LORD *is* merciful and gracious,
Slow to anger, and † plenteous in mercy.

9 ^k He will not always chide :
Neither will he keep *his anger* for ever.

10 ^l He hath not dealt with us after our sins ;
Nor rewarded us according to our iniquities.

25. *Of old hast thou laid the foundation of the earth*] Thou, O Lord, didst lay the foundations of the Earth itself, therefore we trust in Thy help, now that we are laying again the foundations of Thy City Jerusalem. It is remarkable that St. Paul teaches us to apply these words to Christ (Heb. i. 10—12). He knew that “by Him all things were made” (Heb. i. 2. Col. i. 15, 16. Cp. John i. 1—3); and on the ground of that knowledge, he declares that the Holy Spirit is here describing the work of the Son of God in Creation.

27. *thou art the same*] Literally, “*Thou art He.*” Cp. Isa. xli. 4; xliii. 10.

Ps. CIII.] This Psalm of praise and thanksgiving for mercies, is an appropriate sequel to the supplicatory utterances of the foregoing one. It is derived from the earlier sources of Psalmody in the days of *David*, and becomes “*a new song*” in the mouth of his descendants, at their return from Babylon; and acquires a new freshness by reason of their personal experience of God's love, Who had redeemed their life from destruction (v. 4), and “As far as the east is from the west, so far had He removed their transgressions from them” (v. 12).

It would seem as if many Psalms of *David* had been trans-

ferred from their original place in the First Book of the Psalter, in order to receive fresh beauty and power by adaptation to the circumstances and feelings of the pilgrim tribes returning to Jerusalem. Thus David, the King chosen of God, revived in their age, and became, as it were, their leader; and the voice of the Sweet Psalmist of Israel was heard singing songs of Zion among them, as they came back to their own land.

5. *Who satisfieth thy mouth*] The word rendered mouth, is *adi*, which is rendered *ornaments* in our Version in all other passages—eleven in number—where it occurs, except here and in xxxii. 9, where it is rendered *mouth*; and even there it ought properly to be translated *ornament* (see the note there); and here the sense seems to be *thy ornament*, that which is thy glory, thy spirit, xvi. 9; lvii. 8 (*Hengstenberg*). It is true that the *soul* (*nephesh*) is here addressed (see v. 1); but the *spirit* may be called the *ornament* or *glory* of the *soul*.

— *the eagle's*] Who gains fresh strength after the moulting of its feathers (Isa. xl. 31. Micah i. 16); so Israel recovers fresh power after distress; so the Church gains strength from persecution; so the body will rise glorious from the grave, and “be caught up to meet the Lord in the air” (1 Thess. iv. 17).

- 11 ^m For † as the heaven is high above the earth,
So great is his mercy toward them that fear him.
- 12 As far as the east is from the west,
So far hath he ⁿ removed our transgressions from us.
- 13 ^o Like as a father pitieth *his* children,
So the LORD pitieth them that fear him.
- 14 For he knoweth our frame;
^p He remembereth that we *are* ^a dust.
- 15 As for man, ^r his days *are* as grass:
^s As a flower of the field, so he flourisheth;
- 16 For the wind passeth over it, and † it is gone;
And ^t the place thereof shall know it no more.
- 17 But the mercy of the LORD *is* from everlasting to everlasting upon them that
fear him,
And his righteousness ^u unto children's children;
- 18 ^x To such as keep his covenant,
And to those that remember his commandments to do them.
- 19 The LORD hath prepared his ^y throne in the heavens;
And ^z his kingdom ruleth over all.
- 20 ^a Bless the LORD, ye his angels, † that excel in strength,
That ^b do his commandments, hearkening unto the voice of his word.
- 21 Bless ye the LORD, all ye ^c his hosts;
^d Ye ministers of his, that do his pleasure.
- 22 ^e Bless the LORD, all his works in all places of his dominion:
^f Bless the LORD, O my soul.

m Ps. 57. 10.
Eph. 3. 18.
† Heb. *according to the height of the heaven.*

n Isa. 43. 25.
Micah 7. 18.
o Mal. 3. 17.

p Ps. 78. 39.
q Gen. 3. 19.
Eccles. 12. 7.
r Ps. 90. 5. 6.
1 Pet. 1. 24.
s Job 14. 1, 2.
James 1. 10, 11.
† Heb. *it is not.*
t Job 7. 10. &
20. 9.

u Exod. 20. 6.

x Deut. 7. 9.

y Ps. 11. 4.

z Ps. 47. 2.
Dan. 4. 25, 34, 35.
a Ps. 148. 2.
† Heb. *mightily in strength*:
See Ps. 78. 25.
b Matt. 6. 10.
Heb. 1. 14.
c Gen. 32. 2.
Josh. 5. 14.
Ps. 68. 17.
d Dan. 7. 9, 10.
Heb. 1. 14.
e Ps. 145. 10.
f ver. 1.

PSALM CIV.

- 1 BLESS ^a the LORD, O my soul.
O LORD my God, thou art very great;
^b Thou art clothed with honour and majesty;
- 2 ^c Who coverest *thyself* with light as *with* a garment:
^d Who stretchest out the heavens like a curtain:

a Ps. 103. 1.
ver. 35.

b Ps. 93. 1.

c Dan. 7. 9.

d Isa. 40. 22. &
45. 12.

12. *As far as the east is from the west*] Words which gained new force in the mouths of those who had been gathered from the far-off regions of the East to their own homes. God had removed them from the West to the East; and now He has brought them back to their own homes, and has removed their sins as far as the East is from the West.

14. *He remembereth that we are dust*] See lxxviii. 39, and Gen. vi. 3.

20. *Bless the LORD*] This ascription of blessing to the LORD is repeated here three times, and corresponds to the threefold benediction pronounced in His name by the Priests in the Temple. Num. vi. 23—27 (*Hengst.*).

Ps. CIV.] The foregoing Psalm ended with the words, "Bless the Lord, O my soul;" and the present Psalm takes them up, and expands them into an universal "Benedicite:" "O all ye works of the Lord, bless ye the Lord; praise Him, and magnify Him for ever."

The Psalm is grounded on the *Hexämeron*, or six days' work of Creation in Genesis (i. 1—31). It begins with a reference to the breaking forth of Light on the first Day, and proceeds to recount in a regular order the progress of Creation, and closes with a Sabbath Day's meditation on God's works (vv. 31—34).

This Psalm is, as it were, the first chapter of Genesis set to music. It is an inspired "Oratorio" of Creation. It will also remind the reader of the speech of Jehovah Himself from the whirlwind to Job, which seems to have been in the mind of the Psalmist. See Job xxxviii., xxxix. The Psalmist here proclaims to Israel and to all nations, that the God Who is worshipped in the Temple, now rebuilt, in Jerusalem, and Who is worshipped there as JEHOVAH, is Himself the Builder of the World, and that the whole Universe is His Temple, and that He is to be adored by all nations, and by all the elements in the natural world, and by all the angels of heaven.

The Church has caught the true meaning of this Psalm, and has declared that meaning to her people, by appointing it to be used on Whitsun Day; and by this appointment (in which the Latin use, the Sarum use, and our own use agree) she reminds them that the Lights of Creation, Redemption, and Sanctification are all from one and the same source; and that the whole world is to be consecrated by the preaching of the Gospel into a holy Sanctuary of God, in which all nations are to worship Him as their Creator, Redeemer, and Sanctifier. It is observable that the foregoing Psalm is appointed, in the Latin use, for the preceding festival,—that of the Ascension.

2. *a curtain*] A Tabernacle of curtains. Cp. Exod. xxvi. 1; xxxvi. 8. The heaven itself is Thy Tabernacle.

e Amos 9. 6.

f Isa. 19. 1.

g Ps. 18. 10.

h Heb. 1. 7.

i 2 Kings 2. 11.
& 6. 17.† Heb. *He hath
founded the earth
upon her bases.*

k Job 26. 7. &

38. 4. 6.

Ps. 24. 2. &

136. 6.

Eccles. 1. 4.

l Gen. 7. 19.

m Gen. 8. 1.

|| Or, *The moun-
tains ascend, the
valleys descend.*

n Gen. 8. 5.

o Job 38. 10, 11.

p Job 26. 10.

Ps. 33. 7.

Jer. 5. 22.

q Gen. 9. 11, 15.

† Heb. *Who
sendeth.*† Heb. *walk.*† Heb. *break.*† Heb. *give a
voice.*

r Ps. 147. 8.

s Ps. 15. 9, 10.

t Jer. 10. 13. &

14. 22.

u Gen. 1. 29, 30.

& 3. 18. & 9. 3.

Ps. 147. 8.

x Job 28. 5.

Ps. 136. 25. &

147. 9.

y Judg. 9. 13.

Ps. 23. 5.

Prov. 31. 6, 7.

† Heb. *to make
his face shine
with oil, or, more
than oil.*3 ^e Who layeth the beams of his chambers in the waters :

† Who maketh the clouds his chariot :

8 Who walketh upon the wings of the wind :

4 ^h Who maketh his angels spirits ;

† His ministers a flaming fire :

5 † ^k Who laid the foundations of the earth,

That it should not be removed for ever.

6 ^l Thou coveredst it with the deep as *with* a garment :

The waters stood above the mountains.

7 ^m At thy rebuke they fled ;

At the voice of thy thunder they hasted away.

8 || ⁿ They go up by the mountains ;

They go down by the valleys

Unto ^o the place which thou hast founded for them.9 ^p Thou hast set a bound that they may not pass over ;

† That they turn not again to cover the earth.

10 † He sendeth the springs into the valleys,

Which † run among the hills.

11 They give drink to every beast of the field :

The wild asses † quench their thirst.

12 By them shall the fowls of the heaven have their habitation,

Which † sing among the branches.

13 ^r He watereth the hills from his chambers :† The earth is satisfied with ^t the fruit of thy works.14 ^u He causeth the grass to grow for the cattle,

And herb for the service of man :

That he may bring forth ^x food out of the earth ;15 And ^y wine *that* maketh glad the heart of man,And † oil to make *his* face to shine,And bread *which* strengtheneth man's heart.

4. *Who maketh his angels spirits ; his ministers a flaming fire*] Some render this, *Who maketh winds to be his messengers, and a flaming fire to be His ministers*; or, *Who maketh His messengers of winds, and His ministers of flaming fire*; and as to the construction, they compare Gen. ii. 7. Exod. xxxvii. 23; xxxviii. 3. So *Delitzsch*, and others. But this rendering seems harsh, especially the last clause; and the word rendered *Angel*, which is repeated from the foregoing Psalm (ciii. 20), and which occurs eight times in the Psalms, never seems to have any other sense than that of *Angel*. The true rendering seems to be that of the *Sept.*, which is adopted in the Epistle to the Hebrews (i. 7): "*Who maketh His angels like winds*" (viz. incorporeal, swift, and powerful), "*and His ministers*" (His heavenly servants) "*as a flame of fire.*" Not so the Son of God. He is *not made*, but from everlasting. Such is the argument of the Epistle; and He is not a servant, but King of kings. The sense is, God made and rules what is visible and irrational (the heavens, the waters, and the clouds), and He also made and rules what is rational and spiritual, viz. the Angels; and He makes them to do His will with the invisibility of *winds*, and with the vehemence of *fire*. (So *Tirinus*, *Menochius*, *Genebrardus*, *Geierus*.)

In further proof of the correctness of this interpretation it may be observed, that it is a characteristic of these two latter Books of the Psalter, to exhibit in a clearer light the *holy Angels*, as creatures of God's hand, and as ministers of His will, and as uniting their voices with those of men in singing His praise. See xci. 11; ciii. 20; cxlviii. 2. Cp. Neh. viii. 6. Here is another method by which these Books of the Psalter (co-operating with those of Daniel

and Zechariah in this and other respects) prepared the way for the recognition of the ministry of Angels in the Church of Christ.

6. *Thou coveredst it with the deep*] At the Creation, when the Earth lay enveloped in water, from which it was drawn forth. The Earth was then, as it were, swathed with the sea. See Gen. i. 1—7. 9, 10. Job xxxviii. 8; and 2 Pet. iii. 5.

8. *They go up*] Rather, *they* (the waters) *went up*, by God's command, at the Creation; they went up over mountains, and flowed along valleys, to the place which He had appointed for them. Thus Seas were formed. See Gen. i. 9, 10. Cp. Jer. v. 22.

11. *The wild asses*] Even the wild asses of the desert feel Thy fatherly care. Cp. Job xxxix. 5—8.

12. *By them*] *Over them*; that is, above and along the banks of fountains and streams.

13. *chambers*] See v. 3, where the same word is used. The Universe is God's palace, which has its chambers, literally, its *upper chambers*, like those of a royal mansion, fit for the residence of the King of kings.

14. *for the service of man*] Rather, *for man's husbandry*. Cp. 1 Chron. xxvii. 27; and below, v. 23, where the word (*abodah*) is rendered *labour*. This word does not occur in any other Psalm; but it is found four times in the Book of *Nehe-miah*. See particularly Neh. x. 37, where it is rendered *tillage*.

15. *And wine—heart*] The construction of this verse is difficult. The sense of the context seems to be as follows:—"The Earth is satisfied with the fruit of Thy works, by which Thou art causing grass to spring up for the cattle, and herb

- ¹⁶ The trees of the LORD are full of sap ;
The cedars of Lebanon, ^z which he hath planted ;
- ¹⁷ Where the birds make their nests :
As for the stork, the fir trees are her house.
- ¹⁸ The high hills are a refuge for the wild goats ;
And the rocks for ^a the conies.
- ¹⁹ ^b He appointed the moon for seasons :
The sun ^c knoweth his going down :
- ²⁰ ^d Thou makest darkness, and it is night :
Wherein [†] all the beasts of the forest do creep forth.
- ²¹ ^e The young lions roar after their prey,
And seek their meat from God.
- ²² The sun ariseth, they gather themselves together,
And lay them down in their dens.
- ²³ Man goeth forth unto ^f his work and to his labour
Until the evening.
- ²⁴ ^g O LORD, how manifold are thy works !
In wisdom hast thou made them all :
The earth is full of thy riches.
- ²⁵ So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
- ²⁶ There go the ships :
There is that ^h leviathan,
Whom thou hast [†] made to play therein.
- ²⁷ ⁱ These wait all upon thee ;
That thou mayest give them their meat in due season.
- ²⁸ That thou givest them they gather :
Thou openest thine hand, they are filled with good.
- ²⁹ Thou hidest thy face, they are troubled :
^k Thou takest away their breath, they die, and return to their dust.
- ³⁰ ^l Thou sendest forth thy spirit, they are created :
And thou renewest the face of the earth.

^z Num. 24. 6.

^a Prov. 20. 26.

^b Gen. 1. 14.

^c Job 38. 12.

^d Isa. 45. 7.

[†] Heb. all the beasts thereof do trample on the forest.
^e Job 38. 39.
Joel 1. 20.

^f Gen. 3. 19.

^g Prov. 3. 19.

^h Job 41. 1.

[†] Heb. formed.

ⁱ Ps. 136. 25. & 145. 15. & 147. 9.

^k Job 34. 14, 15.
Ps. 146. 4.
Eccles. 12. 7.
^l Isa. 32. 15.
Ezek. 37. 9.

for man's tillage (or labour, which he performs by Thy help), to bring forth bread from the earth, and (by which tillage) wine gladdens the heart of man, and to make his face shine with oil ; and bread strengtheneth man's heart." The Psalmist represents the natural World as the scene of man's labour ; and he declares that man's labour is enabled, by means of the Divine blessing, to produce what it brings forth from God's earth,—corn, wine, and oil. The corn, wine, and oil, which are regarded by some as results of human husbandry alone, are "the fruits of Thy works, O God."

16. *The trees of the LORD*] Those which grow without any help of man. He passes from the mention of corn, wine, and oil, which are the fruits of human labour blessed by God's grace, to the trees of the forest and the mountains, which God hath planted, and which He alone sustains.

17. *Where the birds make their nests*] Which the Architect of the Universe has taught them to build.

— *the stork, the fir trees*] Which she chooses by a special instinct from Thee. See above, on Job xxxix. 13, where the Stork is contrasted with the Ostrich.

18. *wild goats*] Or chamois. See Job xxxix. 1 (*Gesen.* 356).

— *the conies*] The *shaphan*, probably the *mus jaculus*, or *jerboa*, an animal of the size of a rabbit, with a head like that of swine, and with long legs for leaping, and which dwells in

burrows of the earth. See *Gesen.* 846 ; and cp. *Fuerst*, 1432 ; and *Winer*, R. W. B. ii. 506, Art. "Springhase," and B. D. 349, where it is identified with the "*hyrax*." God takes care of all His creatures, whether they soar in the air as the birds, range over the deserts and the mountains as the wild asses and chamois, or burrow in the depths of the earth as the jerboa.

19. *the moon for seasons*] Gen. i. 14. Eccles. xliii. 6, 7.

21. *God*] Heb. EL, the God of Creation, Who is also JEHOVAH (v. 24), the Lord God of Israel. See on Gen. ii. 4 ; and Ps. 19.

24. *In wisdom hast thou made them all*] Compare the language of praise and thanksgiving, in Neh. ix. 5—7, which was probably written at the same time as that in which this Psalm was composed.

26. *the ships*] Cp. cvii. 23, the only other passage in the Psalms where ships are mentioned, except xlviii. 7. Isaiah speaks of the "Chaldeans, whose cry is in the ships ;" and probably by their deportation to Babylon, and to other commercial cities of the East, the Hebrews had now become more familiar with maritime affairs.

— *leviathan*] A generic name for monsters of the water. See above, on Job iii. 8 ; and xli. 1. The Sept. has δράκων.

29, 30. *Thou hidest thy face—thou renewest the face of the earth*] As was seen especially at the Deluge, after which the

- † Heb. *shall be*. 31 The glory of the LORD † shall endure for ever :
 m Gen. 1. 31. The LORD ^m shall rejoice in his works.
 n Hab. 3. 19. 32 He looketh on the earth, and it ⁿ trembleth :
 o Ps. 144. 5. ° He toucheth the hills, and they smoke.
 p Ps. 63. 1. & 116. 2. 33 ^p I will sing unto the LORD as long as I live :
 I will sing praise to my God while I have my being.
 34 My meditation of him shall be sweet :
 I will be glad in the LORD.
 q Ps. 37. 38. 35 Let ^q the sinners be consumed out of the earth,
 Prov. 2. 22. And let the wicked be no more.
 r ver. 1. ' Bless thou the LORD, O my soul.
 Praise ye the LORD.

PSALM CV.

- a 1 Chron. 16. 8—22. Isa. 12. 4. 1 O ^a GIVE thanks unto the LORD ;
 Call upon his name :
 b Ps. 154. 4, 5, 11. ^b Make known his deeds among the people.
 c Ps. 77. 12. & 119. 27. 2 Sing unto him, sing psalms unto him :
^c Talk ye of all his wondrous works.
 3 Glory ye in his holy name :
 Let the heart of them rejoice that seek the LORD.
 d Ps. 27. 8. 4 Seek the LORD, and his strength :
^d Seek his face evermore.
 e Ps. 77. 11. 5 ^e Remember his marvellous works that he hath done ;
 His wonders, and the judgments of his mouth ;
 6 O ye seed of Abraham his servant,
 Ye children of Jacob his chosen.
 7 He is the LORD our God :
 f Isa 26. 9. ^f His judgments *are* in all the earth.

Earth was repeopled, and when, it is probable, new species of animals were propagated from the original genera. See above, on Gen. vii. 8, 9.

32. *they smoke*] As Sinai did at the delivery of the Law (Exod. xix. 18), and as the whole Earth will do at the great Day (2 Pet. iii. 12).

34. *My meditation of him shall be sweet*] Or, *May my meditation be pleasing to Him*. Cp. xix. 14: "Let the meditation of my heart be acceptable in Thy sight, O Lord."

35. *Let the sinners be consumed*] Or, *sinners shall be consumed*. This is the characteristic of the great Day, "when the Son of Man shall send forth His Angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity" (Matt. xiii. 41); and then the everlasting Sabbath will begin. Cp. *Delitzsch*, p. 91.

This is the first place where HALLELUJAH ("Praise ye the Lord") occurs in the Book of Psalms. It is produced by a retrospect of *Creation*, and by the contemplation of God's goodness in the preservation of all the creatures of His hand, and also by a prospective view of that future Sabbath, when, by the removal of evil men from communion with the good, God will be enabled to look on His works, as He did on the first Sabbath, before the Tempter had marred them, and see "every thing very good." See Gen. i. 31; ii. 2, 3. This is remarkable, because it brings out clearly the great doctrine which is specially declared in the Psalms of this period, that ELOHIM, the CREATOR of the Universe, is no other than JAH, or JEHOVAH, the God worshipped at Jerusalem. This HALLE-

LUJAH is taken up in the following Psalm, and continued to the end of the Psalter. See cv. 45; cvi. 1. 48; cxl. 1; cxlii. 1; cxliii. 1. 9; cxv. 18; cxvi. 19; cxvii. 1, 2; cxxxv. 1. 3. 21; cxlvi. 1. 10; cxlvii. 1. 20; cxlviii. 1. 7. 14; cxlix. 1. 9; cl. 1, where it is combined with "praise God," and the Psalter ends with it (cl. 6. Cp. Rev. xix. 1. 3).

Ps. CV.] This Psalm is partly formed of portions of Psalms composed by David when he brought the Ark up to Zion. See 1 Chron. xvi. 8—22, which coincides with vv. 1—15. The foregoing Psalm may be called the first of the Hallelujah Psalms (see the note at the end); and this is the first of a series of "Confitemini Domino" Psalms, "O give thanks unto the Lord" (cv. 1; cvi. 1; cvii. 1; cxviii. 1; and cxxxvi. 1).

This Psalm begins with "Give thanks to the Lord" (*Hodu la Yehovah*), and ends with "Praise ye the Lord (*Hallelujah*)"; and the next Psalm combines both (viz. *Hallelujah* and *Hodu la Yehovah*). These formularies, which are invitatory to universal praise, are characteristic of the last two Books of the Psalter, when the Hebrew Church was gradually expanding itself more and more (like a noble Cedar-tree of Lebanon, with successive rings in its stem), till at length it grew into the Catholic Church in Christ, and overshadowed the Earth. This Psalm was appointed in the Jewish ritual for use on the first day of the great festival of Tabernacles (Tamid vii. 4. Middoth ii. 5).

2. *Talk ye of all his wondrous works*] Rather, *meditate ye*. At the close of the foregoing Psalm it was said (v. 34), "May my meditation please Him." Here the cognate verb is taken up, and the Psalmist says, "*Meditate ye on God's wonders.*"

- ⁸ He hath ^e remembered his covenant for ever,
The word *which* he commanded to a thousand generations.
- ⁹ ^h Which *covenant* he made with Abraham,
And his oath unto Isaac ;
- ¹⁰ And confirmed the same unto Jacob for a law,
And to Israel for an everlasting covenant :
- ¹¹ Saying, ⁱ Unto thee will I give the land of Canaan,
† The lot of your inheritance :
- ¹² ^k When they were *but* a few men in number ;
Yea, very few, ^l and strangers in it.
- ¹³ When they went from one nation to another,
From *one* kingdom to another people ;
- ¹⁴ ^m He suffered no man to do them wrong :
Yea, ⁿ he reprov'd kings for their sakes ;
- ¹⁵ Saying, Touch not mine anointed,
And do my prophets no harm.
- ¹⁶ Moreover ^o he called for a famine upon the land :
He brake the whole ^p staff of bread.
- ¹⁷ ^q He sent a man before them,
Even Joseph, who ^r was sold for a servant :
- ¹⁸ ^s Whose feet they hurt with fetters :
† He was laid in iron :
- ¹⁹ Until the time that his word came :
^t The word of the LORD tried him.
- ²⁰ ^u The king sent and loosed him ;
Even the ruler of the people, and let him go free.
- ²¹ ^x He made him lord of his house,
And ruler of all his † substance :
- ²² To bind his princes at his pleasure
And teach his senators wisdom.
- ²³ ^y Israel also came into Egypt ;
And Jacob sojourned ^z in the land of Ham.
- ²⁴ ^a And he increased his people greatly ;
And made them stronger than their enemies

g Luke 1. 72.

h Gen. 17. 2. &
22. 16, &c. &
26. 3. & 28. 13.
& 35. 11.
Luke 1. 73.
Heb. 6. 17.

i Gen. 13. 15. &
15. 18.

† Heb. *the cord*.

k Gen. 34. 30.
Deut. 7. 7. &
26. 5.
l Heb. 11. 9.

m Gen. 35. 5.

n Gen. 12. 17. &
20. 3. 7.

o Gen. 41. 54.

p Lev. 26. 26.
Isa. 3. 1.
Ezek. 4. 16.

q Gen. 45. 5.
& 50. 20.

r Gen. 37. 28, 36.

s Gen. 39. 20. &
40. 15.

† Heb. *his soul
came into iron*.

t Gen. 41. 25.

u Gen. 41. 14.

x Gen. 41. 40.

† Heb. *possessions*

y Gen. 46. 6.

z Ps. 78. 51. &
106. 22.

a Exod. 1. 7.

8. 9. *covenant*—Which he made with Abraham] Compare the words of the Levites in the days of Nehemiah, singing a hymn of praise (Neh. ix. 7, 8), "Thou art the Lord God, Who didst choose Abram, and gavest him the name of Abraham," which is a parallel to this Psalm.

12. *a few men in number*] Literally, *men of number*, so as to be easily counted (Gen. xxxiv. 30), "Populus numerabilis, ut pote parvus" (*Horat.*).

13. *When they went*] That is, Abraham, Isaac, and Jacob went, e.g. into Egypt (Gen. xii. 17), and to Gerar (Gen. xx. 1. 13; xxi. 1). Cp. Gen. xxxv. 5).

18. *He was laid in iron*] Literally, *his soul entered into iron*. Cp. cvii. 10, his soul voluntarily gave itself up to the chains; it put itself, as it were, into the manacles and fetters of the prison-house, without any murmuring or recrimination against Potiphar and his wife, till it pleased God to release him.

19. *Until the time that his word came*] God's word came to rescue him. Joseph remained silent, committing his cause to God (cp. 1 Pet. iv. 19), till His word came of its own accord, being not sought by Joseph, but being brought by God's Providence. See Gen. xl. 14, 15; xli. 12—14.

— *The word of the LORD tried*] The word (Heb. *imrah*), the prophetic promise. See *Gesen.* 62. Cp. cxix. 41. 58. 76, &c.

— *of the LORD*] Who had revealed to Joseph his future elevation (see Gen. xxxvii. 5—11); *tried him*, purified him, as metals are tried and refined in the fire (*Gesen.* 719), inasmuch as that promise seemed to have failed, and its accomplishment was long delayed, and he had to pass through a long ordeal of affliction before it was verified. The prison was like a furnace in which Joseph was tried and purified by God; but at last, "*the king* (himself) *sent and delivered him, even the ruler of the people let him go free.*" The history of Joseph was one on which the holy men of this period of the Psalter, such as Daniel, Ezra, and Nehemiah, would meditate with a personal interest. They were exiles and captives in a foreign and heathen land, as Joseph had been; and God gave them favour with Kings, as he had done to Joseph; who was reproduced in Daniel.

22. *To bind his princes at his pleasure; and teach his senators* (or old men) *wisdom*] Joseph, who had been bound as a slave and a prisoner in iron chains, was loosed from them, and he bound the princes of Egypt by the gracious cords of his own laws; and the young Hebrew regent instructed the elders of Egypt—that wise country. Cp. Gen. xli. 38. 44.

- ^b Exod. 1. 8, &c. ²⁵ ^b He turned their heart to hate his people,
To deal subtilly with his servants.
- ^c Exod. 3. 10. & ²⁶ ^c He sent Moses his servant;
4. 12, 14. *And Aaron* ^d whom he had chosen.
- ^d Num. 16. 5. & ²⁷ ^e They shewed [†] his signs among them,
17. 5. *And wonders in the land of Ham.*
- ^e Exod. 7. & 8. ²⁸ ^e He sent darkness, and made it dark;
& 9, & 10, & 11, ^f And ^h they rebelled not against his word.
& 12. *† Heb. words of his signs.*
^f Ps. 106. 22. ²⁹ ⁱ He turned their waters into blood,
^g Exod. 10. 22. *And slew their fish.*
^h Ps. 99. 7. ³⁰ ^k Their land brought forth frogs in abundance,
ⁱ Exod. 7. 20. *In the chambers of their kings.*
^{Ps. 78. 44.} ³¹ ^l He spake, and there came divers sorts of flies,
^k Exod. 8. 6. *And lice in all their coasts.*
^{Ps. 78. 45.} ³² ^m [†] He gave them hail for rain,
^l Exod. 8. 17, 24. *And flaming fire in their land.*
^{Ps. 78. 45.} ³³ ⁿ He smote their vines also and their fig trees;
^m Exod. 9. 23, 25. *And brake the trees of their coasts.*
^{Ps. 78. 48.} ³⁴ ^o He spake, and the locusts came,
[†] Heb. *He gave their rain hail.* ³⁵ ^o He spake, and the locusts came,
ⁿ Ps. 78. 47. *And caterpillers, and that without number,*
³⁶ ^p He smote also all the firstborn in their land,
^o Exod. 10. 4. *And did eat up all the herbs in their land,*
^{13, 14.} ³⁷ ^r He brought them forth also with silver and gold:
^{Ps. 78. 46.} *And there was not one feeble person among their tribes.*
³⁸ ^s Egypt was glad when they departed:
^p Exod. 12. 29. *For the fear of them fell upon them.*
^{Ps. 78. 51.} ³⁹ ^t He spread a cloud for a covering;
^q Gen. 49. 3. *And fire to give light in the night.*
^r Exod. 12. 35. ⁴⁰ ^u *The people* asked, and he brought quails,
^s Exod. 12. 33. *And ^x satisfied them with the bread of heaven.*
^t Exod. 13. 21. ⁴¹ ^y He opened the rock, and the waters gushed out;
^{Neh. 9. 12.} *They ran in the dry places like a river.*
^u Exod. 16. 12, &c. ⁴⁰ ^u *The people* asked, and he brought quails,
^{Ps. 78. 18, 27.} *And ^x satisfied them with the bread of heaven.*
^x Ps. 78. 24, 25. ⁴¹ ^y He opened the rock, and the waters gushed out;
^y Exod. 17. 6. *They ran in the dry places like a river.*
^{Num. 20. 11.} *They ran in the dry places like a river.*
^{Ps. 78. 15, 16.} *They ran in the dry places like a river.*
^{1 Cor. 10. 4.} *They ran in the dry places like a river.*

25. *He turned their heart*] The effect of God's goodness was to turn the evil hearts of the Egyptians to hate His people; and thus the malice of the Egyptians, which perverted God's goodness into poison, became the occasion and instrument of their own punishment. Cp. above, on Exod. iv. 21, and on 2 Sam. xvi. 10. 1 Kings xxii. 22.

27. *his signs*] Literally, *words of wonders*; that is, miracles which preached God's power. See Exod. iv. 8, which speaks of the *voices* of God's signs in Egypt. Cp. above, lxxviii. 43.

28. *He sent darkness*] The Psalmist begins with the last plague but one, that of Darkness (see on Exod. x. 21), as being one of the most awful signs of God's power and wrath, and he then returns to the first; and he ends with the last plague, that of the slaying of the first-born (v. 36).

— *they rebelled not*] The Egyptians no longer rebelled, after the three days' darkness (Exod. x. 24). Here was a striking proof of their king's obduracy. Cp. v. 38, and note above, on Exod. x. 7.

The Prayer Book Version here has, "They were not obedient unto his word," which is derived from the *Sept.* and from some Latin MSS. *S. Augustine* says here, that the majority of Latin

MSS. which he had consulted had "exacerbaverunt;" and that only two Latin MSS. which he had seen, had "*non exacerbaverunt.*" With regard to the objections urged by the Puritans to our former Version of this text, see *Hooker*, v. xix. 3, with *Keble's* notes.

29. *their waters into blood*] See on Exod. vii. 20.

30. *frogs*] See on Exod. viii. 6.

31. *divers sorts of flies*] See on Exod. viii. 21.

— *lice*] Gnats. See on Exod. viii. 16.

32. *hail*] See above, on Exod. ix. 23.

34. *locusts*] See on Exod. x. 13, 14.

36. *firstborn*] See on Exod. xi. 5; xii. 29.

37. *silver and gold*] See on Exod. xi. 2, 3; xii. 36.

— *not one feeble person*] Not one who *fell*; or tottered (*Gesen.* 419). Observe the contrast, all the first-born—the prime and the strength of Egypt—were smitten down in death; but of Israel, not one person tottered or stumbled.

38. *when they departed*] "At their *Exodus*" (*Sept.*).

40. *bread of heaven*] Angels' food (Ps. lxxviii. 25). Cp. *Neh.* ix. 15, "bread from heaven."

- ⁴² For he remembered ² his holy promise,
And Abraham his servant.
⁴³ And he brought forth his people with joy,
And his chosen with [†] gladness :
⁴⁴ ^a And gave them the lands of the heathen :
And they inherited the labour of the people ;
⁴⁵ ^b That they might observe his statutes,
And keep his laws. [†] Praise ye the LORD.

z Gen. 15. 14.

[†] Heb. *singing*.

a Deut. 6. 10, 11
Josh. 13. 7, &c.
Ps. 78. 55.

b Deut. 4. 1, 40.
& 6. 21—25.

[†] Heb. *Hallelu-
jah*.

PSALM CVI.

- ¹ [†] PRAISE ye the LORD.
^a O ^b give thanks unto the LORD ; for *he is good* :
For his mercy *endureth* for ever.
² ^c Who can utter the mighty acts of the LORD ?
Who can shew forth all his praise ?
³ Blessed *are* they that keep judgment,
And he that ^d doeth righteousness at ^e all times.
⁴ ^f Remember me, O LORD,
With the favour *that thou bearest* unto thy people :
O visit me with thy salvation ;
⁵ That I may see the good of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.
⁶ ^g We have sinned with our fathers,
We have committed iniquity,
We have done wickedly.
⁷ Our fathers understood not thy wonders in Egypt ;
They remembered not the multitude of thy mercies ;
^h But provoked *him* at the sea, *even* at the Red sea.
⁸ Nevertheless he saved them ⁱ for his name's sake,
^k That he might make his mighty power to be known.
⁹ ^l He rebuked the Red sea also, and it was dried up :
So ^m he led them through the depths, as through the wilderness.

[†] Heb. *Hallelu-
jah*.

a 1 Chron. 16. 34.

b Ps. 107. 1, &
118. 1, & 136. 1.

c Ps. 40. 5.

d Ps. 15. 2.

e Acts 24. 16.

f Gal. 6. 9.

f Ps. 119. 132.

g Lev. 26. 40.

l Kings 8. 47.

Dan. 9. 5.

h Exod. 14. 11, 12.

i Ezek. 20. 14.

k Exod. 9. 16.

l Exod. 14. 21.

Ps. 18. 15.

Nahum 1. 4.

m Isa. 63. 11, 12,
13, 14.

45. *That they might observe his statutes, and keep his laws*] This was the final cause of the Exodus of Israel from Egypt ; and this, the Psalmist suggests, is the final cause of the Restoration of Israel from Babylon. This is the final cause of *our* Exodus from the worse than Egyptian and Babylonish bondage of Sin and Satan, from which we have been redeemed by Christ, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself" if a peculiar people, zealous of good works" (Titus ii. 14).

Ps. CVI.] This Psalm is connected with the foregoing. The former ends with *Hallelujah* ; the present begins with *Hallelujah*. The former Psalm celebrated God's mercies to His people since the days of Abraham ; the present Psalm is a confession of their unthankfulness for those mercies. In this respect these two Psalms, taken together, are a counterpart of the Psalm of the Levites at Jerusalem after their return from the Captivity, in the ninth chapter of Nehemiah, which illustrates the condition and feelings of those by whom these Psalms were sung. Neh. ix. 5—15 runs parallel to the foregoing Psalm ; and Neh. ix. 16 begins at the same point as v. 6 of the present Psalm.

The purpose of these Psalms is to knit on the blessings of

the Exodus of Egypt with those of the Exodus from Babylon, and to display the example of the Israelites of old in the wilderness as a warning to the Israelites of the Restoration, and thus to breathe new life and freshness into the ancient history of the Hebrew People. This view has been extended by the Apostles of Christ, by whom that history has been made a manual of instruction to the Church of every age. See 1 Cor. x. 1—12. Heb. iii. 7—19.

1. *O give thanks unto the LORD—ever*] Words adopted from the Psalm delivered by David to Asaph as he brought up the Ark (1 Chron. xvi. 7. 34), from which also a large portion of the preceding Psalm was derived. See cv. 1—15, compared with 1 Chron. xvi. 8—22. Thus the mercies flowing from the bringing up of the Ark by David to Zion, were associated in the minds of the Hebrew Nation with the blessings of their own Restoration from Babylon, and of the Rebuilding of the Temple of Jerusalem.

This ascription of praise had become a liturgical formulary in the Temple (Jer. xxxiii. 11).

6. *We have sinned with our fathers*] See Nch. ix. 16.

9. *as through the wilderness*] Rather, *as through a wilderness*, a vast sheep-walk. On the meaning of the word *wilderness*, see Exod. xii. 38 ; and cp. Ezra iii. 1.

- n Exod. 14. 30. 10 And he ⁿ saved them from the hand of him that hated *them*,
And redeemed them from the hand of the enemy.
- o Exod. 14. 27, 28. & 15. 5. 11 ^o And the waters covered their enemies :
There was not one of them left.
- p Exod. 14. 31. & 15. 1. 12 ^p Then believed they his words ;
They sang his praise.
- q Exod. 15. 24. & 16. 2. & 17. 2. Ps. 78. 11. † Heb. *they made haste, they forgot.* 13 ^q † They soon forgot his works ;
They waited not for his counsel :
- r Num. 11. 4, 33. Ps. 78. 18. † Heb. *lusted a lust.* 14 ^r But † lusted exceedingly in the wilderness,
And tempted God in the desert.
- s Num. 11. 31. Ps. 78. 29. † Isa. 10. 16. 15 ^s And he gave them their request ;
But ^t sent leanness into their soul.
- u Num. 16. 1, &c. 16 ^u They envied Moses also in the camp,
And Aaron the saint of the LORD.
- x Num. 16. 31, 32. Deut. 11. 6. 17 ^x The earth opened and swallowed up Dathan,
And covered the company of Abiram.
- y Num. 16. 35, 46. 18 ^y And a fire was kindled in their company ;
The flame burned up the wicked.
- z Exod. 32. 4. 19 ^z They made a calf in Horeb,
And worshipped the molten image.
- a Jer. 2. 11. Rom. 1. 23. 20 ^a Thus ^a they changed their glory
Into the similitude of an ox that eateth grass.
- b Ps. 78. 11, 12. 21 ^b They ^b forgot God their saviour,
Which had done great things in Egypt ;
- c Ps. 78. 51. & 105. 23, 27. 22 Wondrous works in ^c the land of Ham,
And terrible things by the Red sea.
- d Exod. 32. 10, 11, 32. Deut. 9. 19, 25. & 10. 10. Ezek. 20. 13. e Ezek. 13. 5. & 22. 30. 23 ^d Therefore he said that he would destroy them,
Had not Moses his chosen ^e stood before him in the breach,
To turn away his wrath, lest he should destroy *them*.
- f Deut. 8. 7. Jer. 3. 19. Ezek. 20. 6. † Heb. *a land of desire.* 24 Yea, they despised ^f † the pleasant land,
They ^g believed not his word :
- g Heb. 3. 18. h Num. 14. 2, 27. 25 ^h But murmured in their tents,
And hearkened not unto the voice of the LORD.
- i Num. 14. 23, &c. Ps. 95. 11. Ezek. 20. 15. Heb. 3. 11, 18. k Exod. 6. 8. Deut. 32. 40. 26 ⁱ Therefore he ^k lifted up his hand against them,
To overthrow them in the wilderness :

15. *leanness*] Pining sickness, phthisis (Isa. x. 16. *Gesen.* 764). The plethora of their lust brought with it a wasting atrophy as its chastisement, and they fell in the wilderness, and were buried in *Kibroth-hattaavah, the graves of lusting* (Num. xi. 33—35).

16. *They envied Moses—and Aaron*] Dathan and Abiram, of the tribe of *Judah*, the royal tribe (see Gen. xlix. 10), were jealous of Moses, as the civil ruler of Israel; and Korah and his company of the tribe of *Levi*, envied Aaron the Priest; and the former were swallowed up by the earth, and the latter were consumed by fire. See above, on Num. xvi. 1—3. 32. 35.

19. *They made a calf in Horeb*] Even at the foot of the mountain where God had manifested His glorious majesty in giving the Law, in which He had forbidden idolatry, even there! The Psalmist does not follow the historical order here (nor had he done so in the foregoing Psalm: see cv. 28); and it is observable that the Levitical Psalm, in Neh. ix., is constructed on the same principle of grouping incidents in the history according to their inner significance, rather than according to chronological order. See Neh. ix. 17, 18.

20. *they changed their glory*] They treated the awful Name of God their Saviour as mere merchandise, and trafficked with it, and bartered it away for the likeness of an ox. On the word here rendered *change* (Heb. *mur*), see Lev. xxvii. 10. 33. Jer. ii. 11. Ezek. xlviii. 14. Hosea iv. 7. The *Sept.* has ἡλλάξαντο here; and St. Paul, adopting the word ἡλλάξαν, imitates this passage, in Rom. i. 23: "They *changed* the glory of the incorruptible God *into*" (or, *for*) "an image;" and in v. 25: "They *changed* the truth of God *into*" (or, *for*) "a lie" (or, *the lie*). This figure of *bartering* in spiritual things has been adopted by Christian writers, who speak of making merchandise of God and of His Word, and of Christ. See notes below, on 2 Cor. ii. 17; and on 2 Pet. ii. 3.

23. *Moses—stood—in the breach*] Like a brave soldier standing in the breach (*perets*) of the wall of his city, and resisting the incursion of the enemy. So Moses placed himself in the gap, to ward off the breaking in of God's wrath with the shield of prayer. See on Job xvi. 14: "He breaketh with breach" (*perets*) "upon breach."

24. *the pleasant land*] The *land of desire* (Heb. *chemedāh*; *Gesen.* 286). Cp. lxxviii. 16. Jer. iii. 19. Zech. vii. 14.

- 27 †¹ To overthrow their seed also among the nations,
And to scatter them in the lands.
- 28 ^m They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
- 29 Thus they provoked *him* to anger with their inventions :
And the plague brake in upon them.
- 30 ⁿ Then stood up Phinehas, and executed judgment :
And so the plague was stayed.
- 31 And that was counted unto him ^o for righteousness
Unto all generations for evermore.
- 32 ^p They angered *him* also at the waters of strife,
^q So that it went ill with Moses for their sakes :
- 33 ^r Because they provoked his spirit,
So that he spake unadvisedly with his lips.
- 34 ^s They did not destroy the nations,
^t Concerning whom the LORD commanded them :
- 35 ^u But were mingled among the heathen,
And learned their works.
- 36 And ^x they served their idols :
^y Which were a snare unto them.
- 37 Yea, ^z they sacrificed their sons and their daughters unto ^a devils,
38 And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan :
And ^b the land was polluted with blood.
- 39 Thus were they ^c defiled with their own works,
And ^d went a whoring with their own inventions.
- 40 Therefore ^e was the wrath of the LORD kindled against his people,
Insomuch that he abhorred ^f his own inheritance.
- 41 And ^g he gave them into the hand of the heathen ;
And they that hated them ruled over them.
- 42 Their enemies also oppressed them,
And they were brought into subjection under their hand.
- 43 ^h Many times did he deliver them ;
But they provoked *him* with their counsel,
And were ⁱ brought low for their iniquity.
- 44 Nevertheless he regarded their affliction,
When ^j he heard their cry :
- 45 ^k And he remembered for them his covenant,
And ^l repented ^m according to the multitude of his mercies.

† Heb. *To make them fall.*

1 Lev. 26. 33.

Ps. 44. 11.

Ezek. 20. 23.

m Num. 25. 2, 3.

& 31. 16.

Deut. 4. 3. &

32. 17.

Hos. 9. 10.

Rev. 2. 14.

n Num. 25. 7, 8.

o Num. 25. 11,
12, 13.

p Num. 20. 3, 13.
Ps. 81. 7.

q Num. 20. 12.

Deut. 1. 37. &

3. 26.

r Num. 20. 10.

s Judg. 1. 21, 27,
28, 29, &c.

t Deut. 7. 2, 16.

Judg. 2. 2.

u Judg. 2. 2. &

3. 5, 6.

Isa. 2. 6.

1 Cor. 5. 6.

x Judg. 2. 12, 13,

17, 19. & 3. 6, 7.

y Exod. 23. 33.

Deut. 7. 16.

Judg. 2. 3, 14, 15

z 2 Kings 16. 3.

Isa. 57. 5.

Ezek. 16. 20. &

20. 26.

a Lev. 17. 7.

Deut. 32. 17.

2 Chron. 11. 15.

1 Cor. 10. 20.

b Num. 35. 33.

c Ezek. 20. 18,

30, 31.

d Lev. 17. 7.

Num. 15. 39.

Ezek. 20. 30.

e Judg. 2. 14, &c.

Ps. 78. 59, 62.

f Deut. 9. 29.

g Judg. 2. 14.

Neh. 9. 27, &c.

h Judg. 2. 16.

Neh. 9. 27, &c.

i Or, *improved, or, weakened.*

j Judg. 3. 9. &

4. 3. & 6. 7. &

10. 10.

Neh. 9. 27, &c.

k Lev. 26. 41, 42.

l Judg. 2. 18.

m Ps. 51. 1. &

69. 16. Isa. 63. 7. Lam. 3. 32.

28. *of the dead*] The dead, and death-giving gods of Moab, whom they preferred to the living God of Israel.

30. *Phinehas—executed judgment*] Decided the controversy between God and His people Israel. On the verb here used, see 1 Sam. ii. 25 (*Gesen.* 676). The rendering of the *Sept.* “he appeased,” is a paraphrase. The rendering, “he prayed,” would be correct, if the verb were in *hithpael*, and not in *piel*.

31. *And that was counted unto him for righteousness*] As an act of faith, like Abraham’s. See Gen. xv. 6. Rom. iv. 3, 9, 22. Gal. iii. 6.

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34, 35. *They did not destroy the nations—learned their works*] See above, on Josh. xvii. 14; and on Judg. i. 27—33.

37. *devils*] Heb. *shedim*, wasters, destroyers, desolating lords, or tyrants; from *shadad*, to oppress, to destroy. Cp. Deut. xxxii. 17, which is imitated here. The consequences of the idolatry of their forefathers are here set before the pilgrim tribes who returned from Babylon, as a warning (*ev.* 40—42); and this warning was effectual. The Israelites have never relapsed into idolatry since the captivity to the present day.

Z

n Ezra 9. 9.
Jer. 42. 12.

46 ⁿ He made them also to be pitied
Of all those that carried them captives.

o 1 Chron. 16.
35, 36.

47 ^o Save us, O LORD our God,
And gather us from among the heathen,
To give thanks unto thy holy name,
And to triumph in thy praise.

p Ps. 41. 13.

48 ^p Blessed be the LORD God of Israel from everlasting to everlasting :
And let all the people say, Amen. † Praise ye the LORD.

† Heb. *Hallelu-
jah.*

PSALM CVII.

a Ps. 106. 1. &
118. 1. & 136. 1.
b Ps. 119. 18.
Matt. 19. 17.

1 O ^a GIVE thanks unto the LORD, for ^b he is good :
For his mercy *endureth* for ever.

2 Let the redeemed of the LORD say so,

c Ps. 106. 10.

^c Whom he hath redeemed from the hand of the enemy ;

46. *He made them also to be pitied of all those that carried them captives*] As Jehoiachin, King of Judah, was pitied by the King of Babylon (see 2 Kings xxv. 27—30) ; and as Daniel, and the three children were ; and as Ezra, Esther, and Nehemiah were. He thus shows that the prayer of Solomon, at the dedication of the Temple, was granted. See 1 Kings viii. 50.

47, 48. *Save us, O LORD our God, and gather us—Amen*] The Psalmist adopts the prayer of David, when he brought up the Ark to Zion (see 1 Chron. xvi. 35, 36), as well as that of Solomon, when he dedicated the Temple (see 1 Kings viii. 46—50) ; and he thus leads us to connect the restoration of the Jews,—returning from Babylon to Jerusalem,—and the rebuilding of the Temple, with these two events.

It has been objected by some, that the present words of the Psalmist could not be derived from David ; but that the portion of the latter which we now read in 1 Chron. xvi. 35, 36, is interpolated from this Psalm, inasmuch as David, it is alleged, could not know any thing of the captivity, and could not pray that Israel might return from it. But David knew from Deut. xxviii. 64, that Israel would be carried captive, and so did Solomon (1 Kings viii. 46—50).

Here ends the FOURTH BOOK of the Psalter : it concludes with a prayer and with a blessing, as the THIRD BOOK had done, see above, on lxxxix. 52 ; and in the FIFTH BOOK we see that the prayer has been granted ; and the blessing grows in strength and fervour as we approach more nearly to the end, till it becomes a joyful rehearsal of the Hallelujahs of the Church glorified in Christ.

PS. CVII.] The present Psalm begins the FIFTH and LAST BOOK of the PSALTER.

In this Book we have the gleanings of what was left of David's Psalms after the great harvest which is stored up in the FIRST and SECOND BOOKS of the Psalter. These gleanings are Ps. 108—110. 122. 124. 131. 133. 138—145, making in all fifteen Psalms. It contains one Psalm of Solomon (Ps. 147) : all the rest are anonymous. This large proportion of Psalms left anonymous is a proof of the conscientiousness of the collector, who was probably Ezra, and also of his modesty ; for there is good reason to think that he was the author of the 119th Psalm ; and it is also a proof of the modesty of those holy and divinely-inspired men,—such as Haggai, Zechariah, Malachi, Ezra, and Nehemiah,—who, there is reason to think, contributed many of the Psalms in this Book.

In this Book we are greeted with sounds of thanksgiving for the return of Israel from captivity (Ps. 107. 126. 129, and 136). The reference to the “idols of the heathen, which are silver and gold, the works of men's hands,” bespeaks a time when they had seen the miseries of Idolatry in their own and other lands, and when their own Idolatry had ceased. See Ps. 115. 135. The “Songs of Degrees” in this Book (Ps. 120—135) have a special significance in the mouths of the pilgrim tribes returning to Jerusalem, and of others going up to it at the great festivals, after the rebuilding of the Temple.

The five “Hallelujah Psalms” which complete the Book, are best suited to the time when prayer itself was merged in praise. Cp. *Dr. Pusey*, Lectures on Daniel, pp. 318—322.

In the foregoing Psalm, a reference had been made to God's mercies of old to the fathers of the Hebrew Nation in *Egypt*, when “He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy” (cvi. 10). And now, in the present Psalm, God's mercies to the Hebrew Nation at *Babylon* are manifested, whom *He redeemed from the hand of the enemy* (v. 2). Thus the two deliverances from Egypt and Babylon are coupled together.

The foregoing Psalm ended with a prayer, derived from David and Solomon ; see on cvi. 47 : “Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name.” This prayer had expressed the hopes of Israel in their distress ; and now the strain is taken up anew, and we hear the words, “O give thanks unto the LORD, for He is good ; for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed” (*gaal*) “from the hand of the enemy ; and hath gathered” (*kabats*) “them out of the lands from the east and from the west, from the north and from the south.”

Under the Gospel these words may be used by all the tribes of the human race, who were scattered abroad as exiles and captives, and have been redeemed by Christ, and are gathered together in Him from all nations : “Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven,” Matt. viii. 11. Luke xiii. 29. Cp. Isa. lxii. 12 ; lxiii. 4, where the same word is used for *redeemed* ; and Isa. xl. 5 ; and xliii. 5, where the same word for *gather* is used as here.

Well, therefore, may the *Syriac* Version say in the title prefixed to this Psalm, “God gathered the Jews from captivity, and delivered them from Babylon ; and the only-begotten Son of God, Jesus Christ, has gathered the nations from the four corners of the earth by the preaching of the Gospel, and by calling them to His Baptism.”

It will be observed, that in a spiritual sense, the condition of Mankind by nature, after the fall, is represented in this Psalm in a fourfold aspect, viz. :—

(1) As the condition of hungry and thirsty wanderers in the wilderness, in homeless and helpless vagrancy in a pathless wilderness (vv. 4, 5).

(2) As the condition of captives (v. 10).

(3) As the condition of men in sickness, loathing their daily food (v. 18).

(4) As the condition of men tossed about in a troubled sea, in danger of being wrecked.

But God in Christ has restored the wanderer, delivered the captive, healed the sick, and brought the tempest-tossed soul to the haven of eternal peace, and has changed the aspect of the earth on which man treads, and has transformed it from a barren and dreary desert into a fruitful and lovely paradise.

- ³ And ^d gathered them out of the lands,
From the east, and from the west,
From the north, and † from the south.
- ⁴ They ^e wandered in ^f the wilderness in a solitary way;
They found no city to dwell in;
- ⁵ Hungry and thirsty,
Their soul fainted in them.
- ⁶ ^g Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
- ⁷ And he led them forth by the ^h right way,
That they might go to a city of habitation.
- ⁸ ⁱ Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
- ⁹ For ^k he satisfieth the longing soul,
And filleth the hungry soul with goodness.
- ¹⁰ Such as ^l sit in darkness and in the shadow of death,
Being ^m bound in affliction and iron;
- ¹¹ Because they ⁿ rebelled against the words of God,
And contemned ^o the counsel of the most High:
- ¹² Therefore he brought down their heart with labour;
They fell down, and *there was* ^p none to help.
- ¹³ ^q Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
- ¹⁴ ^r He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
- ¹⁵ ^s Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
- ¹⁶ For he hath ^t broken the gates of brass,
And cut the bars of iron in sunder.
- ¹⁷ Fools ^u because of their transgression, and because of their iniquities, are ^u afflicted.
- ¹⁸ ^x Their soul abhorreth all manner of meat;
And they ^y draw near unto the gates of death.
- ¹⁹ ^z Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
- ²⁰ ^a He sent his word, and ^b healed them,
And ^c delivered *them* from their destructions.

d Ps. 106. 47.
Isa. 43. 5, 6.
Jer. 29. 14. &
31. 8, 10.
Ezek. 39. 27, 28
† Heb. *from the*
sea.

e ver. 40.
f Deut. 32. 10.

g ver. 13, 19, 28.
Ps. 50. 15.
Hos. 5. 15.

h Ezra 8. 21.

i ver. 15, 21, 31.

k Ps. 34. 10.
Luke 1. 53.

l Luke 1. 79.

m Job 36. 8.

n Lam. 3. 42.

o Ps. 73. 24. &
119. 24.
Luke 7. 30.
Acts 20. 27.

p Ps. 22. 11.
Isa. 63. 5.

q ver. 6, 19, 28.

r Ps. 68. 6 &
146. 7.
Acts 12. 7. &c.
& 16. 26, &c.

s ver. 8, 21, 31.

t Isa. 45. 2.

x Job 33. 20.

y Job 33. 22.
Ps. 9. 13. & 88. 3

z ver. 6, 13, 28.

a 2 Kings 20. 4, 5.
Ps. 147. 15, 18.
Matt. 8. 8.
b Ps. 30. 2. &
56. 13. & 103. 4.

103. 3. c Job 33. 28, 30. Ps. 30. 3. & 49. 15. & 56. 13. & 103. 4.

4. *They wandered in the wilderness in a solitary way*] Or, *They wandered in the wilderness in a desert of way*, that is, in a trackless waste. Cp. below, v. 40; and Isa. xliii. 19: "I will even make a way in the wilderness"—the moral "wilderness of the peoples." See on Ezek. xx. 35. Hos. ii. 14.

Such was the condition of the Hebrew Nation in their captivity, and of Mankind in heathenism. But God gave to the wandering and scattered Hebrews a right way and a city of habitation (v. 7); and this is done by Christ to all who are brought into His way in the Church of God, and are there satisfied with good.

8. *Oh that men would praise the LORD for his goodness—men*] These words, which form the *refrain* of this Psalm (see vv. 15. 21. 31) are sometimes detached, in musical settings of it, from the verse which follows them. This is to be regretted. It is

evident that the verse which follows the *refrain* is connected with the verse at the beginning of the strophe, and depends upon it. Thus the *hungry soul*, which is satisfied in v. 9, is the same which is described as hungry and fainting in v. 5. Thus, again, the "bars of iron," which are broken asunder in v. 16, are the same as those which had bound the afflicted in misery and iron in v. 10; and the foolish men, who are afflicted for their sins in v. 17, are exhorted to rejoice for God's goodness in v. 22; and they who are described as going down to the sea in ships, and in imminent peril of death, vv. 23—27, are brought back again by God in safety to the desired haven, and stand at home in peace, in the congregation of the people in the courts of God's house, and sit in peace in the seat of the elders, in the gate of the city, in v. 32.

20. *He sent his word, and healed them*] This expression has

d ver. 8, 15, 31.

e Lev. 7. 12.
Ps. 50. 14. &
116. 17.
Heb. 13. 15.
f Ps. 9. 11. &
73. 28. & 118. 17.
† Heb. singing.

† Heb. maketh to
stand.
g Jonah 1. 4.

h Ps. 22. 14. &
119. 28.
Nahum 2. 10.

† Heb. all their
wisdom is
swallowed up.
i ver. 6, 13, 19.

k Ps. 89. 9.
Matt. 8. 26.

l ver. 8, 15, 21.

m Ps. 22. 22, 25.
& 111. 1.

n 1 Kings 17. 1, 7.

o Gen. 13. 10. &
14. 5. & 19. 25.
† Heb. saltiness.

p Ps. 114. 8.
Isa. 41. 18.

q Gen. 12. 2. &
17. 16, 20.
r Exod. 1. 7.

s 2 Kings 10. 32.

t Job 12. 21, 24.

u Or, void place.

21 ^d Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !
22 And ^e let them sacrifice the sacrifices of thanksgiving,
And ^f declare his works with † rejoicing.

23 They that go down to the sea in ships,
That do business in great waters ;

24 These see the works of the LORD,
And his wonders in the deep ;

25 For he commandeth, and † ^g raiseth the stormy wind,
Which lifteth up the waves thereof ;

26 They mount up to the heaven,
They go down again to the depths :

^h Their soul is melted because of trouble ;

27 They reel to and fro, and stagger like a drunken man,
And † are at their wits' end.

28 ⁱ Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.

29 ^k He maketh the storm a calm,
So that the waves thereof are still.

30 Then are they glad because they be quiet ;
So he bringeth them unto their desired haven.

31 ^l Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !

32 Let them exalt him also ^m in the congregation of the people,
And praise him in the assembly of the elders.

33 He ⁿ turneth rivers into a wilderness,
And the watersprings into dry ground ;

34 A ^o fruitful land into † barrenness,
For the wickedness of them that dwell therein.

35 ^p He turneth the wilderness into a standing water,
And dry ground into watersprings ;

36 And there he maketh the hungry to dwell,
That they may prepare a city for habitation ;

37 And sow the fields, and plant vineyards,
Which may yield fruits of increase ;

38 ^q He blesseth them also, so that they ^r are multiplied greatly ;
And suffereth not their cattle to decrease.

39 Again, they are ^s minished and brought low
Through oppression, affliction, and sorrow.

40 ^t He poureth contempt upon princes,

And causeth them to wander in the || wilderness, *where there is no way.*

a profound sense for the Christian, who reflects upon the work of healing which has been wrought for a lost and miserable World by the sending forth of the Eternal Son to become Incarnate for us (*S. Basil, S. Chrysostom, and Theodoret*).

23. *in ships*] See civ. 26.

27. *are at their wits' end*] Literally, all their wisdom is swallowed up, as it were, drowned in the gulf of the sea yawning beneath them.

34. *A fruitful land into barrenness*] Literally, saltiness, like Sodom. See on Gen. xix. 24. 26. Deut. xxix. 23.

37. *And sow the fields, and plant vineyards*] Even in the land of their captivity. See Jer. xxix. 5.

40. *He poureth contempt upon princes*] These words are adopted from the Book of Job (xii. 21. 24), whose history presented a specimen of God's goodness in restoring the afflicted, which is the subject of the Psalm.

41 ^u Yet setteth he the poor on high || from affliction,

And ^x maketh *him* families like a flock.

42 ^y The righteous shall see *it*, and rejoice :

And all ^z Iniquity shall stop her mouth.

43 ^a Whoso *is* wise, and will observe these *things*,

Even they shall understand the lovingkindness of the LORD.

u 1 Sam. 2. 8.
Ps. 113. 7, 8.
|| Or, *after*.
x Ps. 78. 52.
y Job 22. 19.
Ps. 52. 6. &
58. 10.
z Job 5. 16.
Ps. 63. 11.
Prov. 10. 11.
Rom. 3. 19.
a Ps. 64. 9.
Jer. 9. 12.
Hos. 14. 9.

PSALM CVIII.

A Song or Psalm of David.

1 O ^a GOD, my heart is fixed ;

I will sing and give praise, even with my glory.

2 ^b Awake, psaltery and harp :

I *myself* will awake early.

3 I will praise thee, O LORD, among the people :

And I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens :

And thy truth *reacheth* unto the || clouds.

5 ^c Be thou exalted, O God, above the heavens :

And thy glory above all the earth ;

6 ^d That thy beloved may be delivered :

Save *with* thy right hand, and answer me.

7 God hath spoken in his holiness ,

I will rejoice, I will divide Shechem,

And mete out the valley of Succoth.

8 Gilead *is* mine ; Manasseh *is* mine ;

Ephraim also *is* the strength of mine head ;

^e Judah *is* my lawgiver ;

9 Moab *is* my washpot ;

Over Edom will I cast out my shoe ;

Over Philistia will I triumph.

10 ^f Who will bring me into the strong city ?

Who will lead me into Edom ?

11 Wilt not thou, O God, *who* hast cast us off ?

And wilt not thou, O God, go forth with our hosts ?

12 Give us help from trouble :

For vain *is* the help of man.

13 ^g Through God we shall do valiantly :

For he *it is that* shall tread down our enemies.

a Ps. 57. 7.

b Ps. 57. 8—11.

|| Or, *skies*.

c Ps. 57. 5, 11.

d Ps. 60. 5, &c.

e Gen. 49. 10.

f Ps. 60. 9.

g Ps. 60. 12.

42. *Iniquity shall stop her mouth*] Another quotation from the Book of Job (v. 16).

Ps. CVIII.] When the Hebrew Captives were sitting in sorrow "by the waters of Babylon," they wept, and hung their harps on the willows, and could not be prevailed upon by their conquerors to sing "the songs of Zion in that strange land" (Ps. cxxxvii. 1. 4). But when "the Lord turned again the Captivity of Zion, then was their mouth filled with laughter and their tongue with singing" (cxxvi. 1, 2). Then the "*psaltery and harp*" of former generations "*awoke*" (v. 2). The old songs revived on their lips, and the melodies of David acquired new charms for them. Those hymns were fraught with fresh beauty, as expressive of their own thankfulness for God's mercies to

themselves. This is evident from such a Psalm as the present, which is nothing more than an Anthem of praise composed of two Psalms of David, and is therefore rightly inscribed with his name, although it has a place among the thanksgivings of those who had returned to Zion from the Captivity. The first portion of the Psalm, vv. 1—5, is from Ps. lvii. 7—11. The second portion of it, vv. 6—13, is a repetition of Ps. lx. 5—12, and was appropriate to the circumstances of the restored nation, in which the kingdom of God was revived.

This Psalm has its full accomplishment in the exaltation of Christ, and in the restoration of Mankind in Him. And therefore this Psalm is used on the festival of the Ascension.

These considerations will explain the connexion between this and the following Psalms.

PSALM CIX.

To the chief Musician, A Psalm of David.

a Ps. 83. 1.

¹ HOLD ^a not thy peace, O God of my praise ;† Heb. *mouth of*
deceit.
† Heb. *have*
opened them-
*selves.*² For the mouth of the wicked and the † mouth of the deceitful † are opened
against me :

They have spoken against me with a lying tongue ;

³ They compassed me about also with words of hatred ;And fought against me ^b without a cause.b Ps. 35. 7. &
69. 4.
John 15. 25.⁴ For my love they are my adversaries :But I *give myself* unto prayer.c Ps. 35. 7. 12.
& 38. 20.⁵ And ^c they have rewarded me evil for good,
And hatred for my love.

MALEDICTIONS ON THE WICKED.

Ps. CIX.] The foregoing Psalm, regarded in its historical sense, was a declaration of thanksgiving to God, on the part of David, for the sovereignty with which he was invested by God, and for the glory of the Theocracy, of which he was the earthly minister ; and was adopted by the returning Israelites as a song of praise for the restoration of that Divine Supremacy. But that Psalm was also a prophecy of the Sovereignty of CHRIST, and of its spiritual glory.

We need not be surprised to find that in the present Psalm David, the minister and vicegerent of God, and the prophet moved by the Holy Ghost, pronounces a malediction on those who venture to rebel against God, Whose representative he was.

This Psalm of David acquired also a new value for such men as Ezra, and especially Nehemiah, after their return from the Captivity, who restored the Law and Worship of God, and rebuilt the walls of Jerusalem, and who were exposed to many dangers from malicious foes and treacherous friends, who in their evil devices were rebelling against God. See Neh. iv. 1—9 ; vi. 14. It is observable that Nehemiah adopts its denunciatory language, see Neh. iv. 4, 5. Cp. below, vv. 14, 15.

But this is not all. David was an ancestor and type of JESUS CHRIST. The Spirit of Christ was in David (1 Pet. i. 11). Christ was in David, and spake by him. See Acts ii. 25 —34. Cp. *Delitzsch*, p. 131. We may not soften down, with some Expositors, the awful words of this Psalm into mere predictions of the future. The verbs here used are not rendered in the *future* tense by the *Septuagint*, but by *imperatives* and *optatives* ; and this rendering is adopted in the New Testament (Acts i. 20). The truth is, it is CHRIST, the King and Judge of all, Who in the present Psalm pronounces a solemn malediction on Judas the traitor, and on the rebellious and treacherous Jews, of whom he is regarded in Scripture as a representative, and on all who rebel against Christ. See on v. 8. CHRIST here utters a warning to all against the sin of despising His divine authority. “It is Christ Himself who speaketh here by the Prophet (Dr. Hammond, Pref. to Psalms, § 32).

This is the view taken of this Psalm by the earlier Expositors, *Eusebius*, *S. Jerome*, *S. Chrysostom*, and *S. Athanasius*, who says, “This Psalm foretells the Passion of Christ and the punishments that would be inflicted on Judas and the Jews.” And so *S. Augustine*. This prophecy and malediction assume a more awful form, as coming from the lips of that loving Saviour, Who said, “O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate” (Matt. xxiii. 37, 38).

These words of this Psalm (adds *Augustine*) are not spoken by the impulse of vindictive passion, but from the calmness and clearness of Divine Omniscience, which sees and declares what is future as if it were present, and which announces that God’s justice will certainly inflict, what they who provoke it and trifle with it deserve and bring on themselves. But let not any man, therefore, abuse such language as this into a plea for rendering evil for evil, which Christ forbids us to do. What is here declared is not uttered from the feelings of an accuser who wishes for the punishment of his adversary, but from the deliberate wisdom of a Judge Who loves equity and maintains it. The former renders evil for evil ; but the latter, even when He punishes, does not render evil for evil, but He administers what

is just to the unjust ; and what is just is always good ; and what is good is always pleasing and an object of desire. The just Judge does not punish for love of any one’s misery, which would be to render evil for evil, but He punishes for love of justice ; and in this sense renders good for evil. Therefore, in reading this Psalm, let us be warned against that blind self-adulation which presumes that God will not be true to His own Word, and will not punish the guilty ; and let us not hence derive a plea for our own vindictive passions, as if it were not a sin to render evil for evil. But let us listen to what this divine Psalm teaches us ; and in the words of its malediction, pronounced on the wicked, let us see a divine prophecy of the certain punishment of sin, and let us contemplate God administering His own everlasting laws with exact retributive justice (*Augustine*). On the subject of the imprecations in this Psalm, the reader may also refer to what is said by *Dr. Waterland* in his “Scripture Vindicated,” p. 207, who rightly sets aside the opinions of those who regard these imprecations merely as *predictive* of what will be, and affirms them to be authoritative and divine declarations of what must be. “Blessing and cursing,” he says, “belong solely to God and to His commissioned officers, such as the Angel of the Lord in the Book of Judges (v. 23), who says, ‘Curse ye Meroz, curse ye bitterly . . .’ He that hath God’s authority and commission to curse, may do it, must do it ; he that pretends to it otherwise, brings curses on his own head. When Elisha cursed the little children that mocked him (2 Kings ii. 23, 24), he had a divine impulse and direction to curse in the name of the Lord ; and when inspired men thus imprecated by divine direction, there was no more in it than there was in Moses stretching out his rod, by God’s order, to call down plagues on the Egyptians.” The “imprecations in this Psalm” are not the cursings of man, but of God ; and when we repeat this Psalm in the church, we say Amen to them as such. They are imprecations of our Divine Judge, Who will say to the wicked at the Great Day, “Depart from Me, ye cursed, into everlasting fire.”

There is something inexpressibly awful in the fact, that the maledictions in this Psalm come from the mouth of the SUFFERING SAVIOUR dying on the Cross for the sins of the World. Behold His dread Majesty in His Passion ! The Cross becomes a Judgment Seat, whence He utters divine Verdicts as King of kings. Cp. above, on xxxv. 4 ; lxi. 22—28.

2. *the mouth of the deceitful*] Especially of Judas the Traitor (*Eusebius*, *Heesychius*).

3. *And fought against me without a cause*] Words adopted by Christ, and applied to Himself (John xv. 25), and teaching us to recognize the voice of CHRIST speaking to us in this Psalm, as the *Syriac* Version suggests ; and therefore this Psalm was called by the ancient Fathers of the Church “*Psalmus Iscarioticus*,” as referring to the treason of Judas Iscariot, and of all who resemble him in treachery to Christ.

4. *I give myself unto prayer*] Rather, “*I am prayer*.” Here is a proof that the awful imprecations which follow were not prompted by passion, but are the deliberate utterance of Him Who cannot be untrue to any of His divine attributes ; and they warn us to flee from the *wrath* of the *Lamb* (Rev. vi. 16), and teach us to shun such sins as are here condemned by the awful majesty of our future Judge. These rehearsals of the verdict of that awful Day ought to have the salutary effect of preparing us to meet it, and of making us escape the curses of its Ebal, and to inherit the blessings of its Gerizim.

- ⁶ Set thou a wicked man over him :
And let ^d || Satan stand at his right hand.
- ⁷ When he shall be judged, let him † be condemned :
And ^e let his prayer become sin ;
- ⁸ Let his days be few ;
And ^f let another take his || office.
- ⁹ ^g Let his children be fatherless,
And his wife a widow.
- ¹⁰ Let his children be continually vagabonds, and beg :
Let them seek *their bread* also out of their desolate places.
- ¹¹ ^h Let the extortioner catch all that he hath ;
And let the strangers spoil his labour.
- ¹² Let there be none to extend mercy unto him :
Neither let there be any to favour his fatherless children.
- ¹³ ⁱ Let his posterity be cut off ;
And in the generation following let their ^k name be blotted out.
- ¹⁴ ^l Let the iniquity of his fathers be remembered with the LORD ;
And let not the sin of his mother ^m be blotted out.
- ¹⁵ Let them be before the LORD continually,
That he may ⁿ cut off the memory of them from the earth.
- ¹⁶ Because that he remembered not to shew mercy,
But persecuted the poor and needy man,
That he might even slay the ^o broken in heart.
- ¹⁷ ^p As he loved cursing, so let it come unto him :
As he delighted not in blessing, so let it be far from him.
- ¹⁸ As he clothed himself with cursing like as with his garment,
So let it ^q come † into his bowels like water, and like oil into his bones ;
- ¹⁹ Let it be unto him as the garment *which* covereth him,
And for a girdle wherewith he is girded continually.
- ²⁰ Let this be the reward of mine adversaries from the LORD,
And of them that speak evil against my soul.

d Zech. 3. 1.
|| Or, an adver-
sary.
† Heb. go out
guilty, or, wicked.
e Prov. 28. 9.

f Acts 1. 20.
|| Or, charge.
g Exod. 22. 24.

h Job 5. 5. &
18. 9.

i Job 18. 19.
Ps. 37. 28.
k Prov. 19. 7.

l Exod. 20. 5.

m Neh. 4. 5.
Jer. 18. 23.

n Job 18. 17.
Ps. 34. 16.

o Ps. 34. 18.

p Prov. 14. 14.
Ezek. 35. 6.

q Num. 5. 22.
† Heb. within
him.

6. *let Satan stand at his right hand*] As his adversary to accuse him (see below, on v. 31). God punishes the wicked by Satan, to whom they sell themselves. He punished Judas by Satan, to whom he had opened his heart (John xiii. 2. 27).

7. *let his prayer become sin*] Judas betrayed Christ, and thus his prayer became sin. All prayer which is not made in the Name of Christ is sin (*Augustine*). In v. 4 Christ says, "I am prayer;" but here prayer itself becomes sin. Judas prayed the Chief Priests to receive back again the wages of iniquity (Matt. xxvii. 4), but he did not pray to God through Christ, and his prayer was not heard.

8. *Let his days be few*] Judas, as an Apostle, might have lived in glory for ever, but by betraying the Lord of life, he cut off his own life (*Hesychius*). This prophecy is to be extended from Judas to the Jews, whose representative he was (*Eusebius*).

— *let another take his office*] Heb. *pekuddah*, his oversight (*Gesen.* 686), his *episcopé*, (*Septuagint*), the words of which are adopted by St. Peter, who teaches us that the Holy Ghost spake the words of this Scripture by David concerning Judas, the personification of the unbelieving and treacherous Jews. See Acts i. 16. 20.

10. *vagabonds*] Like Cain, who is described by the verb here used, *vag*, Gen. iv. 12. 14, and was a type of Judas and the Jewish Nation, in their sin and punishment. See the note there. The same verb is used in Psalm lix. 11. 15, which is also a prophecy concerning the Jews. See the notes there.

11. *the extortioner*] The Roman spoilers who pillaged Jerusalem (*Eusebius*).

13. *Let his posterity be cut off*] What is here said of Judas

is extended to the Jews, of whom he was the representative, and who made themselves his children by imitating his acts (cp. John viii. 39. 44, and *Delitzsch*, p. 133).

— *And in the generation following*] A prophecy fulfilled by the scattering of the Jews and the destruction of the Temple, in the generation after the Crucifixion. See Matt. xxiv. 34. Luke xi. 50. 51.

13, 14. *let their name be blotted out. Let the iniquity—be remembered*] The words in the original here are, *yimmah she-mam, yizzacer*, let their name be wiped out (*Gesen.* 463), be remembered their guilt. This is a prophecy pronounced by Christ on the unbelieving Jews. Their memory is blotted out as far as they are unbelieving. When they turn to Him with faith and repentance, their sins will be blotted out also, and their names will be written in the Book of Life.

These words have been made by Jewish unbelief into an acrostic of the holy Name, *Yeshu* Jesus (*Delitzsch*, 134). Thus they fulfil the prophecy in v. 18 and v. 28, "they curse." But though they return hatred for His love (v. 5), yet He is still ready to have mercy on them and save them (2 Cor. iii. 14—16. Rom. xi. 23—26).

16. *the poor and needy man*] Christ; "Who when He was rich, became poor for our sakes" (*Athanasius*). See xxxiv. 6, and below, v. 22. They fulfilled this, crying—"Crucify Him."

18. *garment—water—oil*] Cursing has become as habitual to them as their daily clothing, as necessary to them as water, and as refreshing as oil. And this cursing is directed against the Blessed One. See on v. 13, and on 1 Cor. xii. 3. But thus they are bringing on themselves the maledictions of the Day of Doom, unless they repent.

- 21 But do thou for me, O God the Lord, for thy name's sake :
Because thy mercy *is* good, deliver thou me.
- 22 For I *am* poor and needy,
And my heart is wounded within me.
- r Ps. 102. 11. & 144. 4. 23 I *am* gone ^r like the shadow when it declineth :
I am tossed up and down as the locust.
- s Heb. 12. 12. 24 My ^s knees are weak through fasting ;
And my flesh faileth of fatness.
- t Ps. 22. 6, 7. 25 I became also ^t a reproach unto them :
u Matt. 27. 29. When they looked upon me ^u they shook their heads.
- 26 Help me, O LORD my God :
O save me according to thy mercy :
- x Job 37. 7. 27 ^x That they may know that this *is* thy hand ;
That thou, LORD, hast done it.
- y 2 Sam. 16. 11, 12. 28 ^y Let them curse, but bless thou :
z Isa. 65. 14. When they arise, let them be ashamed ; but let ^z thy servant rejoice.
- a Ps. 35. 26. & 132. 18. 29 ^a Let mine adversaries be clothed with shame,
And let them cover themselves with their own confusion, as with a mantle.
- b Ps. 35. 18. & 111. 1. 30 I will greatly praise the LORD with my mouth ;
Yea, ^b I will praise him among the multitude.
- c Ps. 16. 8 & 73. 23. & 110. 5. & 121. 5. 31 For ^c he shall stand at the right hand of the poor,
† Heb. from the judges of his soul. To save *him* [†] from those that condemn his soul.

PSALM CX.

A Psalm of David.

a Matt. 22. 44.
Mark 12. 36.
Luke 20. 42.
Acts 2. 34.
1 Cor. 15. 25.
Heb. 1. 13. 1 Pet. 3. 22. See Ps. 45. 6, 7.

1 THE ^a LORD said unto my Lord,
Sit thou at my right hand, until I make thine enemies thy footstool.

21. *do thou for me*] Christ is here speaking in the weakness of His Human Nature, and is praying to the Father for help (Theodore, Didymus).

23. *when it declineth*] At sunset.

— *the locust*] Carried away by the wind (Exod. x. 19).

25. *they shook their heads*] At Christ on the Cross.

27. *Thou, Lord, hast done it*] Cp. on Acts iv. 28.

31. *he shall stand at the right hand*] Satan, having tempted Judas, stood at the right hand of Judas the Traitor, to accuse him (see v. 6), and to conjure God to condemn him as his own victim (cp. Rev. xii. 10). But (as *Delitzsch* observes, p. 137), God Himself stands at the right hand of Christ (see here and in the following Psalm, cx. 5), in order to justify Him and deliver Him, and to punish His foes ; and in the next Psalm we see Christ placed at God's Right Hand in royal majesty, and sitting there enthroned till He makes His foes His footstool (cx. 1).

We may conclude the remarks on these maledictions with a remark derived by *Dr. Hammond* from ancient Patristic Expositors. He observes (Pref. to Psalms, § 32) that the Jews were a typical people, and that the whole divine economy toward them is doctrinal to us, by way of *anagogy* ; and that by that method of interpretation, these maledictions are to be applied by us to *our own sins*, committed in imitation of the sins of the Jews, who incurred God's indignation thereby, and therefore these anathemas are warnings to us to repent, if we would not suffer severer punishments than what befell the Jews.

Ps. CX.] The preceding Psalm is a Passion-Psalm ; and it is now followed by a Psalm of Christ's Resurrection, Ascension, and Session in Glory. We have seen the same connexion in Ps. 22 — 24, and in Ps. 45 — 47. The present Psalm grows up from the

former Psalm, as the Hill of Olivet, the Hill of Ascension, rises up from the Vale of Gethsemane below it. Even many of the Hebrew Rabbis recognize this Psalm to be a prophecy of the Messiah. So *R. Jonathan, R. Levi, R. Moses, Nachmanides*, and others. And our Blessed Lord has taught us by His divine authority that this Psalm was written by David, and that it declares David's faith in His divine Nature. See Matt. xxii. 44. Luke xx. 42. Cp. Acts ii. 34. Heb. i. 3. 13. And in the Epistle to the Hebrews we are assured that it is a prophecy of the priestly office, united with the kingly, in Christ, foreshadowed by Melchizedek, "the Priest of the Most High God," and also "King of Righteousness, and King of Peace," Who brought forth bread and wine, and gave a priestly benediction to Abraham, the father of the faithful, and progenitor of the Aaronic Priesthood (Heb. vii. 1. 15, 16. 24, 25), and who, as a Priest, is distinguished from the Aaronic Priests, whose genealogies are carefully marked in Holy Scripture (see above, on 1 Chron. vi., *Prelim. Note* ; and on Ezra ii. 62. Neh. vii. 64, 65), by having no genealogy, or day of birth or of death set down in Holy Writ, and was thus also a figure of Christ, the efficacy of Whose everlasting Priesthood, and the virtue of Whose One Sacrifice, reach backward to all past ages of the world, and extend forward to all future ages of eternity.

This Psalm, therefore, was a witness to the Jews, out of their own Scriptures, for the Priesthood of One Who did not spring from the line of Aaron ; and it was provided by the divine foresight of the Holy Ghost, as an answer to the cavils of the Pharisees, that there could be no sacrifice except that which was offered in the Temple of Jerusalem, and no priesthood but from the tribe of Levi and family of Aaron.

It is, therefore, with good reason that the *Syriac* Version entitles this Psalm, "A Prophecy of Christ's Victory over

- ² The LORD shall send the rod of thy strength out of Zion :
 Rule thou in the midst of thine enemies ;
³ ^b Thy people *shall be* willing in the day of thy power,
^c In the beauties of holiness || from the womb of the morning :
 Thou hast the dew of thy youth.
- ⁴ The LORD hath sworn, and ^d will not repent,
^e Thou art a priest for ever after the order of Melchizedek.
 The Lord ^f at thy right hand
 Shall strike through kings ^g in the day of his wrath.

He shall judge among the heathen,
 He shall fill *the places* with the dead bodies ;

b Judg. 5. 2.

c Ps. 96. 9.
h Or, *more than the womb of the morning : thou shalt have, &c.*

d Num. 23. 19.

e Heb. 5. 6. & 6. 20. & 7. 17, 21. See Zech. 6. 13.

f Ps. 16. 8.

g Ps. 2. 5. 12. Rom. 2. 5. Rev. 11. 18.

His enemies ;” and the Church has appointed this Psalm to be used on Christmas Day, when she celebrates the Mystery of the Incarnation, in which the Eternal Word took our nature of the seed of David, and became Emmanuel, God with us, God manifest in the flesh ; and which was the origin and well-spring of all those glorious prerogatives which are celebrated in this Psalm. “ This Psalm ” (says *S. Athanasius*) “ foretells the Incarnation of Christ, and the preaching of the Gospel to all nations, and His Ascension into heaven.” And therefore this Psalm is followed by one which is recognized by our Church as an appropriate utterance of her joy and thankfulness for Christ’s victories, and which she has appointed for her own use on the great festival of Easter.

The Latin use and the Sarum use agree in the appointment of the present Psalm for Christmas ; and they also appoint the three next Psalms for that festival. The 110th Psalm is also appointed in the Latin and Sarum use for the festival of the Circumcision, when our Lord received His Name Jesus.

This Psalm is well characterized by *S. Augustine*, as “ *Brevis numero verborum, sed magnus pondere sententiarum.* ”

1. *The LORD said*] The Hebrew words are *Nëum Yehovah*, which means literally, “ *Oraculum Jehovahæ*,” or “ *Effatum Jehovahæ*,” see on Num. xxiv. 3. Cp. 1 Sam. ii. 30. 2 Sam. xxiii. 1 ; and Ps. xxxvi. 1.

— *unto my Lord*] Heb. *Adoni*. See viii. 1.

— *Sit thou at my right hand*] The Messiah, Who in the foregoing Psalm was described as content to suffer and be rejected, is now seen as exalted to the right hand of God (cp. Acts ii. 33 ; v. 31), and is now enthroned there in heavenly glory (cp. Mark xvi. 19. 1 Pet. iii. 22. Heb. viii. 1 ; xii. 2) ; and God is described also as at His right hand to execute vengeance on His enemies. See cix. 3, and here, v. 5. This divine *effatum*, or oracle, had already been heard by the prescient ear of Moses, the faithful servant of God, and had been announced by him ; see note above, on Exod. xvii. 16.

— *until I make thine enemies thy footstool*] See on 1 Cor. xv. 25—28.

2. *The LORD shall send the rod of thy strength out of Zion*] Even from the city where Thou art crucified. The sceptre of Christ’s strength is formed out of the Cross of His weakness (see Col. ii. 15) ; and it sways the world. Cp. Ps. ii. 9. The rod of His power is the preaching of the Gospel, which went forth from Zion, and reaches to all nations (*S. Athanasius*).

— *Rule thou in the midst of thine enemies*] Christ’s arrows are sharp in the heart of the King’s enemies, and the people fall under Him (Ps. xlv. 5). He triumphs over opposition, and by it ; He conquers the Pharaohs and Herods of earth by means of their own devices ; and He overthrows Satan and the World by their own weapons, and uses them as instruments for His own victory and glory. His Church is the “ *lily among thorns* ” (Cant. ii. 2) ; and the soldiers of the Cross are found where there are “ *many adversaries* ” (1 Cor. xvi. 9).

3. *Thy people shall be willing in the day of thy power*] In the former Psalm the suffering Messiah had said, “ *I am prayer* ” (cix. 4). And now, in the days of His exaltation and power, *His people* are declared to be *willing*, or literally, and much more emphatically, are *free-will offerings*, *nedaboth*, the word used in Exod. xxxv. 29 ; xxxvi. 3 ; 1 Chron. xxix. 9. 14. 17 ; Ezra iii. 5 ; viii. 28 ; to declare the readiness with which the people offered free gifts to God respectively, at the erection of the Tabernacle in the days of Moses, and for the building of the Temple in the days of David, and at the restoration of it at the return from the Captivity. Such will

be the eager alacrity and plentiful abundance with which the Nations will pour forth their gifts to Christ. In Psalm lxviii. 9, the outpouring of the Holy Ghost is compared to a *nedabah* from heaven ; and the Earth makes its grateful response for this *nedabah* by the *nedaboth* of national self-dedication and freewill offerings. Cp. below, note on Cant. vi. 12.

— *In the beauties of holiness*] In holy attire, both of body and soul. See on 2 Chron. xx. 21. Christ is King and Priest. His Soldiers are Priests, and His Priests Soldiers.

— *from the womb of the morning : thou hast the dew of thy youth*] There ought not to be a stop after “ *morning*,” as there is in our Version. “ *The dew of Christ’s youth is from the womb of the morning.* ”

The words, “ *the dew of thy youth*,” are generally interpreted the “ *dew of thy people, ever young*,” the word *yaleduth*, which signifies *youth* (Eccl. xi. 9, 10), being understood to mean here *young men*, as *juventus*, in Latin, is sometimes put for *juvenes* (as *Virg. Æn. iv. 130*, and *passim*) ; and then the perpetual youth of Christ’s *people* would be here predicated.

But it seems better to understand the word in its usual sense, and to explain the words as declaring the eternal freshness of Christ’s life, and as asserting that His people are ever springing up like dew, from the gracious effusion of His Spirit, till they bedew the whole surface of the earth, like the dew on Gideon’s threshing-floor, with their multitudinous drops and pearly lustre (see on Judg. vi. 37—40).

Compare the words in Ps. cxxiii. 3 : “ *The dew of Hermon that flowed down upon the hill of Zion*,” where the word *dew* appears to be used as *here*, to signify a multitude of faithful people rained down, as it were, by the gracious influences of the Holy Spirit. See on cxxiii. 3. This dew is here described as not produced by any visible efforts of human operation, like the irrigations of Egypt, but from the *womb of the morning*, that is, by the invisible and insensible agency of the Holy Ghost in spiritual regeneration, like the mystery of the Incarnation itself, in which the power of the Highest overshadowed the Blessed Virgin, and she conceived in her womb, and the Holy Thing that was born of her was the Son of God. See the words of the Angel to the Blessed Virgin (Luke i. 31—35), which are the best comment on this text. The birth of Christ from the womb of the Virgin is the mysterious archetype of the spiritual birth of every Christian, and of the Church universal from the “ *womb of the morning* ” by the operation of the Holy Ghost. See below, on Matt. xii. 48. Gal. iv. 19 ; and cp. Ps. lxxii. 6.

The *Septuagint* reads *yelidethica* (*I begat thee*) for *yaledutheca* (*thy youth*) ; and so the *Vulgate*, “ *Ex utero ante Luciferum genui Te*,” and the *Syriac*.

4. *Thou art a priest for ever after the order of Melchizedek*] Literally, *after the manner or condition* (Heb. *dibrah* : *Gesen.* 188) of Melchizedek, that is, both King and Priest. Cp. Zech. vi. 13 : “ *He shall be a Priest upon His throne.* ” As to the typical relation of Melchizedek to Christ, see above, on Gen. xiv. 18, 19 ; and below, on Heb. vii. 1. 15—25 ; and *S. Chrysostom* and *Theodore* here ; and *Rev. M. T. Sadler*, *Emmanuel*, pp. 123—126 ; and *Pusey* on Daniel 465—468.

5. *Shall strike through kings*] Rather, *He has struck through kings*, who resist Him. The thing is regarded as certain, and as if it were already done. Cp. Rev. vi. 15 ; xix. 18, and above, Ps. ii. 9—12. The word here used is *machats*, which is used to describe the work of the Messiah, as a mighty Conqueror, in the prophecy of Balaam (Num. xxiv. 17). See v. 6.

6. *He shall fill the places with the dead bodies*] Rather, *it*
 A a

h Ps. 68. 21.
Hab. 3. 13.
† Or, *great*.
i Judg. 7. 5, 6.
k 1-a. 53. 12.

- ^h He shall wound the heads over || many countries ;
7 ⁱ He shall drink of the brook in the way :
^k Therefore shall he lift up the head.

PSALM CXI.

† Heb. *Hallelu-
jah*.
a Ps. 35. 18. &
89. 5, & 107. 32.
& 109. 30. &
149. 1.
b Job 38. & 39,
& 40, & 41.
Ps. 92. 5. &
139. 14.
Rev. 15. 3.
c Ps. 143. 5
d Ps. 145. 4, 5,
10.

- 1 † PRAISE ye the LORD.
^a I will praise the LORD with *my* whole heart,
In the assembly of the upright, and *in* the congregation.
2 ^b The works of the LORD *are* great,
^c Sought out of all them that have pleasure therein ;
3 His work *is* ^d honourable and glorious :
And his righteousness endureth for ever.
4 He hath made his wonderful works to be remembered :
^e The LORD *is* gracious and full of compassion.
5 He hath given † ^f meat unto them that fear him :
He will ever be mindful of his covenant.
6 He hath shewed his people the power of his works,
That he may give them the heritage of the heathen.
7 The works of his hands *are* ^g verity and judgment ;
^h All his commandments *are* sure ;
8 ⁱ They † stand fast for ever and ever,
And *are* ^k done in truth and uprightness.
9 ^l He sent redemption unto his people :
He hath commanded his covenant for ever :
^m Holy and reverend *is* his name.

e Ps. 86. 5. &
103. 8.
† Heb. *prey*.
f Matt. 6. 26, 33.

g Rev. 15. 3.

h Ps. 19. 7.

i Isa. 40. 8.
Matt. 5. 18.
† Heb. *are
established*.
k Ps. 19. 9.
Rev. 15. 3.
l Matt. 1. 21.
Luke 1. 68.

m Luke 1. 49.

is full of dead bodies. The Psalmist beholds the Victory as already gained, and sees the earth strewn with the corpses of all who resist the mighty Conqueror. There is an abruptness in the language which enhances the grandeur of the description of that awful catastrophe.

— *He shall wound*] Rather, *he has struck through*. The word of v. 5 is repeated here to mark the certainty of the event.

— *the heads*] Rather, *the head*; doubtless, the head of the Old Serpent (according to the prophecy in Gen. iii. 15), who acts in all who resist Christ. The verb *machats*, which is used here, is employed to describe the prophetic and typical act of Jael, smiting the *head* of God's enemy, Sisera (see above, on Judg. v. 26; and on Judg. iv. 22); and it is used in Ps. lxxiii. 21, which describes Christ's victory, "God shall wound the head of His enemies;" and also by Hab. iii. 13, "Thou woundedst the head out of the house of the wicked."

7. *He shall drink of the brook in the way*] He shall drink of the stream which flows in the way of suffering and obedience, according to God's will; as the Psalmist says (lxxxiv. 5, 6): "Blessed is the man whose strength is in Thee, O God, in whose heart *are the ways* (of Thee, their King), who, passing through the Vale of Baca (or, weeping), make it a well" of spiritual strength. The cup of sorrow, which Christ drank in the Vale of Gethsemane, became to Him a cup of joy, when He had been made perfect by suffering (Heb. ii. 9, 10). Cp. *Didymus*, *Theodoret*, *S. Jerome*, and *S. Augustine* here.

— *Therefore shall he lift up the head*] He shall bruise the head of the Enemy, and shall exalt His own head. See Phil. ii. 8, 9.

Ps. CXI. and CXII.] The vision displayed in the foregoing Psalm, of the exaltation of Christ through suffering, to the right hand of God, where He stands as Priest, ever living to intercede for His people, and where He is enthroned as Conqueror of His enemies, and King of the world, naturally evokes a Hallelujah of praise and thanksgiving to God in the present Psalm, which is appointed by the Church for the use of the

faithful on the Great Festival of the Resurrection; and this is followed, after an interval of one Psalm, which may be regarded as a corollary to the present, by a trilogy of Psalms, the 113th, 114th, and 118th, which are appointed for use on the same festival of Easter.

This 111th Psalm is the first of a trilogy of Hallelujah Psalms. This and the following Psalm form a pair of Psalms. Each of these two Psalms consists of the same number of verses. Each verse is arranged acrostically, or alphabetically. The former describes the righteousness of God; the latter describes the righteousness which the faithful derive from God by union with Him. The former describes the everlasting endurance of God's commandment; the latter declares the eternal security of those who keep God's commandments; the former asserts the claim of God's wonderful works to be remembered; the latter affirms that the righteous, who remember them, shall be had in everlasting remembrance.

The parallelisms may be displayed as follows:—

cx.

1. Praise ye the Lord.
3. His righteousness en-
dureth for ever.

4. He hath made His won-
derful works to be remem-
bered.

7, 8. All His commandments
are sure. They stand fast for
ever and ever.

9, 10. He hath commanded
His covenant for ever. The
fear of the Lord is the be-
ginning of wisdom.

5. He hath given meat to
them that fear Him.

cxii.

1. Praise ye the Lord.
3. His righteousness (i. e.
the righteousness of the faith-
ful) endureth for ever. See
also v. 9.

6. He shall not be moved
for ever: the righteous shall
be had in everlasting remem-
brance.

1. Blessed is the man that
feareth the Lord, that de-
lighteth greatly in His com-
mandments.

¹⁰ ⁿ The fear of the LORD is the beginning of wisdom :

|| A good understanding have all they † that do *his* commandments :
His praise endureth for ever.

n Deut. 4. 6.
Job 28. 28.
Prov. 1. 7. &
9. 10.
Eccles. 12. 13.
|| Or, *good*
success,
Prov. 3. 4.
† Heb. *that do*
them.

PSALM CXII.

¹ † PRAISE ye the LORD.

^a Blessed is the man *that* feareth the LORD,
That ^b delighteth greatly in his commandments.

² ^c His seed shall be mighty upon earth :
The generation of the upright shall be blessed ;

³ ^d Wealth and riches *shall be* in his house :
And his righteousness endureth for ever.

⁴ ^e Unto the upright there ariseth light in the darkness :
He is gracious, and full of compassion, and righteous.

⁵ ^f A good man sheweth favour, and lendeth :
He will guide his affairs ^g with † discretion.

⁶ Surely ^h he shall not be moved for ever :
ⁱ The righteous shall be in everlasting remembrance.

⁷ ^k He shall not be afraid of evil tidings :
His ^l heart is fixed, ^m trusting in the LORD.

⁸ His heart *is* established, ⁿ he shall not be afraid,
Until he ^o see *his* desire upon his enemies.

⁹ ^p He hath dispersed, he hath given to the poor ;
^q His righteousness endureth for ever ;

^r His horn shall be exalted with honour.

¹⁰ ^s The wicked shall see *it*, and be grieved ;
^t He shall gnash with his teeth, and ^u "melt away :"
^x The desire of the wicked shall perish.

† Heb. *Hallelu-*
jah.

a Ps. 123. 1.

b Ps. 119. 16, 35,
47, 70, 143.

c Ps. 25. 13. &
37. 26. & 102. 28.

d Matt. 6. 33.

e Job 11. 17.
Ps. 97. 11.

f Ps. 37. 26.
Luke 6. 35.

g Eph. 5. 15.
Col. 4. 5.

† Heb. *judgment*.
h Ps. 15. 5.

i Prov. 10. 7.

k Prov. 1. 33.

l Ps. 57. 7.
m Ps. 64. 10.

n Prov. 1. 33.

o Ps. 59. 10. &
118. 7.

p 2 Cor. 9. 9.

q Deut. 24. 13.
ver. 3.

r Ps. 75. 10.

s See Luke 13. 28.

t Ps. 37. 12.
u Ps. 58. 7, 8.
x Prov. 10. 28.
& 11. 7.

PSALM CXIII.

¹ † PRAISE ye the LORD.

^a Praise, O ye servants of the LORD, praise the name of the LORD.

² ^b Blessed be the name of the LORD
From this time forth and for evermore.

† Heb. *Hallelu-*
jah.

a Ps. 135. 1.

b Dan. 2. 20.

5. *A good man sheweth favour*] Or, *Well is it with the man that sheweth mercy*. On this use of the Hebrew adjective, *tob*, see Isa. iii. 10. Jer. xlv. 17 (*Delitzsch*).

8. *see his desire upon his enemies*] Or, *look down on His enemies*. See liv. 7; lix. 10; cxviii. 7.

Ps. CXIII.] With this Psalm begins the great "Hallel," or "Alleluia Magnum," which consisted of six Psalms (Ps. 113–118), and was sung at the Passover, Pentecost, and Tabernacles, and at the Feast of Dedication, and New Moons. At the Passover it was divided into two parts, of which the former, consisting of Ps. 113 and 114, was sung before the Paschal meal, and the latter portion after it.

It is very probable that our Blessed Lord Himself joined with His disciples in singing some of these Psalms, on the eve of His Passion, after the Paschal Supper and the institution of the Holy Eucharist, and just before He went forth to Gethsemane; and that St. Matthew is referring to them when he says, "After they had sung an hymn" (or rather, after they had *hymned*, *ὑμῳσαντες*), "they went out into the Mount of Olives" (Matt. xxvi. 30. Cp. *Hammond*, Preface, § 7). The

113th Psalm bears a striking resemblance to the Magnificat of Hannah, which is reproduced, with still greater force, in the Magnificat of the Blessed Virgin Mary; see on 1 Sam. ii. 1; and cp. 1 Sam. ii. 2–8, with the present Psalm (*vv.* 5–9).

Those two Magnificats are expressions of joy for marvellous child-births—first for that of Samuel, secondly for that of Christ; and the Church uses this Psalm as her Psalm of thanksgiving for the *birth* of Christ from the *grave*, the First-Begotten from the Dead (see on John xvi. 21. Col. i. 18. Rev. i. 5), on the great festival of His Resurrection, by which Mankind is raised from the dust of Earth, and is exalted above the stars of heaven, and by which she herself, who was before barren, has become "a joyful mother of children" (v. 9), born for eternity. Cp. Isa. liv. 1. Gal. iv. 27.

In *vv.* 5–9 are several examples of the rarer forms of the paragogic *yod*, or "*chirek compaginis*," which seems to be an imitation of the archaic style of poetry. See *Gesen.*, § 90. It is found also in cx. 4. Cp. *Delitzsch*, p. 160. Perhaps it was adopted to give additional emphasis to the language, and also for the sake of musical euphony, for which purpose it is introduced in proper names, as Melchi-zedek, and, in other dialects, Hanni-bal (favour of Baal), &c.

c Isa. 59. 19.
Mal. 1. 11.

3^c From the rising of the sun unto the going down of the same
The LORD's name *is* to be praised.

d Ps. 97. 9. &
99. 2.

e Ps. 8. 1.

4 The LORD *is* ^d high above all nations,
And ^e his glory above the heavens.

f Ps. 89. 6.

5 ^f Who *is* like unto the LORD our God,
Who [†] dwelleth on high,

† Heb. *exalteth*
himself to dwell.
g Ps. 11. 4. &
138. 6.
Isa. 57. 15.

6^g Who humbleth *himself* to behold *the things that are* in heaven, and in the
earth!

h 1 Sam. 2. 8.
Ps. 107. 41.

7^h He raiseth up the poor out of the dust,
And lifteth the needy out of the dunghill;

i Job 36. 7.

8 That he may ⁱ set *him* with princes,
Even with the princes of his people.

k 1 Sam. 2. 5.
Ps. 68. 6.
Isa. 54. 1.
Gal. 4. 27.
† Heb. *to dwell*
in an house.

9^k He maketh the barren woman [†] to keep house,
And to be a joyful mother of children. Praise ye the LORD.

PSALM CXIV.

a Exod. 13. 3.

1 WHEN ^a Israel went out of Egypt,

b Ps. 81. 5.

The house of Jacob ^b from a people of strange language,

c Exod. 6. 7. &
19. 6. & 25. 8. &
29. 45, 46.
Deut. 27. 9.

2^c Judah was his sanctuary,
And Israel his dominion.

d Exod. 14. 21.
Ps. 77. 16.

3 ^d The sea saw *it*, and fled:

e Josh. 3. 13, 16.

^e Jordan was driven back.

3. *From the rising of the sun*] Here is a prophecy of the extension of God's kingdom to all nations (cp. Mal. i. 11), which was an immediate consequence of Christ's Resurrection (Matt. xxviii. 7. 18, 19. Mark xvi. 9. 15).

9. *a joyful mother of children*] Literally, of the children, which the Psalmist beholds as already born to the Church by the first Resurrection, or new birth of the soul; and as candidates for the second birth of the Resurrection to life eternal in heaven. See on John v. 25; and Rev. xx. 5.

Ps. CXIV.] The return of the Hebrew people from Babylon was like a national Resurrection from the dead. It is represented as such by the Prophet Ezekiel, in the vision of the Valley of Dry Bones. See Ezek. xxxvii. Therefore, retrospectively, it is connected with the Resurrection of the Israel of old from the bondage of Egypt, and prospectively with the Resurrection of the Israel of God from the thralldom of Sin and Death by the Resurrection of Christ. Israel had its Exodus from Egypt under Moses; it had its Exodus from Babylon under Jeshua and Zerubbabel, to which period of Hebrew history this portion of the Psalter belongs. Mankind had its Exodus in Christ risen, and will have its Exodus in Christ's Coming, at the General Resurrection of the Great Day; and that Exodus will be followed by its Entrance into the heavenly Canaan, and by its going up to the heavenly Zion.

The Hebrew Church, at its return from captivity, recognized some of these historical and doctrinal analogies; and the English Church teaches us to recognize them by connecting this Psalm (in which the Israelites who returned from Babylon celebrated the Exodus from Egypt) with Christ's Resurrection, and by appointing it to be used on the festival of Easter Day. Compare notes above, on Exod. xii. —xiv., chapters appointed to be read in the Church at that season.

The *Septuagint* begins the present Psalm with the words, "At the *Exodus* of Israel" (cp. above, cv. 38. Heb. x. 22, in the Greek); and when Christ conversed with Moses and Elias at the Transfiguration, "He spoke of His own *Exodus* which He would accomplish at Jerusalem." See on Luke ix. 31. The *Syriac* Version well entitles this Psalm, "A Thanksgiving for the Passage of the Red Sea under Moses;" and to us Christians (as *S. Athanasius* and others observe) it represents

the deliverance which has been effected for us (who were formerly a barbarous nation) and for all Gentiles, who are now made a new people, a spiritual race, to God the Father, by God the Son, Who became incarnate for us, and has redeemed us by His own Blood, and has cleansed us from sin by His Spirit.

In this view, this Psalm has acquired an additional interest for us, as being prophetic of our own Exodus in Christ from the Egyptian bondage of sin and Satan; and its value is enhanced by the fact that this very Psalm was probably sung by our Blessed Lord Himself, and His Apostles, at the Paschal Supper, just before His own Exodus (see Ps. 113, *Prelim. Note*); and the Church has marked these characteristics by singing this Psalm, for at least 1000 years, in a special tone, called "Tonus Peregrinus," or "pilgrim tone,"—the ninth Gregorian tone,—or, as it is called by some, "the eighth tone irregular," which is asserted by some writers on Church music to be derived from the liturgical use of the Hebrew Church. See "The Parish Choir," vol. i. p. 85.

2. *Judah was his sanctuary*] Rather, *Judah became* His Sanctuary. The Red Sea was the Baptismal Font of Israel. Israel was separated from the world, and was consecrated to God as His peculiar people by Baptism in the Red Sea (1 Cor. x. 2), and by the covenant with God at Sinai; see on Exod. xix. 6: "Ye shall be unto Me a kingdom of priests, a holy nation;" and on v. 8, there. So we become temples of God by our Baptism into the Death of Christ (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16), and are made a "chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of Him, Who hath called us out of darkness" (worse than of Egypt) "into His marvellous light" (1 Pet. ii. 9. Rev. i. 6; v. 10).

3. *Jordan was driven back*] *Jordan was turned backward* (*Sept., Vulg.*). This is a very accurate description; see above, on Josh. iii. 13—16. The waters of Jordan flowed back many miles toward "the city called Adam." The typical significance of that wonderful event, and its relation to the Christian Dispensation, have been already pointed out in the notes on that passage.

The Psalmist here combines in one verse two events which were separated from one another by an interval of forty years.

⁴ *The mountains skipped like rams,
And the little hills like lambs.*

f Ps. 29. 6. &
68. 16.
Hab. 3. 6.

⁵ *What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?*

g Hab. 3. 8.

⁶ *Ye mountains, that ye skipped like rams;
And ye little hills, like lambs?*

⁷ *Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;*

⁸ *Which turned the rock into a standing water,
The flint into a fountain of waters.*

h Exod. 17. 6.
Num. 20. 11.
Ps. 107. 35.

PSALM CXV.

¹ *NOT unto us, O LORD, not unto us,
But unto thy name give glory, for thy mercy, and for thy truth's sake.*

a See Isa. 48. 11.
Ezek. 36. 32.

² *Wherefore should the heathen say,
Where is now their God?*

b Ps. 42. 3, 10.
& 79. 10.
Joel 2. 17.

³ *But our God is in the heavens:
He hath done whatsoever he hath pleased.*

c 1 Chron. 16. 26.
Ps. 135. 6.
Dan. 4. 35.

⁴ *Their idols are silver and gold,
The work of men's hands.*

d Deut. 4. 28.
Ps. 135. 15, 16, 17.
Jer. 10. 3, &c.

⁵ *They have mouths, but they speak not:
Eyes have they, but they see not:*

⁶ *They have ears, but they hear not:
Noses have they, but they smell not:*

This is very instructive. In God's will and design the entrance into Canaan by the passage of Jordan was to have taken place almost immediately after the passage of the Red Sea. The *forty years'* Wandering was not due to God's command, but to man's sin, rebelling against God's command. See on Deut. i. 2. During those forty years the Israelites were excommunicated, and, in His view, had no historical existence as a nation; see above, on Num. xv. 2; and on Num. xxxiii. 20. Therefore the Psalmist passes in one breath, in this verse, from the *Exodus* of Israel out of Egypt, the type of Satan's kingdom, to their Entrance, or *Eisodus* (if we may use the word), into Canaan, the figure of heaven; and (if we may invent another word, which is much needed) their *Exodus* and *Eisodus* are connected in the Psalmist's mind with their *return*, or *Anodus*, from Babylon to Jerusalem. The same is true in the Christian life. If we remain true to God, our Baptismal *Exodus* is our heavenly *Eisodus*. They are joined together in one sentence of blessing. It is also our triumphant *Anodus*.

⁶ *Ye mountains, that ye skipped like rams*] Compare xxix. 6: "He maketh them also to skip like a calf, Lebanon and Sirion like a young unicorn;" and on the physical phenomena at the giving of the Law. See lxxviii. 8. Exod. xix. 18.

⁷ *Tremble*] In birth-pangs. Israel was born at the Exodus. ⁸ *The flint into a fountain of waters*] Exod. xvii. 6. Num. xx. 11,—a figure of God's mercies to the Church Universal, quenching her thirst at the living waters, flowing from the smitten Rock, in the wilderness of her earthly pilgrimage. As St. Paul suggests (1 Cor. x. 4): "They drank of that spiritual Rock that followed them; and that Rock was Christ."

Ps. CXV.] The foregoing Psalm proclaimed God's mercies to Israel at the Exodus. See vv. 1 and 2. In the present Psalm Israel is reminded that those mercies were due to the free grace of God. Therefore, this Psalm opens with the words, "Not unto us, not unto us, but unto Thy Name give the praise;" and Israel is exhorted to praise God for the con-

tinuation of those mercies to the nation, even after the Captivity. See vv. 9, 12. The *Anodus*, or return from Babylon, renewed the national thankfulness for the Exodus from Egypt. They had a double Exodus to celebrate; and this double Exodus, from Egypt and from Babylon, was a precursor of our *Exodus* in Christ, which is a spiritual *Anodus* and *Eisodus* to us; and therefore the Church of England uses the foregoing Psalm as an expression of her own joy at Easter.

In the *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and *Aethiopic* Version this Psalm is joined to the preceding one.

¹ *give glory*] For our deliverance from Egypt and from Babylon, and much more for our redemption from the bondage of Sin and Satan by Christ.

⁴ *Their idols are silver and gold*] *Their idols*, literally, images formed by labour (*Gesen.* 646). Observe how the Israel of the return from the captivity in Babylon had advanced in spiritual progress beyond the Israel who had come forth from Egypt. The Israel of the Exodus from Egypt fell into idolatry in the wilderness, even at Sinai itself: "They made a calf at Horeb" (cvi. 19); and the Israel which entered Canaan under Joshua, lapsed into the worship of the false gods of that country, till at length it was scattered abroad for its idolatries. But the Israel which returned from Babylon never fell back into idolatry. "Their idols are silver and gold," was the song of their lips, and of their heart. The furnace of their captivity had purified them (cp. Wisd. xiii. 10—19; and the Epistle of Jeremy, Baruch vi.); and the vigorous administration of Ezra and Nehemiah in restraining the mixed marriages with their heathen neighbours, rescued them from the danger of idolatrous pollution (see above, on Ezra ix. 2; and Neh. xiii. 1—8. 23); in this respect almost the whole Nation became a people of Maccabees. Cp. 2 Mac. v.—vii.

The practical inference to Christendom, after its Exodus in Christ, is that which is conveyed by St. Paul (1 Cor. x. 14). "Wherefore, flee from idolatry;" and by St. John, at the close of his first Epistle, "Little children, keep yourselves from idols."

7 They have hands, but they handle not :
Feet have they, but they walk not :
Neither speak they through their throat.

^c Ps. 135. 18.
Isa. 44. 9, 10, 11.
Jonah 2. 8.
Hab. 2. 18, 19.

8 ^e They that make them are like unto them ;
So is every one that trusteth in them.

^f See Ps. 118. 2,
3, 4. & 135. 19, 20.
^g Ps. 33. 20.
Prov. 30. 5.

9 ^f O Israel, trust thou in the LORD :

^g He *is* their help and their shield.

10 O house of Aaron, trust in the LORD :

He *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD :

He *is* their help and their shield.

12 The LORD hath been mindful of us : he will bless *us* ;

He will bless the house of Israel ; he will bless the house of Aaron.

^h Ps. 128. 1, 4.

13 ^h He will bless them that fear the LORD,

[†] Heb. *with*.

Both small [†] and great.

14 The LORD shall increase you more and more,

You and your children.

ⁱ Gen. 14. 19.

15 Ye *are* ⁱ blessed of the LORD

^k Gen. 1. 1.
Ps. 96. 5.

^k Which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's :

But the earth hath he given to the children of men.

^l Ps. 6. 5. &
88. 10, 11, 12.
Isa. 38. 18.

17 ^l The dead praise not the LORD,

Neither any that go down into silence.

^m Ps. 113. 2.
Dan. 2. 20.

18 ^m But we will bless the LORD

From this time forth and for evermore. Praise the LORD.

PSALM CXVI.

Ps. 18. 1.

1 I ^a LOVE the LORD,

Because he hath heard my voice

And my supplications.

2 Because he hath inclined his ear unto me,

[†] Heb. *in my days*.

Therefore will I call upon *him* [†] as long as I live.

^b Ps. 18. 4, 5, 6.

3 ^b The sorrows of death compassed me,

[†] Heb. *found me*.

And the pains of hell [†] gat hold upon me : I found trouble and sorrow.

7. *Neither speak they through their throat*] Or, *Neither can they* (i. e. these idols) *make a murmur*, or breathe a whisper, or mutter with their throat. Probably such things were attempted by idolatrous Priests, such as the Priests of Bel at Babylon, who endeavoured to cheat the people by impostures, like those of weeping and whispering images of later days.

14. *The LORD shall increase you more and more, you and your children*] Words spoken with special significance to those of the return from the Captivity, who were exhorted to look for God's blessing in holy matrimony, and not in alliances with the idolatrous nations around them. See on Ezra ix. 1, 2; and Neh. xiii. 23—27. See below, Ps. 127, and 128.

17. *The dead praise not the LORD*] The *dead* are the idols here mentioned, and their worshippers, who desert the living God; see above, on cvi. 28 : "They ate the sacrifices of the dead;" and v. 8 : "They that make them are like unto them," viz. *are dead*,—dead in ignorance and sin, and going down in silence to the grave; for, "The wicked shall be silent in darkness" (1 Sam. ii. 9). Cp. *S. Augustine*, Tract. 47, in Joann.

On the other hand, they who love and worship the living God, never see death. See on Matt. xxii. 32. John v. 24; vi. 40. 47; viii. 51.

Ps. CXVI. 1. *I love the LORD, because he hath heard my voice*] Rather, *I love* (i. e. am filled with love), *because the LORD hath heard my voice*. These are the words of some one who is a representative of the people who had returned from captivity, after the rebuilding of the Temple (see v. 19), and who desired to express his thankfulness publicly to God, for His mercies to himself, and to the nation. In many respects this Psalm appears to be such a hymn of praise as would have come forth from the lips of Nehemiah, the Governor of Jerusalem; as will appear from a comparison of it with the incidents of his history. See above, on Ps. 102.

3, 4. *The sorrows of death*] Literally, the *cords* of death. These words are adopted from David's Psalm (xviii. 4—6). Such words as these, and as those which follow, might have been very fitly used by Nehemiah, after his return from Susa,

4 Then called I upon the name of the LORD ;
O LORD, I beseech thee, deliver my soul.

5 ^cGracious is the LORD, and ^drighteous ;
Yea, our God is merciful.

6 The LORD preserveth the simple :
I was brought low, and he helped me.

7 Return unto thy ^erest, O my soul ;
For ^fthe LORD hath dealt bountifully with thee.

8 ^gFor thou hast delivered my soul from death,
Mine eyes from tears, and my feet from falling.

9 I will walk before the LORD ^hin the land of the living.

10 ⁱI believed, therefore have I spoken :
I was greatly afflicted :

11 ^kI said in my haste, ^lAll men are liars.

12 What shall I render unto the LORD
For all his benefits toward me ?

13 I will take the cup of salvation,
And call upon the name of the LORD.

14 ^mI will pay my vows unto the LORD
Now in the presence of all his people.

15 ⁿPrecious in the sight of the LORD is the death of his saints.

16 O LORD, truly ^oI am thy servant ;
I am thy servant, and ^pthe son of thine handmaid :
Thou hast loosed my bonds.

17 I will offer to thee ^qthe sacrifice of thanksgiving,
And will call upon the name of the LORD.

18 ^rI will pay my vows unto the LORD
Now in the presence of all his people,

19 In the ^scourts of the LORD's house,
In the midst of thee, O Jerusalem. Praise ye the LORD.

c Ps. 103. 8.
d Ezra 9. 15.
Neh. 9. 8.
Ps. 119. 137.
& 145. 17.

e Jer. 6. 16
Matt. 11. 29.
f Ps. 13. 6. &
119. 17.
g Ps. 56. 13.

h Ps. 27. 13.
i 2 Cor. 4. 13.

k Ps. 31. 22.
l Rom. 3. 4.

m ver. 18.
Ps. 22. 25.
Jonah 2. 9.

n Ps. 72. 14.

o Ps. 119. 125.
& 143. 12.
p Ps. 56. 16.

q Lev. 7. 12.
Ps. 50. 14. &
107. 22.

r ver. 14.

s Ps. 96. 8. &
100. 4. & 135. 2.

and after his deliverance from the snares of the enemies, who harassed him on all sides, and endeavoured to hinder his work of restoration, and to destroy his life. See Neh. iv. 1—3, 7—11 ; vi. 1—14.

7. *thy rest*] In the original the word is *plural*, as is the word *land* in v. 9, and expresses largeness and fulness,—the “*pluralis excellentiæ*.” It is the same word as that used to describe the Dove, finding *no rest* till she returned to the Ark (Gen. viii. 9). So the soul of the loyal and pious Hebrew found no rest till it returned to Zion. Cp. 1 Chron. vi. 31 ; and Ps. cxxxii. 8.

13. *I will take the cup of salvation*] The cup of thanksgiving for deliverance (cp. v. 17),—a cup of wine being a part of the peace-offering in which the reconciled and thankful worshipper was admitted to communicate with God Himself, and which was a typical emblem of that Eucharistical “cup of blessing” in which the faithful communicant is admitted to the nearest intimacy with God in the Blessed Sacrament of the Lord's Supper ; see above, on Lev. iii. 1 ; and vii. 11 ; and on Num. xv. 8—12 ; and compare 1 Cor. x. 16 : “The cup of blessing, which we bless, is it not the communion of the blood of Christ ?”

The Church of England, in appointing this Psalm as a Thanksgiving for Women after Childbirth, has taught us to make this spiritual application, by exhorting the woman to show her thankfulness by the reception of the Holy Communion.

If Nehemiah was the composer of this Psalm (see on v. 1), these words, “I will take the cup of salvation,” in the Temple of Jerusalem, the sacred palace of the Great King of Israel,

would have had a special significance in the mouth of him who had been accustomed to *take the cup*, in the discharge of his office as cup-bearer, and present it to the “Great King” of Persia (Neh. i. 11 ; ii. 1). A similar reference to Nehemiah's peculiar circumstances in that capacity has already been noticed in Ps. cii. 9. See also cxiii. 2. Those words of this Psalm “I will take the cup of salvation,” derive an additional interest from the fact that this Psalm was one of those which were sung by our Blessed Lord (Matt. xxvi. 30. Mark xiv. 26) at His last Passover, when He “*took the cup*,” and gave thanks, and said, Drink ye all of this. This is My blood of the New Testament, which is shed for you, and for many, for the remission of sins” (Matt. xxvi. 27. Mark xiv. 23).

15. *Precious—is the death*] He regards with a gracious eye the blood shed by His martyrs in His cause (Ps. lxxii. 13, 14). The Martyr Babylas, of Antioch, died with this Psalm on his lips (*Cave*, i. 368).

16. *I am thy servant*] This repeated profession of loyal fealty to the King of Israel, is very similar to that of Nehemiah, when at the court of Persia : “O Lord God of heaven, let Thine ear be attentive.” See above, v. 1. “Hear the prayer of *Thy servant*, O Lord, I beseech Thee ; hear the prayer of *Thy servant*, and prosper, I pray Thee, *Thy servant* this day” (Neh. i. 6. 11). Compare also the history of the Festival of the Thanksgiving, inaugurated by him at Jerusalem in the Temple, at the dedication of the walls (Neh. xii. 27. 31—43). See also above, the Psalm, probably written by Nehemiah (cii. 14—25).

PSALM CXVII.

- a Rom. 15. 11. ¹ O ^a PRAISE the LORD, all ye nations :
Praise him, all ye people.
² For his merciful kindness is great toward us :
b Ps. 100. 5. And ^b the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXVIII.

- a 1 Chron. 16. 8, 34.
Ps. 106. 1. & 107. 1. & 136. 1.
b See Ps. 115. 9, &c.
¹ O ^a GIVE thanks unto the LORD ; for *he is good* :
Because his mercy *endureth* for ever.
² ^b Let Israel now say, that his mercy *endureth* for ever.
³ Let the house of Aaron now say, that his mercy *endureth* for ever.
⁴ Let them now that fear the LORD say,
That his mercy *endureth* for ever.
⁵ ^c I called upon the LORD [†] in distress :
The LORD answered me, and ^d set me in a large place.
⁶ ^e The LORD is [†] on my side ;
I will not fear : what can man do unto me ?
⁷ ^f The LORD taketh my part with them that help me :
Therefore shall ^g I see *my desire* upon them that hate me.
⁸ ^h *It is* better to trust in the LORD
Than to put confidence in man.
⁹ ⁱ *It is* better to trust in the LORD
Than to put confidence in princes.
- c Ps. 120. 1.
† Heb. out of distress.
d Ps. 18. 19.
e Ps. 27. 1. & 56. 4, 11. & 146. 5.
Isa. 51. 12.
Heb. 13. 6.
† Heb. for me.
f Ps. 54. 4.
g Ps. 59. 10.
h Ps. 40. 4. & 62. 8, 9.
Jer. 17. 5, 7.
i Ps. 146. 3.

Ps. CXVII.] The Thanksgiving of Jerusalem, in the foregoing Psalm, is echoed from all corners of the earth in the present. Nehemiah said, speaking of the sons of Israel, at the Dedication of the walls of the city, "The joy of Jerusalem was heard even afar off" (Neh. xii. 43). St. Paul takes up the strain, and regards this Psalm as a prophecy of the conversion of the heathen, and as a prelude of the universal chorus of all nations, praising One God and Father of all in His dearly beloved Son Jesus Christ (Rom. xv. 8—11).

Ps. CXVIII.] In the last Psalm but one, the Temple is spoken of as rebuilt (see cxvi. 19), and as the place of resort for devout worshippers pouring out their praises to God. The present Psalm appears to carry us back to the Day of Dedication of that Temple under Zerubbabel and Jeshua, encouraged by the prophecies of Haggai and Zechariah, B.C. 515. See Ezra vi. 14—22.

When the foundation of the Second Temple was laid by Zerubbabel, "the Priests and Levites were to praise the Lord, and to give thanks unto the Lord, because *He is good, for His mercy endureth for ever* toward the house of Israel" (Ezra iii. 11); and this strain was adopted from the hymn of David when he brought up the Ark to Zion (1 Chron. xvi. 34), and was probably repeated at the Dedication of the Second Temple, for which the present Psalm seems to have been composed. It will be observed, that this Psalm is composed in an interlocutory and antistrophical form. From v. 1—4, we have the *third* personal pronoun, "Let Israel say, let them say." But from v. 5 to v. 21, we have the *first* personal and possessive pronoun *I* and *my*; evidently showing that this portion of the Psalm was sung by the same body of persons, summed up, as it were, under their leader, into one;

In v. 23, the pronouns are changed into *us* and *our*.

In v. 25 the first person recurs.

The first portion of this Psalm was probably chanted by the choir moving in a festal procession toward Mount Moriah.

Perhaps v. 5, which says, "I called upon the Lord in distress" (literally, out of the narrow gorge), "and the Lord answered

me on the open plain"—which describes the deliverance of Israel from their captivity,—may have been sung as they defiled from a narrow ravine into the plain; and when they arrived at the gate of the Temple, then they broke forth in full chorus into the words, "Open to me the gates of righteousness" (v. 19).

To the Christian reader this Psalm has acquired fresh beauty on account of its connexion with the triumphal progress of Christ Himself, the Lord of the Temple, the Son of David, the King of Zion, riding on a colt the foal of an ass, down the slopes of the Mount of Olives, and coming to the gates of the City and of the Temple at Jerusalem, amid the hosannas of the people, strewing His way with the branches of the palm-trees which grew by the side of the road, and adopting the words of this Psalm in their enthusiastic invocations of Him on Palm Sunday. See vv. 25, 26, and compare on Matt. xxi. 9.

That this Psalm is a prophecy of that triumphal entry on the Sunday before His Passion, we know from His authority (see v. 22, compared with Matt. xxi. 42); and that it stretches forth in its divine significance to the following first day of the week, viz., to the Day of the Lord's Resurrection, thenceforward to be called "the Lord's Day," is evident from vv. 22. 24. 27; and the Western Church has confirmed this opinion, by appointing this Psalm to be used on the weekly Festival of the Lord's Resurrection. The Church of England fitly uses it on Easter Day.

The pronouns in the singular number (*I* and *my*) which are used through a large portion of this Psalm, facilitate the application to Christ, personifying the whole body of the faithful, as their Representative and Leader (as Zerubbabel was to the returning Israelites), and as their perfect Example.

5. *in distress*] Literally, *from the straitness; from the narrow gorge I called upon JAH, and JAH answered me in the open plain.* I called on him from Babylon: He set me here.

6. *I will not fear*] Words put by the Christian Apostle into the mouth of the faithful in their distress (Heb. xiii. 6).

7. *shall I see my desire upon them that hate me*] Rather, *I shall look calmly upon them.* See on liv. 7.

9. *Than to put confidence in princes*] The rebuilding of the Temple at Jerusalem was not finished in the reign of Cyrus, who

- ¹⁰ All nations compassed me about :
But in the name of the LORD will I †destroy them. † Heb. cut them off.
- ¹¹ They ^k compassed me about ; yea, they compassed me about :
But in the name of the LORD I will destroy them. k Ps. 88. 17.
- ¹² They compassed me about like ^l bees ;
They are quenched ^m as the fire of thorns : for in the name of the LORD I ^m will †destroy them. l Deut. 1. 44.
m Eccles. 7. 6.
Nahum 1. 10.
† Heb. cut down.
- ¹³ Thou hast thrust sore at me that I might fall :
But the LORD helped me.
- ¹⁴ ⁿ The LORD is my strength and song,
And is become my salvation. n Exod. 15. 2.
Isa. 12. 2.
- ¹⁵ The voice of rejoicing and salvation is in the tabernacles of the righteous :
The right hand of the LORD doeth valiantly.
- ¹⁶ ^o The right hand of the LORD is exalted :
The right hand of the LORD doeth valiantly. o Exod. 15. 6.
- ¹⁷ ^p I shall not die, but live,
And ^q declare the works of the LORD. p Ps. 6. 5.
Hab. 1. 12.
q Ps. 73. 28.
- ¹⁸ The LORD hath ^r chastened me sore :
But he hath not given me over unto death. r 2 Cor. 6. 9.
- ¹⁹ ^s Open to me the gates of righteousness :
I will go into them, and I will praise the LORD : s Isa. 26. 2.
- ²⁰ ^t This gate of the LORD, ^u into which the righteous shall enter. t Ps. 24. 7.
u Isa. 35. 8.
- ²¹ I will praise thee : for thou hast ^x heard me,
And ^y art become my salvation. Rev. 21. 27. &
22. 14, 15.
x Ps. 116. 1.
y ver. 14.
- ²² ^z The stone which the builders refused
Is become the head stone of the corner. z Matt. 21. 42.
Mark 12. 10.
Luke 20. 17.
Acts 4. 11.
Eph. 2. 20.
- ²³ † This is the LORD's doing ;
It is marvellous in our eyes. † Heb. This is from the LORD.
- ²⁴ This is the day which the LORD hath made ;
We will rejoice and be glad in it.

had issued the edict for its restoration, but was retarded under his successors, Cambyses and Pseudo-smerdis, and was not completed till the sixth year of Darius (Ezra iv. 24 ; vi. 15).

10. *All nations compassed me about*] See Ezra iv. 9, where, after a long list of hostile tribes, environing Jerusalem, the historian adds, and "the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria," these rose up against the builders of the Temple, and thwarted the work.

12. *like bees*] Deut. i. 44.

15. *The voice of rejoicing—is in the tabernacles of the righteous*] See the description of the joy of the City of Jerusalem at the Dedication of the Temple when rebuilt (Ezra vi. 16).

19—21. *Open to me the gates of righteousness*] These verses of the Psalm were probably sung by the choir when it had reached the gates of the restored Temple of Jerusalem, and stood before them.

22. *The stone which the builders refused is become the head stone of the corner*] Perhaps these words were sung (as Mr. Keble supposes) by the united voices of the full chorus, both within and without the Temple. They rejoice in the thought that the despised stone is become the principal corner-stone. This saying was true (as the Targum observes here) of David, the despised one among the sons of Jesse, but raised to be the Ruler of Israel and the progenitor of Christ. It was true of his descendant Zerubbabel, the head of the returning Israelites after the Captivity, whose person and work were despised (see Zech. iv. 10), but who began and finished the building, and who

"brought forth the head stone with shoutings, crying Grace, grace unto it" (Zech. iv. 7). But it was to be fulfilled in the largest sense by the Messiah, as the Jews themselves acknowledge (see Solomon Jarchi on Micah v. 2), and it received a glorious accomplishment, as Christ Himself and His Apostles have taught us, in the Resurrection of Him Who was set at nought by the builders of Jerusalem herself, soon after He had entered the Gate of the City and Temple ; and Who raised Himself from the dead, and built the spiritual Temple of the true Sion of His Church Universal, of which He is Himself the Corner-Stone, uniting in Himself (as Didymus and Eusebius here, and other ancient Fathers observe) the two walls of the Jewish and Gentile world. See Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. Ephes. ii. 20. 1 Pet. ii. 4. 7, and Bp. Andrewes' Sermon on this text, ii. 270—288.

23. *marvellous*] A wondrous thing. Heb. *niphelath*, a feminine participle passive. Cp. cxxxix. 14. Gesen. 674. Hence we have the feminine in the Sept. and in Matt. xxi. 42.

24. *This is the day which the LORD hath made*] Words applicable to the day of the Dedication of the Second Temple ; and how much more applicable to the Day, Palm Sunday, on which Christ came to the Temple, as its Lord, and to the Day on which He raised the Temple of His own Human Body from the dead, and so fulfilled His own prophecy, "Destroy this Temple, and in three days I will raise it up. But He spake of the Temple of His Body" (John ii. 19—21) ; and so dedicated afresh the Temple of our Human Nature, and gave us a pledge of a glorious Encenia for Eternity. Well might that Day be called "the Day which the Lord hath made ;" well may it, ever since the Apos-

25 Save now, I beseech thee, O LORD :
O LORD, I beseech thee, send now prosperity.

a Matt. 21. 9. & 23. 39. 26 *a* Blessed be he that cometh in the name of the LORD :

Mark 11. 9. We have blessed you out of the house of the LORD.

Luke 19. 38. 27 God is the LORD, which hath shewed us ^b light :

See Zech. 4. 7. Bind the sacrifice with cords, *even* unto the horns of the altar.

b Esth. 8. 16. 23 Thou art my God, and I will praise thee :

c Exod. 15. 2. *c* Thou art my God, I will exalt thee.

Isa. 25. 1. 29 ^d O give thanks unto the LORD ; for *he is good* :
For his mercy *endureth* for ever.

d ver. 1.

PSALM CXIX.

κ ALEPH.

|| Or, perfect, or, 1 BLESSED are the || undefiled in the way,
sincere.

a Ps. 128. 1. ^a Who walk in the law of the LORD.

tolic age, be called "*the Lord's Day.*" See Rev. i. 10. As Athanasius says here, What Day is this but that on which our Lord rose from the dead, and which is therefore called the Lord's Day? And "to it do all the Fathers apply this verse," says Bp. Andrewes; see his Sermon upon it, vol. iv. p. 206.

25. *Save now, I beseech thee, O LORD*] Heb. *Hoshianna*, the word adopted by the people at Christ's triumphant entry into Jerusalem. See below on Matt. xxi. 9. John xii. 13.

26. *Blessed be he—LORD*] Words also adopted by the people at that time. See on Matt. xxi. 9. These words, as originally uttered, appear to be the response of voices from within the Temple, to the chorus which had ascended the hill on which the Temple stood, and had reached the gates of the Temple, and was waiting for the opening of them to receive the festal train; and the 27th verse seems to be another utterance of the united voices of both companies. The 26th verse has been thus rendered :—

"Who in JEHOVAH'S Name draws near,
Blessed is He; we hold him dear;
We bless you in your holy road,
We of the house and shrine of God."

Keble.

27. *the LORD—hath shewed us light*] The Lord hath dawned upon us (*Targum, Sept., Vulg.*). This was fully verified in the Resurrection of Christ, where He, Who is "the Light of the World," dawned forth from the darkness of the grave, and illumined the world with the rays of His Rising, and cheered the hearts of mankind with hopes of a blessed Resurrection and a glorious Immortality.

— *Bind the sacrifice*] Heb. *chag*, literally, a feast day. See lxxxi. 3; and so *Sept.* and *Vulg.* here, but used for sacrifices in Exod. xxiii. 18. Isa. xxix. 1. Probably the word is adopted here, because the expression is a figurative one. We do not hear that the sacrifices were bound literally to the horns of the altar, on which the blood was sprinkled (Exod. xxix. 16. Lev. iv. 7; viii. 15; ix. 9). Nor does it appear to have been possible that the immense number of victims offered on the day of Dedication (see Ezra vi. 17), could have been so bound. The *Targum*, indeed, explains the words as meaning, "Bring the sacrifice bound till it arrives at the horns of the altar." But the sense seems to be, Bind the festival of Dedication to the altar of God; that is, Let the joys of all Israelites be concentrated as the joys of one man in a great national act of thankful communion and self-consecration to God.

Let the people of God be no more separated from one another by schism, as they were by the severance of Israel from Judah; let them no more be scattered, as they were in the Assyrian and Babylonish Captivity, but let them all be bound to one centre of unity, the altar of God.

This is applicable in the highest sense to the Christian Church. Easter Day, the festival of her Lord's Resurrection, binds Christendom together to His altar. It binds all together in the Holy Communion of His blessed Body and Blood. It binds all together in the blessed hope of a restoration of Israel, and of a glorious resurrection, when they will all be bound together in

united worship in the everlasting Temple of His heavenly Jerusalem.

The *Sept.* here and *Vulg.* have (instead of *with cords*) in *thick boughs*, probably with reference to the Feast of Tabernacles, when Hosannahs were uttered by the people. See on Matt. xxi. 9. The origin of this translation is to be found in the similarity of the Hebrew words *aboth* (with *kamets*), signifying *thick trees* (see Lev. xxiii. 40. Neh. viii. 15, where the word occurs in reference to the boughs carried at the Feast of Tabernacles), and the word *aboth* (with *pathah*) signifying *cords*. See Ps. ii. 3; cxxix. 4.

Ps. CXIX.] The best introduction to the following Psalm is to be found in the narrative in the eighth chapter of the Book of Nehemiah, where, after a relation of the building of the walls of Jerusalem, a description is given of the public reading of the Law by EZRA, to the "people gathered together as one man," in the open area on the south-east of the Temple, which had then been restored, and of the intense eagerness of the people to hear the words of the Law, and of their patient continuance in listening to it "from morning until mid-day;" "also day by day, from the first day unto the last day, Ezra read in the Book of the Law of God; and they kept the feast seven days; and on the eighth day was a solemn assembly according unto the manner." This was in the autumn of the year B.C. 444, or 445, about seventy years after the rebuilding of the Temple, and very soon after the rebuilding of the walls of Jerusalem. See above, on Neh. viii. 1—18; and the Introduction to Ezra and Nehemiah, p. 295.

This Psalm is formed of twenty-two portions or stanzas, arranged acrostically, according to the twenty-two letters of the Hebrew Alphabet, each stanza containing eight distichs. It was probably composed in this form in order to be committed more easily to memory by the people, who would have in it a convenient Manual, expressive of the feelings of joy and thankfulness which they had experienced in listening to the voice of the Law, awakened from its slumbers, and which they would be exhorted by Ezra, a second Moses, to cherish with devout affection.

Nehemiah, the noble-hearted layman, and religious Governor of Jerusalem, was present at that reading of the Law; and in his union with Ezra, the Priest and Scribe, unrolling the Law, and reading it to the people, we have an image of a moral and spiritual restoration more important than the rebuilding of the walls of the city. The Temple had been restored, the Walls had risen from the dust; but in this Psalm we see a spiritual rebuilding of the living Church of God by means of His holy Word. This is the theme of the following Psalm. In it we have the voice of an ideal Israelite, a young man (cp. v. 9; vv. 99, 100, 141), glowing with youthful fervour, in love and zeal for God's Word, and representing the vigour of the Hebrew nation, now restored to second youth, after the Captivity, and acknowledging that all its strength and prosperity depended on its obedience to the Will and Word of God.

Probably this Psalm was composed by Ezra himself, the

² Blessed are they that keep his testimonies,

And that seek him with the whole heart.

³ ^b They also do no iniquity :

They walk in his ways.

⁴ Thou hast commanded *us* to keep thy precepts diligently.

⁵ O that my ways were directed to keep thy statutes !

⁶ ^c Then shall I not be ashamed,

When I have respect unto all thy commandments.

⁷ ^d I will praise thee with uprightness of heart,

When I shall have learned † thy righteous judgments.

⁸ I will keep thy statutes :

O forsake me not utterly.

b 1 John 3. 9. &
5. 18.

c Job 22. 26.
1 John 2. 28.

d ver. 171.

† Heb. judgments
of thy righteous-
ness.

≡ BETH.

⁹ Wherewithal shall a young man cleanse his way ?

By taking heed *thereto* according to thy word.

¹⁰ With my whole heart have I ^e sought thee :

O let me not ^f wander from thy commandments.

e 2 Chron. 15. 15.

f ver. 21, 118.

Priest and "ready Scribe in the Law of Moses, which the Lord God of Israel had given" (Ezra vii. 7. 11. *Hävernicks, Keil, Pusey*, and others).

In every stanza of the Psalm some special characteristic excellence of GOD'S LAW is celebrated; and this is done in systematic method and order:—

In stanza *Aleph*, the blessedness of walking in the way of God's Word is declared; in *Beth*, that Word is pronounced to be the only safeguard of the young against sin; in *Gimel*, is a pious resolve to cleave to that Word, in spite of the sneers of the world. *Daleth* expresses a longing for the consolation of God's Word to fortify good resolutions; *He* declares an earnest desire for grace to obey that Word; *Vau* expresses firm trust and intense delight in God's Word, and an earnest desire to see its full accomplishment; *Zain* describes the blessed comfort derived from God's Word in evil days; *Cheth* utters the joy which is inspired by the consciousness that God is his portion, and by communion with those who love His Word, and by a persuasion that all things work for good to all who love Him; *Teth* describes the blessed effects of affliction, as described in God's Word, in weaning the soul from the world, and drawing it nearer to Him; *Jod* represents the example of the resignation and piety of the faithful, especially in affliction, as gently drawing others to God; *Caph* is an expression of intense desire for the coming of God's kingdom, and the subjection of all things to Him, according to the promises of His Word; *Lamed* declares that the Word of God is Everlasting, Immutable, and Infinite in perfection; and, therefore, in *Mem* it is asserted that God's Word is the only treasure-house of true wisdom; and in *Nun*, that it is the only beacon-light in the darkness and storms of this world; and in *Samech*, that all sceptical attempts to undermine men's faith in that Word, are hateful and deadly, and will recoil with utter confusion on those that make them; and in *Ain*, is a prayer for steadfastness and soundness of heart and mind, amid all the impiety and unbelief of a godless world; which is followed by an assurance in *Pe*, that the Word of God brings its own light and comfort with it to those who earnestly pray for them, and fills the heart with compassion for those who despise it. In *Tzaddi*, is a declaration that even the youthful soul may stand strong and steadfast, if it has faith in the purity, and truth, and righteousness of God's Law; and therefore in *Koph*, is an earnest prayer for the grace of faith, especially, as is expressed in *Resh*, in times of affliction, desolation, and persecution, as *Schin* adds, from the powerful of this world; but even then there is peace, joy, and exultation for those who love God's Word. And therefore the Psalm concludes, in *Tau*, with an earnest prayer for the bestowal of the gifts of understanding, assistance, and grace from God, to the soul which owns its weakness, and rests on Him alone for support.

Lastly, let us observe the arrangement of this last part of

the Psalter. The present Psalm (the 119th) is composed in the *first* person; for a good reason. It expresses the feelings which every individual of the Hebrew Nation ought to entertain toward the Word of God. It is like the "*I believe*" of the Creed. It is succeeded by fifteen Psalms ("*Songs of the Up-goings*"), all which are designed to declare the love of all the members of the Hebrew Nation for the Sanctuary and worship of God at Jerusalem, and their desire to be joined together in unity there. These fifteen Psalms of *Up-goings* are followed by three Psalms, which express the feelings of the pilgrim congregation when it has arrived at Sion and the Sanctuary; and they are followed by eight Psalms, all composed in the *first* person, which may be regarded as a Manual of Private Prayer and Praise for every Israelite; and these eight are followed by five Songs of Public Praise and Thanksgiving. Thus public worship is combined with private study of God's Word, and is closely interwoven with the exercises of private devotion. Here is a divine pattern for the Christian.

1. *Blessed*] This Psalm begins with the same word as the Psalter does (see i. 1), and as the Sermon on the Mount does (Matt. v. 3), and couples both together; and thus a triple cord is formed, binding the soul to obedience by a golden band of love.

— *law*] Heb. *thorah*, the whole code of God's revealed Will. The other words used in this Psalm to describe the intentions of that Will, are, *edoth*, rendered *testimonies* (v. 2), given with solemn protestations in a formal covenant; and *deracim* (v. 3), rendered *ways*; and *pikkudim* (v. 4), rendered *precepts*, given by divine commission in charge to be kept and obeyed; and *chukkim* (v. 5), rendered *statutes*, legislative enactments, engraven in express words; and *mitsvoth* (v. 6), rendered *commandments*, authoritative precepts; and *mishpatim* (v. 7), rendered *judgments*, judicial utterances, especially on social duties (see Exod. xxi. 1. Cp. 1 Kings ii. 3; viii. 58; ix. 4. 1 Chron. xxii. 13; and Neh. x. 29, where it is said, that "The people, the Priests, the Levites, and their wives, their sons, and their daughters, clave to their brethren, their nobles, and entered into a curse, and into an oath to walk in God's Law, which was given by Moses, the servant of God, and to observe and do all the *commandments* of the LORD our Lord, and His *judgments*, and His *statutes*"); and *dabar* (v. 9), rendered *word*; and *imrah* (v. 11), rendered *word*, more properly, *promise given orally*.

2. *that keep*] That is, that watch and observe them, with an eye steadily fixed upon them. See *Gesen*. 563.

8. *utterly*] Very much. Go not far from me. Leave me not to myself. Cp. v. 43.

9. *By taking heed thereto*] Rather, *by self-watchfulness*, according to *Thy Word*; that is, by keeping his eye fixed on Thy Word, and by framing his life according to it; as a careful pilot: "*Oculo ad cælum, manu ad clavum.*"

g Ps. 37. 31.
Luke 2. 19, 51.

11 g Thy word have I hid in mine heart,
That I might not sin against thee.

12 Blessed art thou, O LORD :

h ver. 26, 33, 64,
68, 108, 124, 135.
Ps. 25. 4.
i Ps. 34. 11.

h Teach me thy statutes.

13 With my lips have I ⁱ declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies,
As much as in all riches.

k Ps. 1. 2.
ver. 23, 48, 78.

15 I will ^k meditate in thy precepts,
And have respect unto thy ways.

l Ps. 1. 2.
ver. 35, 47, 70, 77.

16 I will ^l delight myself in thy statutes :
I will not forget thy word.

ג GIMEL.

m Ps. 116. 7.

17 ^m Deal bountifully with thy servant,
That I may live, and keep thy word.

† Heb. *Reveal*.

18 † Open thou mine eyes,
That I may behold wondrous things out of thy law.

n Gen. 47. 9.
1 Chron. 29. 15.
Ps. 39. 12.
2 Cor. 5. 6.
Heb. 11. 13.
o Ps. 42. 1, 2. &
63. 1. & 84 2.
ver. 40, 131.

19 ⁿ I am a stranger in the earth :
Hide not thy commandments from me.

20 ^o My soul breaketh for the longing
That it hath unto thy judgments at all times.

21 Thou hast rebuked the proud that are cursed,
Which do ^p err from thy commandments.

p ver. 10, 110, 118.

q Ps. 39. 8.

22 ^q Remove from me reproach and contempt ;
For I have kept thy testimonies.

23 Princes also did sit and speak against me :
But thy servant did ^r meditate in thy statutes.

r ver. 15.

s ver. 77, 92.
† Heb. *men of my counsel*.

24 ^s Thy testimonies also are my delight and † my counsellors.

ד DALETH.

t Ps. 44. 25.

25 ^t My soul cleaveth unto the dust :

u ver. 40.
Ps. 143. 11.

^u Quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me :

x ver. 12.
Ps. 25. 4. &
27. 11. & 86. 11.

^x Teach me thy statutes.

27 Make me to understand the way of thy precepts :

y Ps. 145. 5, 6.

So ^y shall I talk of thy wondrous works.

z Ps. 107. 26.
† Heb. *droppeth*.

28 ^z My soul † melteth for heaviness :

Strengthen thou me according unto thy word,

29 Remove from me the way of lying :

And grant me thy law graciously.

30 I have chosen the way of truth :

Thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies :

O LORD, put me not to shame.

11. have I hid] Stored as my treasure.

18. That I may behold wondrous things out of thy law] As the disciples going to Emmaus, when Christ "opened to them the Scriptures" (Luke xxiv. 32); and as the Apostles did, when He "opened their understanding, that they might understand the Scriptures" (Luke xxiv. 45); and as the Jews

will do, when the veil is taken from their hearts, and they see Christ in the Scriptures which they hold in their hands (2 Cor. iii. 14—16).

19. a stranger in the earth] Though they had returned to their home, yet they were still pilgrims and sojourners on earth (Ps. xxxix. 12).

- ³² I will run the way of thy commandments,
When thou shalt ^a enlarge my heart.

a 1 Kings 4. 26.
Isa. 60. 5.
2 Cor. 6. 11.

HE.

- ³³ ^b Teach me, O LORD, the way of thy statutes ;
And I shall keep it ^c unto the end.
³⁴ ^d Give me understanding, and I shall keep thy law ;
Yea, I shall observe it with *my* whole heart.
³⁵ Make me to go in the path of thy commandments ;
For therein do I ^e delight.

o ver. 12.

c ver. 112
Matt. 10. 22.
Rev. 2. 26.
d ver. 73.
Prov. 2. 6.
James 1. 5.

- ³⁶ Incline my heart unto thy testimonies,
And not to ^f covetousness.

e ver. 16.

- ³⁷ ^g † Turn away mine eyes from ^h beholding vanity ;
And ⁱ quicken thou me in thy way.

f Ezek. 33. 31.
Mark 7. 21, 22.
Luke 12. 15.
1 Tim. 6. 10.
Heb. 13. 5.
g Isa. 33. 15.
† Heb. *Make to pass*.
h Prov. 23. 5.
i ver. 40.
k 2 Sam. 7. 25

- ³⁸ ^k Stablish thy word unto thy servant,
Who *is devoted* to thy fear.

- ³⁹ Turn away my reproach which I fear :
For thy judgments *are* good.

- ⁴⁰ Behold, I have ^l longed after thy precepts :
^m Quicken me in thy righteousness.

l ver. 20.

m ver. 25, 37, 88,
107, 149, 156, 159.

VAU.

- ⁴¹ ⁿ Let thy mercies come also unto me, O LORD,
Even thy salvation, according to thy word.

n Ps. 106. 4.
ver. 77.

- ⁴² || So shall I have wherewith to answer him that reproacheth me :
For I trust in thy word.

|| Or, *So shall I answer him that reproacheth me in a thing.*

- ⁴³ And take not the word of truth utterly out of my mouth ;
For I have hoped in thy judgments.

- ⁴⁴ So shall I keep thy law continually for ever and ever.

- ⁴⁵ And I will walk † at liberty :
For I seek thy precepts.

† Heb. *at large*.

- ⁴⁶ ^o I will speak of thy testimonies also before kings,
And will not be ashamed.

o Ps. 138. 1.
Matt. 10. 18. 19.
Acts 26. 1, 2.

- ⁴⁷ And I will ^p delight myself in thy commandments,
Which I have loved.

p ver. 16.

- ⁴⁸ My hands also will I lift up unto thy commandments, which I have loved ;
And I will ^q meditate in thy statutes.

q ver. 15.

ZAIN.

- ⁴⁹ Remember the word unto thy servant,
Upon which thou hast caused me to ^r hope.

r ver. 74, 81, 147.

- ⁵⁰ This *is* my ^s comfort in my affliction :
For thy word hath quickened me.

s Rom. 15. 4.

32. *When thou shalt enlarge my heart*] Or, *because Thou hast enlarged my heart*. Cp. 2 Cor. vi. 13, where the same word is used by St. Paul, as by *Sept.* here.

38. *Who is devoted to thy fear*] Rather, *which* (i. e. *promise*) *is attached to the fear of Thee*; that is, is pledged and assured to holy obedience.

43. *utterly*] *Far off*. See v. 8.

45. *at liberty*] Literally, in a large place.

46. *I will speak of thy testimonies also before kings*] This was done at this period of Hebrew history, both by Ezra (Ezra vii. 1—27; viii. 22) and Nehemiah (Neh. ii. 3—8).

50. *comfort*] Heb. *nechamah*, whence the name of Nehemiah was derived. For a conjecture as to the reference to him *here*, see below, on cxxi. 1.

t Jer. 20. 7.

51 The proud have had me greatly 'in derision :

u Job 23. 11.
Ps. 44. 18.
ver. 157.Y^{et} have I not ^udeclined from thy law.52 I remembered thy judgments of old, O LORD ;
And have comforted myself.

x Ezra 9. 3.

53 * Horror hath taken hold upon me
Because of the wicked that forsake thy law.54 Thy statutes have been my songs
In the house of my pilgrimage.

y Ps. 63. 6.

55 ^y I have remembered thy name, O LORD,
In the night, and have kept thy law.

56 This I had, because I kept thy precepts.

n CHETH.

z Ps. 16. 5.
Jer. 10. 16.
Lam. 3. 24.57 ^z Thou art my portion, O LORD :

I have said that I would keep thy words.

† Heb. face,
Job 11. 19.
a ver. 41.58 I intreated thy † favour with *my* whole heart :
Be merciful unto me ^a according to thy word.

b Luke 15. 17, 18.

59 I ^b thought on my ways,
And turned my feet unto thy testimonies.60 I made haste,
And delayed not to keep thy commandments.

|| Or, companies.

61 The || bands of the wicked have robbed me :
But I have not forgotten thy law.

c Acts 16. 25.

62 ^c At midnight I will rise to give thanks unto thee
Because of thy righteous judgments.63 I *am* a companion of all *them* that fear thee,
And of them that keep thy precepts.

d Ps. 33. 5.

64 ^d The earth, O LORD, is full of thy mercy :

e ver. 12, 26.

^e Teach me thy statutes.

u TETH.

65 Thou hast dealt well with thy servant,
O LORD, according unto thy word.66 Teach me good judgment and knowledge :
For I have believed thy commandments.f ver. 71.
Jer. 31. 18, 19.
Heb. 12. 11.67 ^f Before I was afflicted I went astray :
But now have I kept thy word.

51. *The proud have had me greatly in derision*] This was the case with the builders of the walls of Jerusalem at this time, who said, "Hear, O our God; for we are despised" (Neh. iv. 4). Nevertheless, we make our prayer unto God (v. 9). Cp. below, cxxiii. 3, 4.

53. *Horror—because of the wicked*] Panic caused by their malice against me. See Neh. vi. 9. They (the enemies of Jerusalem, Sanballat, Tobiah, and Geshem) made us afraid, saying, "Their hands shall be weakened from the work. Now therefore, O God, strengthen our hands." Cp. above, on cii. 8.

54. *In the house of my pilgrimage*] Literally, *in the house* (not in any fixed place, but) *of my sojournings*, as I moved as a pilgrim and a stranger from place to place. This was true of Ezra and Nehemiah, and those who came with them in their journeyings from Babylon and Shushan.

55. *In the night*] Watching continually, as Nehemiah did, and his fellow-labourers. See Neh. iv. 9: "We made our

prayer unto our God, and set a watch against them day and night." Cp. v. 62; and above, on Ps. cii. 7.

57. *Thou art my portion, O LORD*] Or, *My portion is the Lord*. This was especially true of Nehemiah, who took no wages to himself as Governor of Jerusalem. The Lord was his reward (Neh. v. 14—19).

61. *The bands of the wicked have robbed me*] Rather, *The cords of the wicked have hemmed me in*. See *Gesen.* 610. This was the case with Nehemiah, who was surrounded on all sides with snares of his enemies. See Neh. vi. 2—14.

67. *Before I was afflicted I went astray: but now have I kept (observed) thy word*] This was eminently true of the Hebrew Nation. Before the Captivity, they had been torn by schisms,—Israel against Judah, and Judah against Israel,—and corrupted by idolatry; but they were purified from these evils by their afflictions. See above, *Introd.* to Kings, p. xiii; and *Introd.* to Ezra, pp. 298, 299.

68 ^g Thou art good, and doest good ;

^h Teach me thy statutes.

69 The proud have ⁱ forged a lie against me :

But I will keep thy precepts with *my* whole heart.

70 ^k Their heart is as fat as grease ;

But I ^l delight in thy law.

71 ^m *It is* good for me that I have been afflicted ;

Tnat I might learn thy statutes.

72 ⁿ The law of thy mouth *is* better unto me

Than thousands of gold and silver.

g Ps. 106. 1. &
107. 1.
Matt. 19. 17.
h ver. 12, 26.
i Job 13. 4.
Ps. 109. 2.

k Ps. 17. 10.
Isa. 6. 10.
Acts 28. 27.
l ver. 35.
m ver. 67.
Heb. 12. 10, 11.

n ver. 127.
Ps. 19. 10.
Prov. 8. 10, 11, 19.

• JOD.

73 ^o Thy hands have made me and fashioned me :

^p Give me understanding, that I may learn thy commandments.

74 ^q They that fear thee will be glad when they see me ;

Because ^r I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [†] right,

And ^s *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be [†] for my comfort,

According to thy word unto thy servant.

77 ^t Let thy tender mercies come unto me, that I may live :

For ^u thy law *is* my delight.

78 Let the proud ^x be ashamed ;

^y For they dealt perversely with me without a cause :

But I will ^z meditate in thy precepts.

79 Let those that fear thee turn unto me,

And those that have known thy testimonies.

80 Let my heart be sound in thy statutes ;

That I be not ashamed.

o Job 10. 8.
Ps. 100. 3. &
138. 8. & 139. 14.
p ver. 34, 144.
q Ps. 34. 2.

r ver. 49, 147.

† Heb. *righteous-*
ness.
s Heb. 12. 10.

† Heb. *to comfort*
me.

t ver. 41.

u ver. 24, 47, 174.

x Ps. 25. 3.

y ver. 86.

z ver. 23.

◊ CAPH.

81 ^a My soul fainteth for thy salvation :

But ^b I hope in thy word.

82 ^c Mine eyes fail for thy word, saying,

When wilt thou comfort me ?

83 For ^d I am become like a bottle in the smoke ;

Yet do I not forget thy statutes.

84 ^e How many *are* the days of thy servant ?

^f When wilt thou execute judgment on them that persecute me ?

85 ^g The proud have digged pits for me,

Which *are* not after thy law.

86 All thy commandments *are* [†] faithful :

^h They persecute me ⁱ wrongfully ; help thou me.

87 They had almost consumed me upon earth ;

But I forsook not thy precepts.

a Ps. 73. 26. &
84. 2.
b ver. 74, 114.

c ver. 123.
Ps. 69. 3.

d Job 30. 30.

e Ps. 39. 4.

f Rev. 6. 10.

g Ps. 35. 7.
Prov. 16. 27.

† Heb. *faithful-*
ness.
h ver. 78.
i Ps. 35. 19. &
38. 19.

69. *have forged a lie*] *Have sewn together a lie*, as they did against Nehemiah. See Neh. vi. 6—13.

74. *I have hoped in thy word*] *I have waited for Thy word.*

83. *like a bottle in the smoke*] As a dried wine-skin, shrivelled up by smoke. Cp. Job xxx. 30.

84. *How many are the days of thy servant?*] Are they long enough to admit of delay? Cp. lxxxix. 47.

k ver. 40.

88 ^k Quicken me after thy lovingkindness ;
So shall I keep the testimony of thy mouth.

5 LAMED.

l Ps. 89. 2.

Matt. 24. 34, 35.

1 Pet. 1. 25.

† Heb. *to generation and generation,*

Ps. 89. 1.

† Heb. *sinneth.*

m Jer. 33. 25.

89 ^l For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* † unto all generations :

Thou hast established the earth, and it † abideth.

91 They continue this day according to ^m thine ordinances :

For all *are* thy servants.

n ver. 24.

92 Unless ⁿ thy law *had been* my delights,
I should then have perished in mine affliction.

93 I will never forget thy precepts :

For with them thou hast quickened me.

94 I *am* thine, save me ;

For I have sought thy precepts.

95 The wicked have waited for me to destroy me :

But I will consider thy testimonies.

o Matt. 5. 18. &
24. 35.

96 ^o I have seen an end of all perfection :
But thy commandment *is* exceeding broad.

5 MEM.

97 O how love I thy law !

p Ps. 1. 2.

^p It *is* my meditation all the day.

q Deut. 4. 6, 8.

98 Thou through thy commandments hast made me ^q wiser than mine enemies :
For † they *are* ever with me.

† Heb. *it is ever with me.*

99 I have more understanding than all my teachers :

r 2 Tim. 3. 15.

^r For thy testimonies *are* my meditation.

s Job 32. 7, 8, 9.

100 ^s I understand more than the ancients,
Because I keep thy precepts.

t Prov. 1. 15.

101 I have ^t refrained my feet from every evil way,
That I might keep thy word.

102 I have not departed from thy judgments :
For thou hast taught me.

u Ps. 19. 10.

Prov. 8. 11.

† Heb. *palate.*

103 ^u How sweet are thy words unto my † taste !
Yea, sweeter than honey to my mouth !

x ver. 128.

104 Through thy precepts I get understanding :
Therefore ^x I hate every false way.

5 NUN.

y Prov. 6. 23.

|| Or, *candle.*

105 ^y Thy word *is* a || lamp unto my feet,
And a light unto my path.

z Neh. 10. 29.

106 ^z I have sworn, and I will perform *it*,
That I will keep thy righteous judgments.

96. *I have seen an end of all perfection*] See Job xxviii. 3, where the same word (*taclith*) is used. This and the two following stanzas appear to be grounded on that sublime chapter of the Book of Job, concerning true wisdom, as contrasted with all earthly treasure. Cp. v. 72, and v. 127.

98. *they*] That inestimable treasure, which I have in Thy

commandments.

99, 100. *I have more understanding than all my teachers—the ancients, because I keep thy precepts*] In the days of Ezra and Nehemiah, the precepts of God's Law were broken by many of its Teachers, even by the High Priest himself. See Ezra x. 18. Neh. xiii. 4—7.

107 I am afflicted very much :

^a Quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, ^b the freewill offerings of my mouth,
O LORD, and ^c teach me thy judgments.

109 ^d My soul is continually in my hand :

Yet do I not forget thy law.

110 ^e The wicked have laid a snare for me :

Yet I ^f erred not from thy precepts.

111 ^g Thy testimonies have I taken as an heritage for ever :

For ^h they are the rejoicing of my heart.

112 I have inclined mine heart † to perform thy statutes alway,

ⁱ Even unto the end.

a ver. 88.

b Hos. 14. 2.
Heb. 13. 15.
c ver. 12, 26.

d Job 13. 14.

e Ps. 140. 5. &
141. 9.

f ver. 10, 21.

g Deut. 33. 4.

h ver. 77, 92, 174.

† Heb. *to do*.

i ver. 33.

▷ SAMECH.

113 I hate vain thoughts :

But thy law do I love.

114 ^k Thou art my hiding place and my shield :

^l I hope in thy word.

115 ^m Depart from me, ye evil-doers :

For I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live :

And let me not ⁿ be ashamed of my hope.

117 Hold thou me up, and I shall be safe :

And I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that ^o err from thy statutes :

For their deceit is falsehood.

119 Thou † puttest away all the wicked of the earth ^p like dross :

Therefore I love thy testimonies.

120 ^q My flesh trembleth for fear of thee ;

And I am afraid of thy judgments.

k Ps. 32. 7. &
91. 1.

l ver. 81.

m Ps. 6. 8. &
139. 19.
Matt. 7. 23.

n Ps. 25. 2.
Rom. 5. 5. &
9. 33. & 10. 11.

o ver. 21.

† Heb. *caused to cease*.
p Ezek. 22. 18.

q Hab. 3. 16.

▷ AIN.

121 I have done judgment and justice :

Leave me not to mine oppressors.

122 Be ^r surety for thy servant for good :

Let not the proud oppress me.

123 ^s Mine eyes fail for thy salvation,

And for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy,

And ^t teach me thy statutes.

125 ^u I am thy servant ;

Give me understanding, that I may know thy testimonies.

126 It is time for thee, LORD, to work :

For they have made void thy law.

r Heb. 7. 22.

s ver. 81, 82.

t ver. 12.

u Ps. 116. 16.

113. *I hate vain thoughts*] Heb. *seäphim*; literally, haltings between two opinions. See 1 Kings xviii. 21. Hence it signifies *sceptical doubts* (Gesen. 592).

114. *I hope in thy word*] I wait for Thy word.

118. *their deceit is falsehood*] Their subtilty is a lie.

121. *I have done judgment and justice*] I have executed

judgment and justice in times of trial and difficulty. This was eminently true of Nehemiah (see Neh. xiii. 7—31), and of Ezra (x. 5—19).

123. *Mine eyes fail*] Pine with longing.

126. *they have made void thy law*] How true was this in the days of Ezra (Ezra x. 18) and of Nehemiah! (Neh. xiii. 4—7.)

x ver. 72.
Ps. 19. 10.
Prov. 8. 11.

127 ^x Therefore I love thy commandments above gold ;

Yea, above fine gold.

y ver. 104.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right ;
And I ^y hate every false way.

▷ PE.

129 Thy testimonies *are* wonderful :

Therefore doth my soul keep them.

z Ps. 19. 7.
Prov. 1. 4.

130 The entrance of thy words giveth light ;

^z It giveth understanding unto the simple.

a ver. 20.

131 I opened my mouth, and panted :

For I ^a longed for thy commandments.

b Ps. 106. 4.

132 ^b Look thou upon me, and be merciful unto me,

c 2 Thess. 1. 6, 7.
† Heb. *according to the custom towards those, &c.*
d Ps. 17. 5.
e Ps. 19. 13.
Rom. 6. 12.
f Luke 1. 74.

^c † As thou usest to do unto those that love thy name.

133 ^d Order my steps in thy word :

And ^e let not any iniquity have dominion over me.

134 ^f Deliver me from the oppression of man :

So will I keep thy precepts.

g Ps. 4. 6.

135 ^g Make thy face to shine upon thy servant ;

h ver. 12, 26.

And ^h teach me thy statutes.

i Jer. 9. 1. &
14. 17. See
Ezek. 9. 4.

136 ⁱ Rivers of waters run down mine eyes,
Because they keep not thy law.

▷ TZADDI.

k Ezra 9. 15.
Neh. 9. 33.
Jer. 12. 1.
Dan. 9. 7.
l Ps. 19. 7, 8, 9.

137 ^k Righteous *art* thou, O LORD,
And upright *are* thy judgments.

† Heb. *righteousness.*
† Heb. *faithfulness.*
m Ps. 69. 9.
John 2. 17.
† Heb. *cut me off.*
n Ps. 12. 6. &
18. 30. & 19. 8.
Prov. 30. 5.
† Heb. *tried, or, refined.*

138 ^l Thy testimonies *that* thou hast commanded
Are † righteous and very † faithful.

139 ^m My zeal hath † consumed me,
Because mine enemies have forgotten thy words.

140 ⁿ Thy word *is* very † pure :
Therefore thy servant loveth it.

141 I *am* small and despised :
Yet do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness,
And thy law *is* ^o the truth.

o ver. 151.
Ps. 19. 9.
John 17. 17.
† Heb. *found me.*
p ver. 77.

143 Trouble and anguish have † taken hold on me :
Yet thy commandments *are* ^p my delights.

144 The righteousness of thy testimonies *is* everlasting :

q ver. 34, 73, 169.

^q Give me understanding, and I shall live.

▷ KOPH.

145 I cried with *my* whole heart ;
Hear me, O LORD : I will keep thy statutes.

146 I cried unto thee ;
Save me, || and I shall keep thy testimonies.

|| Or, *that I may keep.*

130. *The entrance of thy words*] Literally, *the opening*. See Luke xxiv. 27. 32.

131. *and panted*] As in eager pursuit, with vehement desire to apprehend. Cp. lvi. 1, 2. Job viii. 2 (*Gesen.* 799).

132. *As thou usest to do*] As is Thy rule to do.

140. *very pure*] As silver, which stands the heat of fire and comes more fine out of it.

147 ^r I prevented the dawning of the morning, and cried :

r Ps. 5. 3. &
88. 13. & 130. 6.
s ver. 74.

^s I hoped in thy word.

148 ^t Mine eyes prevent the *night* watches,

t Ps. 63. 1, 6.

That I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness :

O LORD, " quicken me according to thy judgment.

u ver. 40, 154.

150 They draw nigh that follow after mischief :

They are far from thy law.

151 Thou *art* ^x near, O LORD ;

x Ps. 145. 18.

^y And all thy commandments *are* truth.

y ver. 142.

152 Concerning thy testimonies, I have known of old

That thou hast founded them ^z for ever.

z Luke 21. 33.

γ RESH.

153 ^a Consider mine affliction, and deliver me :

a Lam. 5. 1.

For I do not forget thy law.

154 ^b Plead my cause, and deliver me :

b 1 Sam. 24. 15.
Ps. 35. 1.

^c Quicken me according to thy word.

Mic. 7. 9.
c ver. 40.

155 ^d Salvation *is* far from the wicked :

d Job 5. 4.

For they seek not thy statutes.

156 || Great *are* thy tender mercies, O LORD :

|| Or, *Many*.

^e Quicken me according to thy judgments.

e ver. 149.

157 Many *are* my persecutors and mine enemies ;

Yet do I not ^f decline from thy testimonies.

f Ps. 44. 18.
ver. 51.

158 I beheld the transgressors, and ^g was grieved ;

g ver. 136.
Ezek. 9. 4.

Because they kept not thy word.

159 Consider how I love thy precepts :

^h Quicken me, O LORD, according to thy lovingkindness.

h ver. 88.

160 † Thy word *is* true *from* the beginning :

† Heb. *The beginning of thy word is true.*

And every one of thy righteous judgments *endureth* for ever.

ω SCHIN.

161 ⁱ Princes have persecuted me without a cause :

i 1 Sam. 24. 11,
14. & 26. 18.
ver. 23.

But my heart standeth in awe of thy word.

162 I rejoice at thy word,

— As one that findeth great spoil.

163 I hate and abhor lying :

But thy law do I love.

164 Seven times a day do I praise thee

Because of thy righteous judgments.

165 ^k Great peace have they which love thy law :

k Prov. 3. 2.
Isa. 32. 17.

And † nothing shall offend them.

† Heb. *they shall have no stumbling block.*

166 ^l LORD, I have hoped for thy salvation,

l Gen. 49. 18
ver. 174

And done thy commandments.

147. *I prevented the dawning*] I came before Thee in the dawn; I anticipated Thy call.

158. *the transgressors*] The hypocrites, whether dissemblers or pretenders. See *Gesen.* 101.

164. *Seven times a day*] Not only morning and evening, nor

only three times a day (lv. 17), but seven times do I praise Thee, that is, continually.

165. *And nothing shall offend them*] They are not staggered or perplexed by any thing which they meet with, either in Scripture or Nature. Cp. on 1 John ii. 10.

167 My soul hath kept thy testimonies ;
And I love them exceedingly.

168 I have kept thy precepts and thy testimonies :
m For all my ways are before thee.

m Prov. 5. 21

n TAU.

169 Let my cry come near before thee, O LORD :
n Give me understanding according to thy word.

n ver. 144.

170 Let my supplication come before thee :
Deliver me according to thy word.

o ver. 7.

171 o My lips shall utter praise,
When thou hast taught me thy statutes.

172 My tongue shall speak of thy word :
For all thy commandments are righteousness.

173 Let thine hand help me ;
For p I have chosen thy precepts.

p Josh. 24. 22.
Prov. 1. 29.
Luke 10. 42.
q ver. 166.

174 q I have longed for thy salvation, O LORD ;
And r thy law is my delight.

r ver. 16, 24, 47,
77, 111.

175 Let my soul live, and it shall praise thee ;
And let thy judgments help me.

s Isa. 53. 6.
Luke 15. 4, &c.
1 Pet. 2. 25.

176 s I have gone astray like a lost sheep ;
Seek thy servant ; for I do not forget thy commandments.

PSALM CXX.

A Song of degrees.

a Ps. 118. 5.
Jonah 2. 2.

1 IN a my distress I cried unto the LORD, and he heard me.
2 Deliver my soul, O LORD, from lying lips,
And from a deceitful tongue.

172. *My tongue shall speak of thy word*] Or, My tongue shall respond to Thy word ; shall say, "Amen" to it.

176. *I have gone astray like a lost sheep*] Such was Israel in the Captivity. But God was their Shepherd, and sought them out, and brought them home to their ancient fold. He raised up Cyrus to be His Shepherd, to perform all His pleasure, saying to Jerusalem, "Thou shalt be built ;" and to the Temple, "Thy foundation shall be laid" (Isa. xlv. 28). And how much more may these words be applied by the faithful to the work done by the Good Shepherd for the stray sheep of the whole human race ! (Isa. liii. 6. John x. 1—16. 1 Pet. ii. 25.)

"SONGS OF DEGREES."

Ps. CXX.] Now follows a series of Psalms, fifteen in number, called in our Authorized Version, "*Songs of Degrees* ;" literally, Songs of the *up-goings* or ascents, τῶν ἀναβαθμῶν (*Sept.*, graduum (*Vulg.*)).

The Hebrew word rendered *Degrees*, is *maaloth* (*ascents*), which is derived from *alah*, to go up (whence the Latin *altus*, *altare*, see *Gesen.* 630), which is used to describe the *going up* of the Israelites out of Egypt (Exod. xiii. 18), and the *going up* of worshippers to the house of the Lord in Jerusalem (Ps. xxiv. 3. 2 Chron. ix. 4 ; xxix. 20), especially on the great festivals (Zech. xiv. 19), and the *going up* of the Israelites to Jerusalem after the Captivity of Babylon (see Ezra i. 3. 5 ; ii. 1. 59 ; vii. 6, 7. 28. Neh. ii. 15 ; vii. 5, 6. 61 ; xii. 1). The word *maalah*, formed from it, signifies an *ascent*, a *staircase* (*Gesen.* 494), and is used to describe the *going up* of Ezra and the pilgrims with him from Babylon to Jerusalem (Ezra vii. 9).

The theory put forth by *Gesenius*, and approved by *De Wette*, *Winer*, and *Delitzsch* (see *Gesen.* p. 495, *Delitzsch*, p.

218), that the term "*songs of degrees*" refers to the repetitive and ladder-like structure of these Psalms, does not seem to be tenable. That designation is equally applicable to many other Psalms which are not called "*Songs of Degrees* ;" and it is by no means applicable to several of the Psalms which are thus designated (*Perowne*, p. xcvi. Cp. *Hilzig*, p. 366).

Another view of them seems preferable. When we consider the place in the Psalter which those "*Songs of Degrees*, or of the *goings up*," occupy, we see good reason to accept the statement (of the *Syriac* Version, and of *S. Chrysostom*, *Theodoret*, *Euthymius*, and other Fathers, and also of *Symmachus*, *Aquila*, and of *Hammond*, *Ewald*, and many moderns), that these Psalms describe the feelings of those Israelites who *went up* with Zerubbabel and Jeshua, and afterwards with Ezra, and still later with Nehemiah, from the land of their Captivity and dispersion at Babylon, Susa, and other regions of the East, to the home of their fathers, Jerusalem. Hence, in some of the foregoing Psalms, we have seen a reference to the Dedication of the Second Temple (Ps. 118), and of the walls of Jerusalem (Ps. 102), and to the building up of the Nation itself on the old foundation of the Law of God, given to their fathers at Sinai (Ps. 119). See *Prelim. Note* there.

These fifteen *Songs of ascents* are like holy Jacob's ladders, by which holy men mounted to God. Some of them are derived from the days of David, describing his joy when he had brought the Ark of God up to Zion, and he was invited to go to the house of the Lord, to which the tribes *go up* (Ps. cxii. 4) ; and are therefore very suitable to stimulate and enhance the zeal and exultation of the pilgrim tribes returning to Jerusalem (Ps. 122). Another of these Psalms (Ps. 127), adopted from Solomon, the royal builder of the Temple, acknowledging the vanity of all human labour without the help of the Lord, was

- ³ || What shall be given unto thee,
Or what shall be † done unto thee, thou false tongue?
- ⁴ || Sharp arrows of the mighty,
With coals of juniper.
- ⁵ Woe is me, that I sojourn in ^b Mesech,
‘That I dwell in the tents of Kedar!
- ⁶ My soul hath long dwelt with him that hateth peace.
- ⁷ I am || for peace:
But when I speak, they are for war.

|| Or, *What shall the deceitful tongue give unto thee? or, What shall it profit thee?*

† Heb. *added.*
|| Or, *It is as the sharp arrows of the mighty man, with coals of juniper.*

b Gen. 10. 2.

Ezek. 27. 13.

c Gen. 25. 13.

1 Sam. 25. 1.

Jer. 49. 28, 29.

|| Or, *a man of peace.*

therefore a very appropriate utterance for those who toiled in the restoration of the Temple built by him, and in the raising up of the Walls of Jerusalem. Others of these Psalms describe the distress of David, and the deliverance wrought for him by God (Ps. 124), and might well be used to express the feelings of such godly rulers as Zerubbabel and Nehemiah, when harassed by Rehums and Sanballats, in their pious and patriotic labours.

Others of these Psalms grew out of the incidents of that period of national Restoration; and they are summed up by three beautiful hymns, one of them derived from David himself, expressing the joy of the faithful Israelites, no longer separated from one another by schisms, like that of Jeroboam, and now gathered together from the lands into which they had been scattered in their Captivity, and all finding their common centre of unity in Zion, and joined together as one man in singing praises to their God and King in His Temple at Jerusalem, which was His Palace and their home. We may compare what has been said above on the characteristics of the period of the restoration, to which the arrangement of these Psalms is due, in the *Introduction to Ezra*, p. 298.

In confirmation of this opinion it may be remarked, that the sacred Name JEHOVAH,—which marks the gracious union of God with His covenanted people, and which characterizes Him as revealing Himself first in His Tabernacle, and in the Temple at Jerusalem, and as preparing the way for the preaching of the doctrine of the Ever-Blessed Trinity, Father, Son, and Holy Ghost to the whole world, consecrated into a Church,—occurs in these Songs of Degrees no less than *fifty-one* times; and that the Name ELOHIM, which designates the Deity as contemplated by Natural Theology, and as working in the physical phenomena of the universe, does not occur once.

In adopting this opinion concerning these “Songs of Degrees,” we need not exclude that of those, (*Herder, Eichhorn, Hengstenberg, Reuss*, and others,) who suppose that these Songs were sung by those who resorted to Jerusalem from different parts of the world, at the three great annual festivals, the Passover, Pentecost, and Tabernacles. This is very probable.

The Rabbinical tradition, that these fifteen Psalms were sung upon the fifteen steps of the Temple, to which these Psalms are compared in the Talmud (Midloth, ii. 5. Succah, 51 b.), is not inconsistent with the opinion that some of them may have been on the lips of those devout men who came to Jerusalem on the Great Day of Pentecost, after the *going up* of the Lord Himself to the heavenly Sion, when the Holy Spirit, the Spirit of peace and love, came down from heaven to put an end to the first dispersion of Babel, or Babylon (see on Acts ii. 4), and to gather all true Israelites into the spiritual Sion of the Church of Christ Universal, and to make all feel, by personal experience, “how good and pleasant a thing it is to dwell together in unity” (Ps. cxxxiii. 1).

Therefore, to every faithful Christian worshipper, these “Songs of goings up” are full of joyful associations. They are like the ladder at Bethel, reaching from earth to heaven. They speak to him of “the going up” of Israel from Egypt to Canaan; of “the going up” of David, the King and Conqueror, and the Ark to Sion. They speak to him of “the going up” of Solomon, the Prince of Peace, the Type of Christ, to the Temple on Moriah. They speak to him of “the goings up” of the pilgrims from Babylon, after their captivity there; and of the “goings up” of the Tribes of Israel, formerly divided by schism and dispersed by captivity, to Jerusalem and the Temple, year after year, on the three great annual Festivals; and of their union in that Temple, in which Christ, the Divine David and Solomon, would, in the fulness of time, appear in human flesh. Above all,

these “Songs of Degrees,” speak to him of “the going up” of the risen Saviour—of whom the Psalmist says, “God is *gone up* with a merry noise, and the Lord with the sound of the trumpet.” They speak of His going up to the heavenly Jerusalem, “which is the mother of us all,” to prepare a place for all true Israelites, who are sojourners and strangers upon earth, and are journeying to the heavenly Sion. These 15 Psalms (compared to the 15 steps to the Temple) are steps to the Church in glory.

It was probably from a consciousness of this culmination in CHRIST of all the *up-goings* of the People of God, that the *Syriac* Version entitles these Psalms, “prayers of the people in Babylon, to be freed from captivity, and prayers for us to be delivered from evil spirits; and Psalms of joy to them for liberation by Cyrus, and Psalms to us of thanks for spiritual blessings.” See the titles in that Version to Psalms 120, 121, 126, 128, 129. And the Greek Church appointed these fifteen “Songs of Degrees,” or *upgoings*, to be sung in the fifteen weeks before *Christmas Day*. The truth embodied in this appointment is this,—that at that season the Church of God, which is a Pilgrim in this world, approaches nearer every week to Him Who is the True Temple, in which “the fulness of the Godhead dwells bodily.” This has been already observed by *Hengstenberg* and *Archdeacon Freeman*. Probably, from a similar feeling, two of these Psalms (the 130th and 132nd) are appointed in the Sarum and Latin use for *Christmas Day*.

The number of these “Songs of Degrees” deserves attention; they are *fifteen*, a number made up of *seven*, the symbol of *Rest*—and of *eight*, the symbol of Resurrection; and they all bring us to CHRIST, who alone is our Rest and Resurrection.

In the present Hebrew Ritual, these Psalms are said on the Sabbaths between the Feast of Tabernacles and Passover.

Ps. CXX.] This is a Psalm of supplication for deliverance from enemies such as beset and harassed Israel in the days of Nehemiah. In a Christian sense, it may be regarded as expressing the desires of the Redeemer Himself in His sufferings; and this view is suggested by the appointment of this Psalm, in the Latin and Sarum use, for the Eve of the Passion.

2. *Deliver my soul—from lying lips*] Such language as this would have been a fit expression of the feelings of such men as Nehemiah at the period of return and restoration. See Neh. vi. 1—19, with reference to Sanballat and Tobiah.

4. *the mighty*] God Himself. It is remarkable that this title (Heb. *Gibbor*) is given by Nehemiah to God (Neh. ix. 32), and is not ascribed to Him, I think, in any other historical book of the Bible.

—*juniper*] Broom used for charcoal. Cp. above, on Job xxx. 4. The figure is appropriate; for, although the Psalmist is at Jerusalem, he seems to himself to be, like Elijah, under his juniper or broom-tree, in a wilderness, on account of his friendless condition. See v. 5, and above on 1 Kings xix. 4.

5. *Mesech—Kedar*] I, who had hoped to find friends and brethren at Jerusalem, am surrounded by enemies, as if I were among the barbarous heathen tribes of Meshech (Gen. x. 2. Ezek. xxvii. 13), or the wild hordes of Ishmael (Gen. xxv. 13. Isa. xlii. 11). Such was the condition of Nehemiah at Jerusalem (see Neh. ii. 10; iv. 1—7; vi. 1—14), as had been the condition also of Zerubbabel after his return (Ezra iv. 5).

7. *I am for peace*] Rather, *I am peace*; cp. cix. 4, *I am prayer*, and cx. 3; and cxlvii. 14, “He maketh thy borders peace” (see note there). The Psalmist says, “I am peace; but when I speak, they are for war.” “Christianæ perfectionis est, pacificum esse cum pacis inimicis” (*Augustine*).

PSALM CXXI.

A Song of degrees.

|| Or, Shall I lift
up mine eyes to
the hills? whence
should my help
come?
See Jer. 3. 23.
a Ps. 124. 8.

b 1 Sam. 2. 9
Prov. 3. 23, 26.
c Ps. 127. 1.
Isa. 27. 3.

d Isa. 25. 4.
e Ps. 16. 8. &
109. 31.
f Ps. 91. 5.
Isa. 49. 10.
Rev. 7. 16.

g Ps. 41. 2. &
97. 10. & 145. 20.
h Deut. 28. 6.
Prov. 2. 8. & 3. 6.

- ¹ || I WILL lift up mine eyes unto the hills,
From whence cometh my help.
² ^a My help cometh from the LORD,
Which made heaven and earth.
³ ^b He will not suffer thy foot to be moved :
^c He that keepeth thee will not slumber.
⁴ Behold, he that keepeth Israel
Shall neither slumber nor sleep.
⁵ The LORD is thy keeper :
The LORD is ^d thy shade ^e upon thy right hand.
⁶ ^f The sun shall not smite thee by day,
Nor the moon by night.
⁷ The LORD shall preserve thee from all evil :
He shall ^g preserve thy soul.
⁸ The LORD shall ^h preserve thy going out and thy coming in
From this time forth, and even for evermore.

PSALM CXXII.

A Song of degrees of David.

a Isa. 2. 3.
Zech. 8. 21.

b See 2 Sam. 5. 9.

- ¹ I WAS glad when they said unto me,
^a Let us go into the house of the LORD.
² Our feet shall stand within thy gates,
O Jerusalem.
³ Jerusalem is builded as a city that is ^b compact together :

Ps. CXXI. 1. *From whence cometh my help?* This is a question (and ought to be marked with a note of interrogation), "*Whence cometh my help?*" which is answered in the next verse, "*My help is from the Lord, the Maker of heaven and earth*" (cxiv. 8).

The Psalmist asks, "Whence cometh my help?" and the reply is, "*My help cometh from the Lord.*" Cp. cxlvi. 5: "Blessed is he who hath the God of Jacob for his help." The Hebrew word for *help* is *ezer*; whence the name of *Ezra* (which signifies *helper*) was derived. May there not be an intimation here from Ezra himself, that he did not look for *help* from himself, or from any child of man, however wise, but from God? The cognate verb *azar*, to *help*, occurs in Ps. cxviii. 7, 13; cxix. 86, 173, 175, which are connected with Ezra. And is it altogether by chance, that the verb *nacham*, to comfort, and its cognate substantive, *nechamah*, whence the name *Nehemiah* (i.e. the *Lord* is my *comforter*, or *comfort* from the *Lord*), occurs four times in the 119th Psalm (vv. 50, 52, 72, 82), and only three times in that sense in all the other Psalms? And may there not be a similar intimation there, that *comfort* is not to be expected from *men*, however great, but from the *Lord*?

² *the LORD, which made heaven and earth*] The designation of the LORD, as "the Maker of heaven and earth," is a characteristic of these "Songs of Degrees." It is a *catchword* which connects them together. It occurs here, and in cxxiv. 8; cxxiv. 3; and is only found in this last Book of the Psalter (cp. cxv. 15; cxlvi. 6), and is especially appropriate to this period of Hebrew history, when Israel recognized and proclaimed that Jehovah is the Creator and Lord of all things "in heaven and earth;" and that the gods which the great nations worshipped, who had carried them away captive, were

non-entities. Compare the title, "Lord God of Heaven," in the historical literature of this period; 2 Chron. xxxvi. 23. Ezra i. 2; vi. 10; vii. 21; see note, above, on 2 Chron. xxxvi. 22. Cp. Neh. i. 4, 5; ii. 4, 20; ix. 6.

⁶ *Nor the moon*] The evil influence of the moon is felt, especially by the eyes and the brain, in hot climates (*Ewald, Hengst., Delitzsch*) by those who sleep in its light.

Ps. CXXII.] After earnest desires and many struggles, the pilgrim tribes are safely settled in Zion, and express their thankfulness in this Psalm. This was of old the utterance of David's thanksgiving (see the title of the Psalm); and how fitly would it express the rapture of those like Zerubbabel, Jeshua, Ezra, and Nehemiah, who, like sailors tossed about in a long and weary voyage, reached the haven where they had desired to be, and were safely anchored at Jerusalem! Therefore they exclaim with joy (v. 2), "*Our feet shall stand,*" or rather, "*Our feet are standing within Thy gates, O Jerusalem.*"

This Psalm, and the 127th, were appointed in the Sarum use for the festival of the Circumcision of Christ.

³ *Jerusalem is builded*] After many delays and conflicts. See Neh. ii. 17—20; iv. 1—23. These words of David received fresh life in Nehemiah's age, when the Gates of Jerusalem had been set up and the Walls had risen again from the dust; and this Psalm was probably sung at the festival of the Dedication of the Walls, which was celebrated by Nehemiah and his companions, B.C. 444. See above, on Neh. xii. 27. 31—43; also below, Ps. 147, which affords the best exposition of this Psalm.

- ⁴ ^c Whither the tribes go up, the tribes of the LORD,
Unto ^d the testimony of Israel, to give thanks unto the name of the LORD.
⁵ ^e For there ^f are set thrones of judgment,
The thrones of the house of David.

^c Exod. 23. 17.
Deut. 16. 16.
^d Exod. 16. 34.

^e Deut. 17. 8.
^f 2 Chron. 19. 8.
^f Heb. *do sit*.

- ⁶ ^f Pray for the peace of Jerusalem :
They shall prosper that love thee.

^f Ps. 51. 18.

- ⁷ Peace be within thy walls,
And prosperity within thy palaces.

- ⁸ For my brethren and companions' sakes,
I will now say, Peace *be* within thee.

- ⁹ Because of the house of the LORD our God
I will ^g seek thy good.

^g Neh. 2. 10.

PSALM CXXIII.

A Song of degrees.

- ¹ UNTO thee ^a lift I up mine eyes,
O thou ^b that dwellest in the heavens.
² Behold, as the eyes of servants *look* unto the hand of their masters,
And as the eyes of a maiden unto the hand of her mistress,
So our eyes *wait* upon the LORD our God, until that he have mercy upon us.
³ Have mercy upon us, O LORD, have mercy upon us :
For we are exceedingly filled with contempt ;
⁴ Our soul is exceedingly filled with the scorning of those that are at ease,
And with the contempt of the proud.

^a Ps. 121. 1. &
141. 8.
^b Ps. 2. 4. &
11. 4. & 115. 3.

4. *Whither*] Heb. *shesh-sham*. This use of the Hebrew prefix *she* for the relative *asher*, which occurs ten times in these Songs of Degrees, has been called a Chaldaism ; but see *Gesen.* 797 ; and *Delitzsch*, ii. 228.

— *the tribes*] The tribes of Israel, once divided by schism under Jeroboam and his successors, and scattered abroad in the Captivity, find their centre of unity in Zion ; and thus the joyful days of David's reign are revived.

How much more is this realized in the spiritual Zion of the Church of Christ ! There, though dispersed throughout the world, all the tribes of Israel find a home in soul and spirit. See on 1 Pet. i. 1.

— *Unto the testimony of Israel*] Rather, *a testimony to Israel*. God's love was attested by the ordinance to *Israel* (not only to Judah), that *all* the tribes should go up to that one place which He should choose out of all the tribes of Israel to place His Name there (Deut. xii. 4, 5 ; xvi. 16). The words, "*an ordinance to Israel*," are put in apposition with the words, "*thither the tribes go up*."

5. *thrones of the house of David*] Rather, *thrones for the house of David* ; i.e. thrones for a succession of Kings of David's line, which, according to God's promise, was to be continued to Christ, and to be perpetuated in Him. See on 2 Sam. vii., *Prelim. Note*.

On the Christian application of this Psalm, see *Archbp. Laud's* Sermon on this text (Works, i. 61).

7. *thy walls*] Thy vallum (*Gesen.* 275), thy wall and trench around it. Our Lord's words derive additional force, by way of contrast, from this prayer, which was frustrated by the city's sins (see note on Luke xix. 43) ; and the frustration of that prayer drew tears from His eyes when He looked upon the city. There is a remarkable alliteration in the words of the

original here (*vv.* 6, 7), which gives force and beauty to them. But that prayer, though not fulfilled in the literal Jerusalem, is verified in the spiritual Sion of the Church of Christ, by reason of His gift of the Comforter, the Spirit of Peace and Love, to abide with her for ever (John xiv. 16).

Ps. CXXIII.] This is an utterance of the pilgrim tribes in days of distress, especially such distress as they endured in the time of Jeshua and Zerubbabel ; and afterwards, in the time of Nehemiah, from foes without and false friends within.

2. *as the eyes of servants look unto the hand of their masters*] The comparison, "as the eyes of servants look unto the hand of their masters," was one which might well suggest itself to *Nehemiah*, the cup-bearer of the Great King (Neh. i. 11 ; ii. 1). He himself tells us, that when he stood in the presence of Artaxerxes, his master, the Queen sitting by him, and took up the cup of wine, and gave it to the King, the King observed that his countenance was sad, and asked him the reason ; and *Nehemiah* replied, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire ?"

Even when he was waiting in his royal master's presence, his eyes were turned upward in prayer to his Master in heaven (ii. 4) ; and the King granted him his request, "according to the good hand of his God upon him" (Neh. ii. 8).

3, 4. *Have mercy upon us—for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning*] *Nehemiah's* words recur to the memory here (Neh. iv. 4) : "*Hear, O our God ; for we are despised ; literally, we are contempt ;* Heb. *buzah*. The word here used twice is *buz*, a rare word. Cp. Neh. ii. 19 : "They laughed us to scorn, and despised us."

PSALM CXXIV.

A Song of degrees of David.

- ^a Ps. 129. 1. ^a Now may Israel say ;
- ^b Ps. 56. 1, 2. & 57. 3. ^b If it had not been the LORD who was on our side,
When men rose up against us ;
- ^c Gen. 1. 1. ^c Then they had ^b swallowed us up quick,
When their wrath was kindled against us :
- ^d Ps. 121. 2. ^d Then the waters had overwhelmed us,
The stream had gone over our soul :
- ^e Ps. 134. 3. ^e Then the proud waters had gone over our soul.
- ^c Ps. 91. 3. ^c Blessed be the LORD, who hath not given us as a prey to their teeth.
- ^d Ps. 121. 2. ^d Our soul is escaped ^c as a bird out of the snare of the fowlers :
The snare is broken, and we are escaped.
- ^e Gen. 1. 1. ^e Our help *is* in the name of the LORD,
^c Who made heaven and earth.

PSALM CXXV.

A Song of degrees.

- ^a Prov. 22. 8. ^a THEY that trust in the LORD *shall be* as Mount Zion,
Which cannot be removed, *but* abideth for ever.
- ^b Prov. 2. 15. ^b As the mountains *are* round about Jerusalem,
So the LORD *is* round about his people from henceforth even for ever.
- ^c Ps. 128. 6. ^c For ^a the rod of [†] the wicked shall not rest upon the lot of the righteous ;
Lest the righteous put forth their hands unto iniquity.
- ^d Gal. 6. 16. ^d Do good, O LORD, unto *those that be* good,
And to *them that are* upright in their hearts.
- ^e Ps. 128. 6. ^e As for such as turn aside unto their ^b crooked ways,
The LORD shall lead them forth with the workers of iniquity :
But ^c peace shall be upon Israel.

Ps. CXXIV.] This is a Psalm of David ; but it finds its proper place among the pilgrim lays, as anticipating the feelings of the pilgrim tribes, and as aptly expressing those feelings.

6. *Blessed be the LORD, who hath not given us as a prey*] Compare the historical narrative of Nehemiah's perils, prayers, and deliverances (Neh. iv. 1—23 ; vi. 1—19).

7. *Our soul is escaped as a bird*] This comparison of the soul to a bird, is a favourite one in the Psalter ; see the note above, on lxxxiv. 3.

Ps. CXXV. 1, 2. *as Mount Zion—the mountains are round about Jerusalem*] Such imagery as this was very appropriate in the mouths of those who beheld Mount Zion, which they had so long craved to see ; like the *θάλασσα* greeted by the "Ten Thousand" on their return. It was *that* Mountain, to which their eyes had been so long turned, like those of Daniel, who prayed at Babylon, with his windows open toward Jerusalem (Dan. vi. 10).

And such imagery would also be very appropriate in the mouth of pilgrims coming year after year to the annual festivals, and rejoicing with songs of praise, when their eyes caught the first glimpse of Zion and the Temple.

3. *the rod of the wicked shall not rest upon the lot of the righteous*] These words may be illustrated by those of Zerubbabel and Jeshua, who declined the overtures of the "adversaries of Judah and Benjamin" to join with them in rebuilding the Temple at Jerusalem. They made this reply to them "*Ye have nothing to do with us to build an house to our God*" (Ezra iv. 3). The same feeling dictated the words of Nehemiah to Sanballat, Tobiah, and Geshem (Neh. ii. 20) : "The God of heaven, He will prosper us ; but *ye have no portion*, nor right, nor memorial in Jerusalem."

4. *Do good, O LORD, unto those that be good*] A favourite thought with Nehemiah. See Neh. ii. 8. 18 ; v. 19 ; xiii. 14, 31 : "Remember me, O my God, for *good*," the concluding words of his Book.

PSALM CXXVI.

A Song of degrees.

- ¹ WHEN the LORD † turned again the captivity of Zion,
^a We were like them that dream.
- ² Then ^b was our mouth filled with laughter, and our tongue with singing :
 Then said they among the heathen,
 The LORD † hath done great things for them.
- ³ The LORD hath done great things for us ;
 Whereof we are glad.
- ⁴ Turn again our captivity, O LORD,
 As the streams in the south.
- ⁵ ^c They that sow in tears shall reap in || joy.
- ⁶ He that goeth forth and weepeth, bearing || precious seed,
 Shall doubtless come again with rejoicing, bringing his sheaves *with him*.

† Heb. returned
the returning of
Zion,
Ps. 53. 6. & 85. 1.
Hos. 6. 11.
Joel 3. 1.
a Acts 12. 9.
b Job 8. 21.

† Heb. hath magnified to do with them.

c See Jer. 31.
9, &c.
|| Or, singing.
|| Or, seed basket.

PSALM CXXVII.

A Song of degrees || for Solomon.

|| Or, of Solomon,
Ps. 72, title.

- ¹ EXCEPT the LORD build the house,
 They labour in vain † that build it :

† Heb. that are
builders of it in it.

Ps. CXXVI.] The present Psalm is connected with the foregoing by the catchword *Zion*, as the foregoing is connected with that which precedes it by the word *Israel*. Cp. cxiv. 1; cxv. 5; and cxvi. 1; and thus the reader's thoughts are concentrated on the gathering together of Israel at the home and Sanctuary of their fathers (*Delitzsch*, 239). The *Syriac* Version entitles this Psalm, "A Song concerning Haggai and Zechariah" (the prophets), "who came up from the Captivity of Babylon to Jerusalem;" and in the title to the following Psalm it adds, "who stimulated the people to rebuild the Temple."

1. *When the LORD turned—the captivity*] Rather, *turned back the captive band* (*Gesen*. 817; *Delitzsch*, 239).

— *of Zion*] He deplores the captivity of *Zion*, rather, than of *Jerusalem*, because *Zion* was the very centre and heart of the religion and polity of Israel. See on ii. 6; and *Bp. Andrewes*, iv. 226. Cp. cxxxvii. 1.

— *We were like them that dream*] Compare *Theocrit*. ix. 16: *ἔχω δὲ τοι ὄσσην ἐν ὄνειρῳ φαίνονται*. The deliverance of Israel was effected by God, without any effort on their part: it was wrought by Him for the nation, when it was, as it were, *asleep*; cp. the following Psalm (v. 2). "The nature of dreams is this: men see ladders so high as to reach to heaven; they see the moon and stars worshipping them; they see men with hands of gold and breasts of silver, things figured by fancy, not apprehended by sense. So strange, so unlooked-for, was the proclamation of Cyrus for the return of the Jews from Jerusalem;" see *Bp. Andrewes*, iv. 229.

2. *Then was our mouth filled with laughter*] "The estate of Israel had never been so miserable as in their captivity, witness the Book of Lamentations; never so joyful as in their return, witness this Book of Psalms" (*Bp. Andrewes*, iv. 224, where is an exposition of this Psalm).

— *Then said they among the heathen*] The return of the Jews from Babylon to Sion brought from the lips of the heathen an acknowledgment of the power of the Lord God of Israel. Like their marvellous deliverance under Ahasuerus, it proclaimed the power and mercy of their God in all the provinces of his vast empire, and brought many among the heathen to Him. *Esther* viii. 17.

3. *The LORD hath done great things for us*] Rather, *for them*.
 4. *our captivity*] *Our captive band*.

— *As the streams in the south*] Restore Thou the exiled population of Israel to the old channels of its former habitations, as Thou restorest the streams of the southern desert to

their ancient beds, when they have been dried by summer heats; (*Job* vi. 15—23). The streams of the returning population of Israel,—which had been frozen up in the north, and congealed in the long winter of their captivity, and were thawed by the genial rays of God's mercy, and flowed back in vernal joy, with soft breezes and brisk buoyant waves, to replenish the dry channels of their ancient homes, and to refresh the whole region with prosperity,—are beautifully compared to the torrents which flow from the northern hills, and fill up again the empty dry beds of the rivers of the south, and spread verdure and fruitfulness around them.

5. *They that sow in tears*] As they did who laid the foundation of the Second Temple (*Ezra* iii. 12).

— *shall reap in joy*] Literally, with shouting (*Heb. rinnah*), as those builders did when they saw the building completed, and dedicated it (see *Ezra* vi. 16. 22); and when the walls of the city were rebuilt, and the "*joy of Jerusalem was heard afar off*" (*Neh.* xii. 43), and when the prophets of that time,—Zechariah, Haggai, and Malachi,—revealed there the glorious vision of the Messiah, coming to that City and Temple (*Zech.* ii. 10; ix. 9. *Hag.* ii. 7—9. *Mal.* iii. 1. See above, on *Ezra* iii. 12; and on *Neh.* xii. 43; and on *Ps.* cxviii.; and what has been said in *Introduction* to *Ezra*, pp. 296, 297.

6. *He that goeth*] Or, *He goes forth, and weeps as he goes, bearing a drawing-out of seed*, i. e. scattering it on the furrows as he walks. Cp. *Amos* ix. 13. *Gesen.* 516. This imagery of seedtime and harvest is happily blended with that of the rivers of the south, in v. 4; the abundance of the harvest was due in great measure to the refreshing influences of the streams.

— *Shall doubtless come again*] Shall come again, as the pilgrim tribes, scattered like seed, came again, and were gathered into the garner of Jerusalem. The original words may be rendered, *He comes, and shouts for joy as he comes, bearing his sheaves*. There is a remarkable contrast in these two lines in the original, which can better be expressed in Latin than in English: "Eundo it et flendo portans sparsionem seminis; veniendo veniet in exultatione, portans manipulos suos."

This will be verified in all its fulness at the World's Harvest-Home of the Great Day.

Ps. CXXVII.] This Psalm is called in the title, "a Psalm for Solomon;" i. e. a Psalm suggested to Solomon by the Holy Spirit. See above, on *Ps.* 72, title. This Psalm of Solomon is happily inserted here. In *Psalm* 122, David had been brought forward to declare his own joy at bringing the Ark up to Zion;

a Ps. 121 3, 4, 5.

Except^a the LORD keep the city, the watchman waketh *but* in vain.

b Gen. 3 17, 19.

² *It is vain* for you to rise up early,
To sit up late, to ^b eat the bread of sorrows :
For so he giveth his beloved sleep.

c Gen. 33. 5. &
48. 4.
Josh. 24. 3, 4.
d Deut. 28. 4.

³ Lo, ^c children *are* an heritage of the LORD :
And ^d the fruit of the womb *is* his reward.

⁴ As arrows *are* in the hand of a mighty man ;
So *are* children of the youth.

and that expression of David's joy was adopted as the best utterance of the holy rapture by which the returning exiles from Babylon to Jerusalem were transported. David became, as it were, their leader. Zerubbabel, his descendant, was David's representative, and David's voice sounded forth in him; and now Solomon, the royal builder of the First Temple, is brought forward as the representative of the builders of the Second Temple, and as the exponent of their feelings.

This union of the present with the past is full of picturesque beauty, which charms the imagination; and it served the holier purpose of quickening the faith, stimulating the hope, and animating the love, of the exiled Israelites, now gathered together after their dispersion, and joined as one man in the house of their God and the home of their fathers, and cheered with the prophecies of Haggai, Zechariah, and Malachi, associating the Advent of Christ with their beloved Zion, and with the courts of its Temple.

1. *Except the LORD build the house, they labour in vain that build it*] Even the greatest and most glorious Hebrew King, Solomon, acknowledges here, that vain are the labours of all his artificers from Tyre and from Israel, unless the Divine Architect works with them and guides them. And how much more must this be confessed by that feeble band who had now returned from Babylon under Zerubbabel and Jeshua, and who were environed on all sides by enemies! (Ezra iii. 2, 3; iv. 1—5.)

And, in a Christian sense, none can be a builder in the Church of God, except he acknowledges that it is of God's grace alone that he is enabled to build. "I laboured more abundantly than they all," said the great master-builder of the Church, St. Paul (1 Cor. iii. 10), "yet not I, but the grace of God which was with me" (1 Cor. xv. 10). And, as *S. Augustine* says, "Ad cœlestis Jerusalem non ascendunt consortium, nisi qui toto corde profitentur, non proprii operis, sed divini esse muneris, quod ascendunt . . . Non ascenditur, nisi per humilitatem."

— *Except the LORD keep the city, the watchman*] Lit. *the keeper*. These words occurred to Nehemiah in *rebuilding the city*; and he acted in the spirit of them, "Remember" (he said), "the Lord our God shall fight for us." See Neh. iv. 13—23.

2. *For so he giveth his beloved sleep*] Rather, *thus giveth He to His beloved, even in sleep* (Heb. *shena*; see *Vatablus, De Dieu, Ewald, Hengstenberg, Delitzsch, and Hitzig*); that is, others may rise early, and late take rest, and toil and drudge, and yet they will have no success, because they do not seek for God's help and blessing; therefore *they are not beloved* of God, and all their labour is vain. But, on the other hand, God gives blessings to those who *are beloved* by Him, even *thus, even while they sleep*; "He that keepeth Israel, neither slumbers nor sleeps" (Ps. cxxi. 4), and He is ever working for them, while they slumber and sleep.

It is observable that the Hebrew word here used for *beloved* is *yedid*, a word from which one of the names of *Solomon*, the author of this Psalm, was derived, viz., *Jedid-iah*, which means, "*beloved of the Lord*." See 2 Sam. xii. 25.

It was literally true of Solomon, or Jedidiah, that God gave to him the greatest blessings in *his sleep*. We read of him that "Solomon loved the Lord," and soon after his accession to the throne, he went to Gibeon, to sacrifice there; and "in Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what shall I give thee. And Solomon said, Give to Thy servant an understanding heart to judge Thy people. And the speech pleased the Lord. And God said, Lo, I have given thee a wise and understanding heart. And I have also given thee that which thou hast not asked, both riches and honour. And Solomon awoke; and, behold, it was a dream" (1 Kings iii. 3—15).

And Solomon had personal experience that God gave to him a rich abundance of blessings *thus, i. e. even in sleep*; and here he may be supposed to use the word *thus, δεικτικῶς* (as οὕτως, in 202

John iv. 6; cp. Ps. xxxiv. 6), pointing to the magnificent fabric of the Temple, the *house* of which he is here speaking, which had been built without any great efforts of his own, but by his father David's design and preparations (see 1 Chron. xxviii. 11. 2 Chron. xxix. 9), and had risen silently, without noise of axe or hammer, and almost like a fairy building in a night, as a tall palm-tree in the wilderness, or as a fabric growing in a dream. See above, on 1 Kings vi. 7.

There is a connexion between the words here, "He giveth to His beloved *in sleep*," and the words of the foregoing Psalm, "Then were we like unto them *that dream*" (v. 1).

The fulfilment of these words of the Psalm in all the mysterious depths of their prophetic meaning, is to be found in the divine Antitype of Solomon, the true Jedidiah, the Beloved One of the Lord (cp. ix. 5; cviii. 6), the "Well-beloved" (*yedid*) spoken of by the Prophet Isaiah, "My Beloved hath a vineyard" (Isa. v. 1)—JESUS CHRIST.

This has been already felt and expressed by some ancient Expositors of this Psalm, especially *S. Augustine*. As the Lord gave a precious gift to His *beloved*, the first Adam, while he *slept*, by taking a rib from his side, and by *building* therefrom a woman (see on Gen. ii. 22), Eve, his bride, the Mother of all living; so, while Christ, the Second Adam, the true Jedidiah, the Well-beloved Son of God, was sleeping in death on the Cross, God formed for Him, in His death, and by His death,—even by the life-giving streams flowing from His own precious side,—the Church, the spiritual Eve, the Mother of all living; and gave her to Him as His Bride. Thus He *built* for Him in His *sleep* the Spiritual Temple of His Church. As *S. Augustine* says, "Quomodo Eva facta est de latere Adam dormientis, sic Ecclesia facta est de latere Christi morientis." He raised for Him that Spiritual Temple cemented by His Blood, built up in stillness, the stillness of His Death, like the Temple of Solomon (see the note above, on Gen. ii. 22. 1 Kings vi. 7, and below, on 1 John v. 6). And *Origen* says, "The Lord built the rib, which He had taken from Adam as he slept, into a Woman, and gave her to Adam (Gen. ii. 22); but they who build without the Lord, build in vain, like Cain, who built a city and called it by the name of his son (Gen. iv. 17), and like the builders of Babel, who said, 'Come, let us build us a city and a tower, whose top may reach unto heaven'" (Gen. xi. 4).

In a subordinate sense, the saying in the text is true of all the faithful;

It was true of Abraham, the friend of God, to whom He gave gracious promises in his sleep (Gen. xv. 12, 15). It was true of "the man greatly *beloved*" (Dan. x. 11, 19), the Prophet Daniel; God gave to him marvellous revelations in his sleep. And though the "beloved disciple," St. John, was not asleep when he saw the Apocalypse, yet it was given to him when he was quiescent "in the Spirit." It was true of the Apostle St. Peter, to whom, when sleeping in the prison between two soldiers, and bound with two chains, God sent an Angel to deliver him (Acts xii. 6, 7). It is realized in Christian Baptism, when the Holy Ghost glides down with dove-like gentleness, on invisible and inaudible wings, into the soul of a sleeping infant at the font.

The idea here expressed may be illustrated also from Ancient History, which relates of a great Athenian Captain, that he was so prosperous in his campaigns, that it seemed as if Fortune stood by his side while he was asleep, and threw her net over hostile cities, and caught them for him in her toils, without any effort on his part. Cp. *Archbishop Trench* on Proverbs, p. 114.

3. *Lo, children*] The connexion of this is obvious with what has before been said as to *building*. Children, Heb. *banim*,

⁵ Happy is the man that † hath his quiver full of them :

^e They shall not be ashamed, but they || shall speak with the enemies in the gate.

† Heb. *hath filled his quiver with them.*
e See Job 5. 4.
Prov. 27. 11.
|| Or, *shall subdue*, as Ps. 18. 47, or, *destroy*.

PSALM CXXVIII.

A Song of degrees.

¹ BLESSED ^a is every one that feareth the LORD ;
That walketh in his ways.

a Ps. 112. 1. &
115. 13. & 119. 1.

² ^b For thou shalt eat the labour of thine hands :
Happy shalt thou be, and it shall be well with thee.

b Isa. 3. 10.

³ Thy wife shall be ^c as a fruitful vine by the sides of thine house :
Thy children ^d like olive plants round about thy table.

c Ezek. 19. 10.

d Ps. 52. 8. &
144. 12.

⁴ Behold, that thus shall the man be blessed that feareth the LORD.

⁵ ^e The LORD shall bless thee out of Zion :

e Ps. 134. 3.

And thou shalt see the good of Jerusalem all the days of thy life.

⁶ Yea, thou shalt ^f see thy children's children,

f Gen. 50. 23.
Job 42. 16.

And ^g peace upon Israel.

g Ps. 125. 5.

from *banah*, to build (*Gesen.* 127), are a gift of God's grace ; they are born by the mysterious working of His Providence (see Ps. cxxxix. 15, 16, and Job x. 11) ; they are *built up* by Him. And how much more true is this of the spiritual offspring of Christ and His Spouse the Church ! Eve was built while Adam slept, and she was the "Mother of all living." The Temple of Christ's Church rises silently. The Stone of Christ's Kingdom is cut out without hands, and becomes a mountain, and filleth the earth (Dan. ii. 23. 45). "The Kingdom of God cometh not with observation" (Luke xvii. 20). It is "as if a man should cast seed into the ground ; and should *sleep*, and rise night and day, and the seed should spring and grow up, he knoweth not how" (Mark iv. 27).

⁵ *Happy is the man that hath his quiver full of them*] Words true of the faithful parent of faithful children. But how much more is this true spiritually of Christ, the Divine Archer, Whose children are like spiritual arrows which fill His quiver, and which are feathered, as it were, with the plumage of the Divine Dove, and which are discharged from the strings of the bow of the Victorious Archer, Jesus Christ, against His enemies ; as was declared in that glorious prophecy uttered at this period of the restoration of Israel (see Zech. ix. 11—14), where Christ is revealed as rising from the grave, and sending forth His Apostles and other Preachers of the Gospel, to subdue the world to His sway, and speaking thus : "I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece" (i. e. against the heathen), "and the Lord shall be seen over them, and His arrow shall go forth as lightning." "De arcu suo" (says *Augustine* here), "mandat Christus Apostolos suos ; perveniunt istæ sagittæ usque ad fines terræ." See note above, on Ps. xlv. 5, "Thine arrows are very sharp in the heart of the King's enemies ;" and below, on Rev. vi. 2, "I saw, and behold a white horse : and he that sat on him had a bow ; and he went forth conquering, and to conquer." This interpretation is suggested even by the *Chaldee Targum* here, which has the following words, "Like as arrows in the hand of a mighty man, so are the children of the youth. Blessed is the man who fills his house of instruction with them ; they will not be confounded when they contend with their adversaries in the gate of the house of judgment."

Ps. CXXVIII. 1. *Blessed is every one that feareth the LORD ; that walketh in his ways*] The words "Blessed is the man" at the close of the foregoing Psalm, are taken up and repeated at the beginning of the present. The words are different in our Translation, which has "*happy*" in the one, and "*blessed*" in the other, but they are the same in the Original.

In the foregoing Psalm there are divine promises even of unsought blessings to those who are beloved of God ; the present Psalm declares the happiness of all who labour in God's fear, and in dependence on God's grace. It stands in the same relation (observes *Delitzsch*) to the preceding Psalm, as our Lord's Parable of the Treasure of the Pearl sought for by the

Merchantman, does to the Treasure discovered by the Husbandman, who did not seek for it (Matt. xiii. 44—46).

³ *Thy wife shall be as a fruitful vine*] The former Psalm speaks of the blessings of children, which are an heritage of the Lord. The present Psalm speaks of the blessings of the wife and mother, the choice of whom by her husband has been guided by the fear of God and by obedience to His law. There is a similar combination in the Gospel, where, after Christ has spoken of *marriage*, He blesses its fruit—*children* (Matt. xix. 3—15. Mark x. 16).

Christ speaks of Himself as the *Vine* (John xv. 1), and this figure may well be transferred to His Bride, the Church, by virtue of her union with Him.

The connexion of this Psalm on such a subject, with the period of the restoration of Israel to Jerusalem after the Babylonish Captivity, will be obvious to all who consider the godly and courageous efforts of Ezra and Nehemiah at that time, to reform the practice of the people with regard to marriage, and to make it conformable to the Law of God, so that the fruit of Hebrew marriages might be blessed by God. See above, on Ezra ix. 2, 12 ; x. 3, 17. Neh. xiii. 23—27.

This Psalm is fitly appointed by the Church of England for use in the Office of Holy Matrimony, as the foregoing Psalm is for the "Churching of women after child-birth."

— *by the sides of thine house*] Rather, *the inner courts, the atrium of thy house* (*Gesen.* 368).

— *olive plants*] Not "*olive branches*," as in the Prayer-Book Version. The wife is like the one Vine, mantling the walls, and spreading over the trellis-work of the courtyard with its foliage and fruit ; the children are several, like young olive plants, ranged in goodly rows round the household table, which is set in the centre of the courtyard. The metaphor from the house with its flat roof is continued in the next Psalm (v. 6). When these pilgrim lays were written, the houses of Jerusalem had just risen anew from their ruins (Neh. xi. 1—3).

These two Psalms are also connected with the foregoing by the word *Zion* (v. 5. Ps. cxix. 5). See above, Psalms cxix. 1 ; cxix. 1. The name of *Zion* is mentioned more frequently in this last Book of the Psalter than in any other, as if the once captive exiles could never now be tired of repeating that beloved word. Cp. below, Psalms cxxxii. 13 ; cxxxiii. 3 ; cxxxiv. 3 ; cxxxv. 21 ; cxxxvii. 1. 3 ; cxlvi. 10 ; cxlvii. 12 ; cxlix. 2.

⁵ *out of Zion*] Out of Zion, the city of David ; not from strange cities of Ammon, Moab, or Ashdod, whence some of the Israelites took wives at this time. See above, on v. 3, and Ezra ix. 1. Neh. xiii. 23.

⁶ *children's children, and peace upon Israel*] The conjunction *and*, which is not in the original, would be better omitted ; "*children's children*" are put in apposition with *peace upon Israel*. "Peace upon Israel" depended, in the opinion of Nehemiah and the other holy men who lived when these Psalms were written, in the maintenance of the sanctity of Marriage, which would be blessed with children's children by God.

PSALM CXXIX.

A Song of degrees.

|| Or, *Much*.
a See Ezek. 23. 3.
Hos. 2. 15. &
11. 1.
b Ps. 124. 1.

¹ || MANY a time have they afflicted me from ^a my youth,

^b May Israel now say :

² Many a time have they afflicted me from my youth :

Yet they have not prevailed against me.

³ The plowers plowed upon my back :

They made long their furrows.

⁴ The LORD *is* righteous :

He hath cut asunder the cords of the wicked.

⁵ Let them all be confounded and turned back that hate Zion ;

c Ps. 37. 2.

⁶ Let them be as ^c the grass *upon* the housetops,

Which withereth afore it groweth up :

⁷ Wherewith the mower filleth not his hand ;

Nor he that bindeth sheaves his bosom.

⁸ Neither do they which go by say,

d Ruth 2. 4.
Ps. 118. 26.

^d The blessing of the LORD *be* upon you :

We bless you in the name of the LORD.

PSALM CXXX.

A Song of degrees.

a Lam. 3. 55.
Jonah 2. 2.

¹ OUT ^a of the depths have I cried unto thee, O LORD.

² Lord, hear my voice :

Let thine ears be attentive to the voice of my supplications.

b Ps. 143. 2.
Rom. 3. 20, 23, 24.
c Exod. 34. 7.

³ ^b If thou, LORD, shouldest mark iniquities, O Lord, who shall stand ?

⁴ But *there is* ^c forgiveness with thee,

That ^d thou mayest be feared.

d 1 Kings 8. 40.
Ps. 2. 11.
Jer. 33. 8, 9.
e Ps. 27. 14. &
33. 20. & 40. 1.
Isa. 8. 17. &
26. 8. & 30. 18.
f Ps. 119. 81.

⁵ ^e I wait for the LORD, my soul doth wait,

And ^f in his word do I hope.

Ps. CXXIX.] This is another plaintive Psalm of the pilgrim tribes mourning in their distress (see above, Psalms 123, 124), and looking up for help to God.

2. *from my youth*] Ever since Israel was in Egypt (*Origen*).

3. *The plowers plowed upon my back*] An assertion literally true of many cities of Israel, and perhaps of Jerusalem itself, during the Captivity. Micah iii. 12, "Zion for your sake shall be plowed as a field." Cp. *Horat.* 1 Carm. xvi. 18 :

"altis urbibus ultime
Stetere causæ, cur perirent
Funditis, imprimeretque muris
Hostile aratrum exercitus insolens ;"

and true figuratively of the nation itself (cp. Isa. 1. 6). But how much more applicable to Christ, who gave His back to the smiters, and His cheeks to them that plucked off the hair !" (Isa. 1. 6.)

6. *afore it groweth up*] Some render this, *afore one has drawn it forth*, or before its blade *has shot up from its sheath*; and while it is still boded; see Exod. ix. 31. But perhaps the rendering in the Prayer-Book Version, "*afore it be plucked up*,"—literally, *before one plucks it up*,—is preferable. See Ruth iv. 7, and *Gesen.*, under the word *shalaph*, 831, and *Fuerst*, 1399.

The Psalmist continues the agricultural metaphor of ploughing.

7. *nor he that bindeth sheaves his bosom*] Observe the contrast between the enemies of Israel in this Psalm, and Israel itself in Ps. cxxvi. 6.

8. *The blessing of the LORD be upon you*] Compare the blessing of Boaz to his reapers, and their reply (Ruth ii. 4).

Ps CXXX.] The present Psalm is a continuation of the foregoing. In the *Syriac* Version it is said to refer to Nehemiah, and this is a probable opinion (see v. 4 and v. 6); and this Psalm may be compared in this respect with Ps. 102; see the *Prelim.* Note to that Psalm. The present is one of the seven Penitential Psalms; see above, Ps. 6, and below, Ps. 143. It is appointed in the Sarum use and Latin use for Christmas Day, probably on account of the promise of redemption in v. 8; "He shall redeem Israel from all his sins"—a promise fulfilled in Him Whose Name was to be called "Jesus, for He shall save His people from their sins" (Matt. i. 21).

4. *forgiveness*] Heb. *selichah*, a word used only here and by Daniel once (ix. 9), and by Nehemiah (ix. 17).

— *That thou mayest be feared*] The consideration of God's mercy and love makes the faithful soul of the true child of God to be fearful of offending so tender a Father. "The love of Christ constraineth us" (2 Cor. v. 14).

⁶ ^g My soul waiteth for the Lord more than they that watch for the morning :

g Ps. 63. 6. &
119. 147.

|| I say, more than they that watch for the morning.

|| Or, which watch
unto the morning.

⁷ " Let Israel hope in the LORD : for ⁱ with the LORD there is mercy,
And with him is plenteous redemption.

h Ps. 131. 3.
i Ps. 86. 5, 15.
Isa. 55. 7.

⁸ And ^k he shall redeem Israel from all his iniquities.

k Ps. 103. 3, 4.
Matt. 1. 21.

PSALM CXXXI.

A Song of degrees of David.

¹ LORD, my heart is not haughty, nor mine eyes lofty :

^a Neither do I [†] exercise myself in great matters, or in things too [†] high for
me.

a Rom. 12. 16.
† Heb. walk.
† Heb. wonderful,
Job 42. 3.
Ps. 139. 6.
† Heb. my soul.
b Matt. 13. 3.
1 Cor. 14. 20.

² Surely I have behaved and quieted [†] myself, ^b as a child that is weaned of
his mother :

My soul is even as a weaned child.

³ ^c Let Israel hope in the LORD [†] from henceforth and for ever.

c Ps. 130. 7.
† Heb. from now.

6. more than *they that watch for the morning*] Even more than they who watched in the night and twilight on the walls of Jerusalem, when beleaguered by enemies, at the time of the restoration by Nehemiah, and earnestly wished for the day (Neh. iv. 21--23).

In a Christian sense, suggested by the appointment of this Psalm for use on Christmas Day (see *Prelim. Note*), the soul of the faithful might say before Christ's Advent, that it watched more wistfully for the dawn of the Coming of the Lord, the Dayspring from on high, than they who watch for the rising of the sun in the morning.

8. *he shall redeem Israel from all his iniquities*] Which are a worse bondage than that of Babylon, or of any temporal slavery. These words are adopted by the Angel of the Lord, "Thou shalt call His Name Jesus, for He shall *save* His people from their *sins*" (Matt. i. 21).

Ps. CXXXI.] **1.** LORD, *my heart is not haughty*] This Psalm, ascribed in the title to David, was adopted by those who returned from the Captivity at Babylon. In the *Syriac* Version, it is represented as an expression of the feelings of "Jeshua the son of Jozadek," the High Priest at that time; and it may also be regarded as representing the mind of his colleague Zerubabel, the descendant of David. It seems to have been inserted here as a salutary warning to those who returned to Jerusalem, that they should not be puffed up with pride and presumption in the hour of deliverance and victory, and not be too much elated by the joy which has been described in Ps. cxxvi. 1, 2: "When the Lord turned again the captivity of Jacob, then were we like unto them that dream. Then was our mouth filled with laughter, and our tongue with joy."

The meekness and self-abasement of David, whose thoughts had been chastened by the fearful visitation on Uzzah (see 2 Sam. vi. 9), in that hour of joy when he brought up the Ark to Zion, and when he had laid aside his royal robes, and was girded with a linen ephod, and said to Michal, "I will be base in my own sight" (2 Sam. vi. 14. 22), is here set before the returning captives to Jerusalem, in their day of triumph, as a lesson and example that they should "rejoice with trembling."

On the eve of the English Restoration, a wise and pious Presbyter of the English Church, one of our best Expositors of the Book of Psalms,—Dr. Henry Hammond,—is related to have said that he "*feared the victory*" which was then in prospect for the Monarchy and Church—being troubled, lest some might be intoxicated by the triumph, and abuse it into an occasion for wild ecstasy and dissolute lawlessness.

It may be observed here, that in these "Songs of Degrees,"

inserted in this portion of the Psalter, which is connected with the Hebrew Restoration, the great Kings of Israel, David and Solomon, and their sayings, are introduced as exemplary to their successors and descendants at this time. David's zeal for the bringing up of the Ark is set before them in Ps. 122, in order to quicken their zeal in returning to Jerusalem and rebuilding its Temple and walls. David's thankfulness for his deliverance in distress is propounded to them in Ps. 124, as a pattern for theirs. The dependence of Solomon, the wise and powerful King of Israel, on God's help, is displayed to them as a lesson to themselves of similar reliance, in Ps. 127. And now the meekness and gentleness of David, the illustrious King and Conqueror, on that long looked-for day of jubilant exultation, when he brought up the Ark to Zion, are displayed to them in order to chasten the exuberance of their rapturous joy in the hour of triumph. And in Ps. 133, David's glowing description of the blessings of Unity is designed to bind all Israel together in the bands of brotherly love. Thus the Past was the Teacher of the Present; and may it not instruct the Future? If we may be allowed to pursue the parallel suggested in the course of this note, may we not add, that it would have been well for the English Church and Monarchy, if the spirit of fervent piety and penitential sorrow which breathes in the devout meditations of *Icôn Basiliké*, had animated the pilgrim tribes of the English Restoration, and had guided their leaders in the hour of victory?

— *Neither do I exercise myself*] Literally, *neither have I walked.*

2. *I have behaved*] Literally, *I have levelled myself*, like a ploughed field.

— *I have—quieted myself*] *I have composed, or lulled my soul to sleep—my soul*, the seat of the passions.

— *as a child that is weaned of his mother*] Rather, *upon* its mother; as a child, that is weaned, sleeps *upon* its mother's bosom, and is wholly dependent on her will, without making any effort of resistance, so *my soul* (Heb. *nephesh*), the seat of my passionate emotions, is hushed to rest, and sleeps in quiet repose *upon me*, that is, on my *spirit* (*ruach*), which is my proper self. See Psalms xxii. 20; xlii. 5—7. 11; xliii. 5. Job xxx. 16. Lam. iii. 20, and cp. *Delitzsch*, Psychol. p. 114, here p. 259, and *Dr. Kay*, p. 334, and note below, on St. Paul's tripartite division of man's constitution, in 1 Thess. v. 23.

How much more may this be applied to the Divine Son of David, Who, in the hour of His triumphal entry into Jerusalem, was not elated by the loud Hosannas and enthusiastic plaudits of the people, but "beheld the city, and wept over it!" (Luke xix. 41).

PSALM CXXXII.

A Song of degrees.

- 1 LORD, remember David, *and* all his afflictions :
- 2 How he sware unto the LORD,
^a *And* vowed unto ^b the mighty *God* of Jacob ;
- 3 Surely I will not come into the tabernacle of my house,
 Nor go up into my bed ;
- 4 I will ^c not give sleep to mine eyes,
 Or slumber to mine eyelids,
- 5 Until ^d I find out a place for the LORD,
[†] An habitation for the mighty *God* of Jacob.
- 6 Lo, we heard of it ^e at Ephratah :
^f We found it ^g in the fields of the wood.
- 7 We will go into his tabernacles :
^h We will worship at his footstool.
- 8 ⁱ Arise, O LORD, into thy rest ;
 Thou, and ^k the ark of thy strength.
- 9 Let thy priests ^l be clothed with righteousness ;
 And let thy saints shout for joy.
- 10 For thy servant David's sake
 Turn not away the face of thine anointed.

a Ps. 65. 1.
b Gen. 49. 24.

c Prov. 6. 4.

d Acts 7. 46.

† Heb. *habitations*.

e 1 Sam. 17. 12.

f 1 Chron. 13. 5.
g 1 Sam. 7. 1.

h Ps. 5. 7 &
99. 5.

i Num. 10. 35,
2 Chron. 6. 41,
42.

k Ps. 78. 61.

l Job 29. 14.

ver. 16.
Isa. 61. 10.

Ps. CXXXII.] The present "Song of *going up*" is connected with the preceding by reference to David, and to his religious self-abasement in the day of his coming up to Zion with the Ark. "Lord," it begins, "remember David, and all his afflictions;" or rather, *all his humiliations—his meekness* (*Sept., Vulg.*). The word here used is the *pual* infinite of *anah*, to be bowed down (*Gesen.* 642. *Delitzsch*, 263). It seems to combine both ideas; that of painful and distressing toil, and lowly self-humiliation. He was *bowed down*, even in his *going up*.

This Psalm is appointed to be used on Christmas Day, because it declares David's earnest desire to find a habitation for the Lord; and because it records the promise which God made to David, after he had brought up the Ark of the Lord to the place of its rest on Mount Zion. In that promise God assured him that He would raise Christ from the fruit of his body, and would give everlasting continuance to his seed, and to his monarchy in Him. (See above, on 2 Sam. vii., *Prelim. Note*). Hence, therefore, the Church of England, with much propriety, adopts these words on Christmas Day (so likewise the Sarum use, and Latin use), when she thanks God for the fulfilment of that promise in the Incarnation of the Son of God, tabernacled in Man's Nature, and born at Bethlehem, the city of David, and perpetuating David's kingdom in His own everlasting sway.

3. *I will not—go up into my bed*] I will not ascend my mattress couch (*Gesen.* 361), till I have found a place for the Ark. I will not seek rest for myself till I have found rest for the Ark of God (v. 3). This temper of David is propounded here as a stimulant to the returning exiles, whom the prophet Haggai excited by the words, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (*Hagg.* i. 4. Cp. above, *Ezra* vi. 14).

6. *we heard of it at Ephratah*] Some suppose that Ephratah is here used as the name of the region where Kirjath-jearim lay, whence the Ark was brought up to Zion by David. (See on 1 Sam. vi. 21; vii. 2. 2 Sam. vi. 2. 1 Chron. xiv. 5). Kirjath-jearim was peopled by the descendants of Ephratah, the wife of Caleb; see on 1 Chron. ii. 50, and was thus connected with Bethlehem. (1 Chron. ii. 51; iv. 4. Cp. note on 1 Chron.

ii. 24). Hence the region around Kirjath-jearim was called Ephrata.

But another interpretation seems to be preferable; *Ephratah* here means *Bethlehem*, as usually in Holy Scripture (*Gen.* xxxv. 19. *Ruth* iv. 11. *Micah* v. 2); and the Psalmist says, that David himself, even when a youth in Bethlehem-Ephratah, heard of the sojourn of the Ark in Kirjath-jearim, and that it was a fond dream of David's boyhood to be permitted to bring up the Ark to some settled habitation, which he desired to *find* (v. 5). He *heard* of the Ark, when he was at Bethlehem-Ephratah, and he *found* it in the woods of Kirjath-jearim, formerly a heathen town called Baalah, from Baal (*Josh.* xv. 9), to which the Ark had been banished; and he brought up the sacred treasure, when he had found it, to Zion. The words *we found* it are explained by 1 Chron. xiii. 3, whence it appears, that the Ark was almost *lost* in the days of Saul. It was almost buried in the forest-shades of Kirjath-jearim.

This interpretation has the advantage of being more in accordance with the Christian significance of this Psalm, which has been appointed for use on the Festival of the Nativity at Bethlehem. The Church hears of Christ at Bethlehem in Judah, and He is found by her in Kirjath-jearim, even in the sylvan wilds of Gentile lands.

— *We found it in the fields of the wood*] Of Kirjath-jearim (*Gesen.* 358), the forest town. See the foregoing note; and on 2 Sam. vi. 2. Those words, "*we heard of it*," "*we found it*," show that the singers of this Psalm, after their return from the Captivity, identified themselves with David and their forefathers, who had first brought up the Ark to Zion. The Hebrew Nation never dies.

10. *Turn not away the face of thine anointed*] Here is a proof that this Psalm was composed after David's time (cp. *Isa.* xxxvii. 35; xlii. 1); and these words (vv. 8—10), are derived from Solomon's prayer at the Dedication of the First Temple, and were very fit to be used by those who laboured in restoring it, and who resorted to it on its public festivals. The mercies shown by God to David and Solomon, in recognition of their religious zeal for His house and service, were never forgotten, but were ever fresh in their minds.

That went down to the skirts of his garments ;

c Deut. 4. 48.

³ As the dew of ^c Hermon, and as the dew that descended upon the mountains of Zion :

d Lev. 25. 21.
Deut. 28. 8.
Ps. 42. 8.

For ^d there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

A Song of degrees.

a Ps. 135. 1, 2.

¹ BEHOLD, bless ye the LORD, ^a all ye servants of the LORD,

b 1 Chron. 9. 33.

^b Which by night stand in the house of the LORD.

c 1 Tim. 2. 8.

|| Or, in holiness.

² ^c Lift up your hands || in the sanctuary,
And bless the LORD.

d Ps. 124. 8.

³ ^d The LORD that made heaven and earth

e Ps. 128. 5. &
135. 21.

^c Bless thee out of Zion.

So it is in the following metaphor (*v.* 3). Dew is an emblem of the Spirit; and those who are anointed by the Spirit are compared to dew-drops flowing together :

“Behold how precious and how dear,
When brethren dwell in love;
Yea, dwell as one; less soft and clear
The sacred oil-drops move;

“The precious ointment on the head,
That all the beard imbues,
Even Aaron’s beard, and gently shed,
His garment fringe bedews.

“Less pure the dews from Hermon float,
Mount Zion melting o’er;
For there the Lord His blessing wrote,
And life for evermore.”

Keble.

— *skirts*] Rather, *the collar*, Heb. *pi*, the *mouth* (*Syriac*), *border*, or aperture in the robe into which the head was introduced, and which lay upon the neck and breast. See Exod. xxviii. 32; xxix. 29. Job xxx. 18. This border of the ephod which fringed the breast, was just above the breastplate which contained the names of the Children of Israel. See above, on Exod. xxviii. 17, 29. The precious oil flowed from Aaron’s head on the breastplate which he bore on his heart; so the union of Christ flows down on all true Israelites.

3. *As the dew of Hermon*, and as the dew that descended upon the mountains of Zion] The words in italics in the text ought to be omitted, and the rendering of the original is, *As dew of Hermon, which flows down on hills of Zion* (so *Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Æthiop.*). The word translated *flows down*, is the same as that in the foregoing clause, which speaks of the precious oil flowing down from Aaron’s head.

In Holy Scripture, *dew* is an emblem of divine grace and blessing (see on Judg. vi. 37—40. Cp. 2 Sam. i. 21. Prov. xix. 12. Micah v. 7), “a dew from the Lord” (Hagg. i. 10. Zech. viii. 12); and by a slight modification in the sense (see on *v.* 2), the multitude of believers produced by the gracious effusion of the Spirit, and flowing together from distant parts, are compared to beautiful dew-drops wafted by the breeze from distant hills, and falling gently on Zion. See the similar comparison above, in Ps. cx. 3.

Hermon was a lofty, woody, well-watered hill, on the north-east of Palestine (Deut. iii. 8. Josh. xii. 1). The hill of Zion (a name derived from *dryness*) was far away in the south. What the Psalmist says is this,—that the dew-drops generated in the colder and moister regions of the northern Hermon, are borne southward by the wind, and flow down and refresh the sunnier and drier slopes of Zion on the south. Physically, this was not possible. But physical impossibilities are often used in Scripture, in order to show that the writer is not speaking of what is physical, but of what is spiritual; and that God works in the world of grace with immeasurably more power and love

than in the world of nature. Tares cannot be changed into wheat; but what is symbolized by tares can, and often is, changed into wheat. Dews which fall on Hermon cannot flow down on Zion. But, such is the power of the Spirit of unity on the heart of man, that the Tribes of Israel, on the northern Hermons, being animated by the graces of love, and wafted by spiritual gales, flow down toward Zion, and exhilarate it by their presence.

The Tribes are here represented as not severed from Zion by schisms, as under Jeroboam, nor scattered abroad, as in the Captivity; but as all drawn by spiritual attraction to one common centre of unity, the Sanctuary of Zion, for *there the Lord commanded the blessing, even life for evermore* (cp. *Corderius*, *Catena*, p. 624, and *Delitzsch* and *Kay* here).

This was specially verified in the primitive Church of Christ at the day of Pentecost, when the faithful from all nations were wafted thither as dew-drops; and there, being animated with divine love, they dwelt together as brethren in unity. They settled upon Zion like the dew-drops on Gideon’s fleece. They were “all of one heart and of one soul” (Acts iv. 32). They “continued stedfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And the Lord added daily to the Church such as were being saved” (Acts ii. 42. 47).

Ps. CXXXIV.] This Psalm is a sequel to the foregoing; and it closes the series of “*Songs of upgoings*.” In the former Psalm we had a holy call to unity in the Church,—a sacred *eirenicon* from the mouth of David himself, the King of Israel, the “man after God’s own heart,” “the sweet Psalmist of Israel,” who brought up the Ark to Zion,—the progenitor and type of Christ.

In the present Psalm we have the response of the People of God to that call. They have received it gladly, and they are assembled in the courts of the Lord, and join together in a chorus of praise to His holy Name; and such is their zeal for His worship and service, that they excite the ministers of the Temple themselves to bless the Lord in their own name, and in that of the whole congregation; and they then receive that blessing which was promised at the close of the foregoing Psalm. They depart in peace to their homes, with a benediction from the Lord out of Zion: “The Lord that made heaven and earth,” the Creator of the universe, and the Lord of all nations (see cxxi. 2; cxxiv. 8), “bless thee out of Zion.” Cp. Num. vi. 24. All blessings of nature, as well as of grace, come forth from Zion; that is, from Him who deigns to dwell for ever in His Church.

This Psalm belongs to the same period as that which is described in Neh. ix. 5, when “the Levites said, Stand up and bless the Lord your God for ever and for ever. Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and the host of heaven worshippeth Thee.”

PSALM CXXXV.

¹ PRAISE ye the LORD.

Praise ye the name of the LORD ;

^a Praise *him*, O ye servants of the LORD.

a Ps. 113. 1. & 134. 1.

² ^b Ye that stand in the house of the LORD,

b Luke 2. 37.

In ^c the courts of the house of our God,

c Ps. 92. 13. & 96. 8. & 116. 19.

³ Praise the LORD ;

For ^d the LORD *is* good :

d Ps. 119. 68.

Sing praises unto his name ; ^e for *it is* pleasant.

e Ps. 147. 1.

⁴ For ^f the LORD hath chosen Jacob unto himself,

f Exod. 19. 5. Deut. 7. 6, 7. & 10. 15.

And Israel for his peculiar treasure.

⁵ For I know that ^g the LORD *is* great,

g Ps. 95. 3. & 97. 9.

And *that* our Lord *is* above all gods.

⁶ ^h Whatsoever the LORD pleased, *that* did he

h Ps. 115. 3.

In heaven, and in earth, in the seas, and all deep places.

⁷ ⁱ He causeth the vapours to ascend from the ends of the earth ;

i Jer. 10. 13. & 51. 16.

^k He maketh lightnings for the rain ;

k Job 28. 25, 26. & 38. 24, &c.

He bringeth the wind out of his ^l treasuries.

l Job 38. 22.

⁸ ^m Who smote the firstborn of Egypt,

m Exod. 12. 12, 29.

† Both of man and beast.

Ps. 78. 51. & 136. 10.

⁹ ⁿ Who sent tokens and wonders into the midst of thee, O Egypt,

† Heb. *from man unto beast.*

^o Upon Pharaoh, and upon all his servants.

n Exod. 7. & 8. & 9. & 10. & 14. o Ps. 136. 15.

¹⁰ ^p Who smote great nations,

p Num. 21. 24, 25, 26, 34, 35. Ps. 136. 17, &c.

And slew mighty kings ;

¹¹ Sihon king of the Amorites, and Og king of Bashan,

And ^q all the kingdoms of Canaan :

q Josh. 12. 7.

¹² ^r And gave their land for an heritage,

r Ps. 78. 55. & 136. 21, 22.

An heritage unto Israel his people.

¹³ ^s Thy name, O LORD, *endureth* for ever ;

s Exod. 3. 15. Ps. 102. 12.

And thy memorial, O LORD, † throughout all generations.

† Heb. *to generation and generation.*

¹⁴ ^t For the LORD will judge his people,

t Deut. 32. 36.

And he will repent himself concerning his servants.

¹⁵ ^u The idols of the heathen *are* silver and gold,

u Ps. 115. 4, 5, 6, 7, 8.

The work of men's hands.

Ps. CXXXV.] The fifteen preceding Psalms were "Songs of Degrees," or "*Songs of the Up-goings* ;" the present, and two following Psalms, are Psalms sung by those who are supposed to have now *gone up*, and reached Sion, and to stand in the Sanctuary there, and to join in a chorus of praise to the Lord.

This Psalm displays a beautiful picture to the eye. After all the weary toil of their pilgrimage, the faithful of the Captivity and of succeeding generations coming up to the annual festivals at Jerusalem, are supposed to have arrived at the wished-for end of their journey, and to have come into the presence of God in His House, and to be singing a hymn of thanksgiving to Him there. They revert in their minds to the blessings vouchsafed to them by His power and love in Creation (vv. 6, 7), and then they proceed to recount the national benefits they have derived from Him in deliverance from Egypt (v. 8), and in their settlement in Canaan (vv. 11, 12), and thence they cast their eyes forward to the judgment to come (v. 14). They speak of the misery of idolatrous nations from which they have been delivered (vv. 15—18), and sum up all in a doxology to the Name of the LORD, the God of Israel, repeated six times.

Thus they reveal to us a vision of the End, and of the great *up-going* of the Church glorified, caught up to meet the Lord, Who is *gone up* to the heavenly Sion, to prepare a place for them who will join together in singing an everlasting Hallelujah there.

This Psalm, which is connected with previous Psalms, combines with it many phrases and sentences adopted from earlier ones, and from some of the historical and prophetic writings, as will be seen from the references in the margin. It is a beautiful sacred mosaic, or tessellated pavement, formed of precious stones, gathered from various quarters, and joined harmoniously together, as the jewels in Aaron's breast-plate. Like the foregoing Psalm, it may be compared with the address of the Levites, in Neh. ix. 5—25, to which it bears a strong resemblance, and which belongs to the same period of Hebrew history, and may serve as a commentary upon it.

14. *the LORD will judge his people*] Will vindicate His people from their enemies. This had been foretold in Deut. xxxii. 36, and was now fulfilled in part by the destruction of Babylon, and by the deliverance and restoration of Israel, and will be fulfilled completely at the Great Day.

15 *The idols of the heathen*] See cxv. 4.

- 16 They have mouths, but they speak not ;
Eyes have they, but they see not ;
17 They have ears, but they hear not ;
Neither is there *any* breath in their mouths.
18 They that make them are like unto them :
So is every one that trusteth in them.

- x Ps. 115. 9, &c. 19 * Bless the LORD, O house of Israel :
Bless the LORD, O house of Aaron :
20 Bless the LORD, O house of Levi :
Ye that fear the LORD, bless the LORD.
y Ps. 134. 3. 21 Blessed be the LORD ^y out of Zion,
Which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

- a Ps. 106. 1. &
107. 1. & 118. 1.
b 1 Chron. 16.
34, 41.
2 Chron. 20. 21.
c Deut. 10. 17. 1 O ^a GIVE thanks unto the LORD ; for *he* is good :
^b For his mercy *endureth* for ever.
2 O give thanks unto ^c the God of gods :
For his mercy *endureth* for ever.
3 O give thanks to the Lord of lords :
For his mercy *endureth* for ever.
d Ps. 72. 18. 4 To him ^d who alone doeth great wonders :
For his mercy *endureth* for ever.
e Gen. 1. 1.
Prov. 3. 19.
Jer. 51. 15. 5 ^e To him that by wisdom made the heavens :
For his mercy *endureth* for ever.
f Gen. 1. 9.
Ps. 24. 2.
Jer. 10. 12. 6 ^f To him that stretched out the earth above the waters :
For his mercy *endureth* for ever.
g Gen. 1. 14. 7 ^g To him that made great lights :
For his mercy *endureth* for ever :

17. Neither is there any breath in their mouths] In the parallel place, in Ps. cxv. 6, we read, *a nose (aph) they have, and smell not*. Here also the word *aph* begins the sentence, but in a different sense, *even*; there is not even a whit of breath in their mouth.

19, 20. Bless the LORD, O house of Israel] Rather, in an inverted order, *O house of Israel, bless the Lord*; and so in the following allocutions.

21. Blessed be the LORD out of Zion] A response to the close of the foregoing Psalm: "The Lord bless thee out of Zion."

This glorious Psalm of universal Praise, placed at the end of the "Songs of Up-goings," which flow into it, and find their response in it, may be likened to a large and beautiful lake, into which rivers discharge their waters, and lose themselves in its calm expanse.

PS. CXXXVI. 1. O give thanks unto the LORD ; for he is good : for his mercy endureth for ever] This Psalm was probably sung at the laying of the first stone of the Second Temple. See Ezra iii. 10, 11. "And when the builders laid the foundation of the Temple of the Lord, they set the Priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, the King of Israel; and they sang together by course in praising and giving thanks unto the Lord ; because He is good : for His mercy endureth for ever towards Israel." It is observable that the foregoing Psalm ends with an appeal to the Priests and Levites to bless the Lord. The present Psalm appears to be their act of compliance with that appeal.

This Psalm, with its twenty-six utterances of "His mercy

endureth for ever," is sometimes called "the Great Hallel." See the *Mishna*, ed. Surenhus, ii. 379 ; and *Delitzsch*, p. 282.

The language of the present Psalm is grounded on the Pentateuch ; Genesis (see the references in vv. 5—9), Exodus (see the references, vv. 10—16), Numbers (see on vv. 19, 20), and Deuteronomy (see Deut. iv. 34 ; v. 15 ; viii. 15 ; x. 17, compared with vv. 2 and 3, and v. 12, and v. 16 of this Psalm). And as the foregoing Psalm derived much of its materials from earlier Psalms, so the present Psalm adopts portions of that Psalm. Cp. vv. 10—22, with cxxxv. 8—12. This is one of the many specimens of the manner in which the various portions of the Sacred Volume are woven together.

The *Syriac* Version, in the titles prefixed to this and the foregoing Psalm, says that the former Psalm, in a spiritual sense, may be regarded as expressing the praises of the Church to the Ever Blessed Trinity, and the conversion of the nations to Christ ; and that the present is a thanksgiving for the redemption of the world by Christ, prefigured by the deliverance of Israel from Egypt, and (we may add) from Babylon (v. 24).

When, in the time of the Emperor Constantius, *S. Athanasius* was assaulted by night in his church at Alexandria by Syrianus and his troops, and many were wounded and murdered, the Bishop of Alexandria sat still in his chair, and ordered the deacon to begin this Psalm, and the people answered in prompt alternation, "For His mercy endureth for ever." See *S. Athanas.*, *Protestatio populi*, p. 866 ; and *de Fuga*, p. 717.

The words "To him," in v. 4, and repeated throughout in the Psalm, would be better omitted, as is the case in the Prayer Book Version, as weighing down the movement of the verse with a cumbrous burden.

8 ^h	The sun † to rule by day : For his mercy <i>endureth</i> for ever :	h Gen. 1. 16. † Heb. <i>for the</i> <i>rulings by day.</i>
9	The moon and stars to rule by night : For his mercy <i>endureth</i> for ever.	
10	ⁱ To him that smote Egypt in their firstborn : For his mercy <i>endureth</i> for ever :	i Exod. 12. 29. Ps. 135. 8.
11 ^k	And brought out Israel from among them : For his mercy <i>endureth</i> for ever :	k Exod. 12. 51. & 13. 3, 17.
12 ^l	With a strong hand, and with a stretched out arm : For his mercy <i>endureth</i> for ever.	l Exod. 6. 6.
13 ^m	To him which divided the Red sea into parts : For his mercy <i>endureth</i> for ever :	m Exod. 14. 21, 22. Ps. 78. 13.
14	And made Israel to pass through the midst of it : For his mercy <i>endureth</i> for ever :	
15 ⁿ	But † overthrew Pharaoh and his host in the Red sea : For his mercy <i>endureth</i> for ever.	n Exod. 14. 27. Ps. 135. 9. † Heb. <i>shaked off.</i>
16 ^o	To him which led his people through the wilderness : For his mercy <i>endureth</i> for ever.	o Exod. 13. 18. & 15. 22. Deut. 8. 15.
17 ^p	To him which smote great kings : For his mercy <i>endureth</i> for ever :	p Ps. 135. 10, 11.
18 ^q	And slew famous kings : For his mercy <i>endureth</i> for ever :	q Deut. 29. 7.
19 ^r	Sihon king of the Amorites : For his mercy <i>endureth</i> for ever :	r Num. 21. 21.
20 ^s	And Og the king of Bashan : For his mercy <i>endureth</i> for ever :	s Num. 21. 33.
21 ^t	And gave their land for an heritage : For his mercy <i>endureth</i> for ever :	t Josh. 12. 1, &c. Ps. 135. 12.
22	Even an heritage unto Israel his servant : For his mercy <i>endureth</i> for ever.	
23	Who ^u remembered us in our low estate : For his mercy <i>endureth</i> for ever :	u Gen. 8. 1. Deut. 32. 36. Ps. 113. 7.
24	And hath redeemed us from our enemies : For his mercy <i>endureth</i> for ever.	
25 ^x	Who giveth food to all flesh : For his mercy <i>endureth</i> for ever.	x Ps. 104. 27. & 145. 15. x 147. 9.
26	O give thanks unto the God of heaven : For his mercy <i>endureth</i> for ever.	

PSALM CXXXVII.

1 BY the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.

Ps. CXXXVII.] The former Psalm had expressed the thankfulness of Israel for their deliverance from their bondage in Egypt, and from their low estate at Babylon (v. 24). The present Psalm describes their unhappy condition at Babylon, and suggests thoughts and words of devout thankfulness for their deliverance.

To the Christian, this Psalm will be an expression of joy and gratitude for his redemption from a worse bondage than that of Babylon, and for his restoration to the favour of God in the Church of Christ. It is, like the former Psalm,—a song of the Church Militant,—transfigured into the Church Glorified.

2 We hanged our harps upon the willows in the midst thereof.

† Heb. *the words of a song.*
† Heb. *laid us on heaps.*
a Ps. 79. 1.

3 For there they that carried us away captive required of us † a song;
And they that †^a wasted us required of us mirth,
Saying, Sing us one of the songs of Zion.

† Heb. *land of a stranger?*

4 How shall we sing the LORD's song in a † strange land?

b Ezek. 3. 26.

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

† Heb. *the head of my joy.*

6 If I do not remember thee, let my ^b tongue cleave to the roof of my mouth;

If I prefer not Jerusalem above † my chief joy.

c Jer. 49. 7, &c.
Lam. 4. 22.
Ezek. 25. 12.
Obad. 10, &c.
† Heb. *Make bare.*
d Isa. 13. 1, 6, &c.
& 47. 1.
Jer. 25. 12. & 50. 2.

7 Remember, O LORD, ^e the children of Edom in the day of Jerusalem;
Who said, † Bese it, bese it, even to the foundation thereof.

8 O daughter of Babylon, ^d who art to be † destroyed;

Happy shall he be, †^e that rewardeth thee as thou hast served us.

† Heb. *wasted.*
† Heb. *that recompenseth unto thee thy deed which thou didst to us.*

9 Happy shall he be,

That taketh and ^f dasheth thy little ones against † the stones.

e Jer. 50. 15, 29. Rev. 18. 6. f Isa. 13. 16. † Heb. *the rock.*

1. *By the rivers of Babylon*] Heb. *Babel* (see v. 8), the only other place in the Psalms, besides lxxxvii. 4, where the word occurs. It would seem that the returning Jews shrunk from the use of the word *Babel*, with repugnance no less strong than the love with which they dwelt upon the word *Zion* (see above, cxvii. 1), with which it is here contrasted. "*The rivers of Babylon*" are not only the Euphrates and Tigris, but also the river Chebar (Ezek. i. 3), and Ulai (Dan. viii. 2), and the canals of the city—"as large as Middlesex."

In a spiritual sense, as long as we are in this transitory world, we are sitting by the waters of Babylon. Here upon earth we are exiles and captives; and we are sitting by the side of the waters of this world's pomp and pride of power, which are flowing before our eyes: "Flumina Babylonis sunt omnia in hoc mundo quæ amantur et transeunt; in istâ Babyloniâ non cives habitamus sed captivi detinemur." And we here meditate upon, and long for, our heavenly Jerusalem: "O Sancta Sion, ubi totum stat, et nihil fluit, semper recordemur tui!" O blessed city, where every thing stands, and nothing flows away, may we ever remember thee!

2. *upon the willows*] Heb. *arabim*. The weeping willow (*salix Babylonica*) is principally meant (*Gesen.* 652; *Winer*, ii. 680); but other trees of the same kind are probably intended (*Dr. Smith*, B. D. ii. 1771).

4. *How shall we sing the LORD's song*] The miseries of the Captivity at Babylon are characterized by this circumstance, that it checked the utterance of praise in the Lord's songs. The restoration to Zion revived their sacred sounds. What will be therefore the blessed effect of deliverance from the captivity of this world, and of admission to the heavenly Zion? What a glorious tide of song will then flow forth from the lips of the redeemed!

5. *Let my right hand forget her cunning*] Or, *forget herself* (*Ewald*, *Hertz*, *Delitzsch*).

6. *If I prefer not*] Literally, *if I advance not Jerusalem above the head of my joy*. If I set not Jerusalem as a diadem on the head of my rejoicing, and crown all my happiness with it.

The last prayer of St. Polycarp, and of our own Archbishop Whitgift, was, "Pro Ecclesiâ Dei."

7. *Remember, O LORD—Jerusalem*] Rather, *Record against Edom, the day of Jerusalem*. Set it down in Thy book of remembrances as a score against Edom, for which they are to render account; because they said in that time of our sorrow, "*Make it bare, make it bare, even to the foundation within it.*" This savage behaviour of Edom,—the children of Esau,—to their brethren of Israel, in the day of their affliction, is described by the Prophet Obadiah (v. 10), and by Jeremiah (Lam. iv. 22). Cp. below on Isaiah lxiii. 1—6.

8. *who art to be destroyed*] Rather, *who art made desolate*. The word here used (which is *pâil*, part. of *shadad*, to destroy, to lay waste, *Gesen.* 806) is translated *dead*, or *destroyed* (*margin*), in Judg. v. 27, and *spoiled* (Isa. xxxiii. 1. Jer. iv. 30). The event is foreseen by the captives, who are here introduced as speaking; and is regarded as already done, because, as they well knew, it had been decreed by God, and foretold by Isaiah (lxiii. 1—4; xlv. 1—4; xlvii. 1. Cp. Jer. i. 1, and li. 1.)

9. *Happy shall he be, that taketh and dasheth thy little ones*

against the stones] Or, *against the cliff*. In order to explain these words, we must remember that they are put into the mouth of captive exiles of Babylon, who had received a revelation of God's will concerning the future doom of Babylon, concerning their own return, and the restoration of Jerusalem which would follow it, and that they spake in the light of that revelation. It must be borne in mind also, that they had divine information as to the character of the human agent, Cyrus, whom God would use in the execution of His retributive justice on Babylon, and His merciful dispensation to Israel. That future deliverer had been described by God Himself as "His Shepherd, Who should perform all His pleasure, saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundation shall be laid" (Isa. xlv. 26—28). Cyrus had been designated by God as His "anointed," whose "right hand God had holden to subdue nations, to loose the two-leaved gates, for Jacob His servant's sake, and Israel His elect" (Isa. xlv. 1—4).

It is said by *S. Chrysostom* and *Heracleotes* here, "We have in this Psalm the words of Hebrew captives at Babylon; and he who is here declared to be *blessed*, is Cyrus. Their language is full of vehement feeling; but it is the expression of the emotions of captives and exiles praying for redress. If you seek for the Psalmist's own words, you find that he says that he did not render evil even to his enemies (see Ps. vii. 4); and here he is only *narrating* what others said in their affliction. He relates what they *did say*; he does not assert that they *ought* to have said it."

But further, it may be added, that the Hebrew captives had heard the words of God speaking of Babylon by the prophet Isaiah (lxiii. 1—16. 18): "The burden of Babylon . . . their children shall be dashed in pieces before their eyes; they shall have no pity on the fruit of the womb; their eye shall not spare children;" and by the prophet Jeremiah: "Take vengeance upon her; as she hath done, do unto her. Recompense her according to her work; according to all that she hath done, do unto her" (Jer. l. 15. 29. Cp. Isa. xiv. 22).

They here say, "*Amen*" to that divine sentence. We may compare our blessed Lord's words, signifying His acquiescence in His Father's retributive decrees, and His thankfulness for them: "Father, I thank Thee, that Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight" (Matt. xi. 25. Luke x. 21).

The *Targum* represents the words of denunciation on Edom and Babylon in this Psalm, as uttered by the Archangels Michael and Gabriel; and this view of them has its value, as showing that in the opinion of the Hebrew Church these expressions were not regarded as coming forth from the mouth of men speaking their own feelings, but as derived from a higher source. This is the true view of them. They are the words of the people of God, accepting and re-echoing the judicial decrees revealed in His word. They may be regarded as utterances of God Himself, declaring His divine will.

It has indeed been alleged, that such language as this is confined to the Old Testament, and has no place in the Gospel; but this is an error. See *Dr. Waterland*, in his remarks on

PSALM CXXXVIII.

A Psalm of David.

- ¹ I WILL praise thee with my whole heart :
^a Before the gods will I sing praise unto thee. a Ps. 119. 46.
- ² ^b I will worship ^c toward thy holy temple,
 And praise thy name for thy lovingkindness and for thy truth :
 For thou hast ^d magnified thy word above all thy name. b Ps. 28. 2.
c 1 Kings 8 29, 30.
Ps. 5. 7.
d Isa. 42. 21.
- ³ In the day when I cried thou answeredst me,
 And strengthenedst me *with* strength in my soul.
- ⁴ ^e All the kings of the earth shall praise thee, O LORD,
 When they hear the words of thy mouth. e Ps. 102. 15, 22.
- ⁵ Yea, they shall sing in the ways of the LORD :
 For great *is* the glory of the LORD.
- ⁶ ^f Though the LORD *be* high, yet ^g hath he respect unto the lowly :
 But the proud he knoweth afar off. f Ps. 113. 5, 6.
Isa. 57. 15.
- ⁷ ^h Though I walk in the midst of trouble, thou wilt revive me :
 Thou shalt stretch forth thine hand against the wrath of mine enemies,
 And thy right hand shall save me. g Prov. 3. 34.
James 4. 6.
1 Pet. 5. 5.
h Ps. 23. 3, 4.

this Psalm, "Scripture Vindicated," p. 214. These words may be compared with similar expressions which are found in the New Testament (see Matt. xi. 25. 2 Tim. iv. 14), especially those in the Apocalypse, concerning the doom of the Mystical Babylon, which are derived from this Psalm: "Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, so much torment and sorrow give her. In one hour she is made desolate. Rejoice over her, thou heaven, and ye holy Apostles and Prophets; for God hath avenged you on her" (Rev. xviii. 6, 7. 19, 20). And the last words of the Psalm, declaring God's will for the extinction of the evil race of Babylon, as the only remedy for the evil which she caused to the Church of God by her idolatries and cruelties, also find their counterpart in the Apocalypse: "A mighty Angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. xviii. 21).

The following Psalms illustrate this view of the present. See cxxxix. 19; cxl. 10, where David's love and zeal for God show themselves in hatred for what God hates, and for what rebels against Him. Indeed, David's feelings, as expressed in those Psalms, were probably not without their influence on the tone of such Psalms as the present.

Some of the ancient Fathers suggest also a spiritual sense assignable to these words; as *S. Augustine*, "Qui sunt parvuli Babylonis? Nascentes malæ cupiditates; cum parvula est, elide illam, ad petram elide, 'petra autem erat Christus'" (1 Cor. x. 4).

Ps. CXXXVIII.] Here follow eight Psalms which are ascribed in their titles to David. These eight Psalms are composed in the *first* person, and they follow very happily after the fifteen "Songs of Up-goings," and the three Psalms of praise uttered by the chorus of those who have *gone up* to Sion. These Psalms were the united utterances of national devotion. These eight Psalms are the devout Israelite's Manual of *private* prayer and praise. Compare the *Prelim. Note* to Ps. 119, which is the individual worshipper's expression of love for God's Word. And Ezra,—who was probably the author of that Psalm, and also, as is credibly reported, completed the arrangement of the Psalter in its present form, and who was "a ready scribe in the Law of Moses" (Ezra vii. 6),—exercised a wise discretion, and acted as "a scribe instructed into the Kingdom of God, who brings forth out of his treasure things new and old," in placing

together eight Psalms of David, as expressions of the devotional feelings of the faithful Israelite, in his private orisons. These eight Psalms, which consist of *Prayers* (Psalms 137—144), beginning and ending with *Praise* (Psalms 138 and 145) are followed by five Psalms of *united* praises, which begin and end with HALLELUJAH; and so the Psalter is completed.

Probably, the present Psalm was a thanksgiving which David offered to God for the promise of perpetuity to his seed and kingdom in Christ. See 2 Sam. vii., *Prelim. Note*. Observe the structure of this Manual of private devotion:

1. A Psalm of Praise for private benefits (Ps. 138).
2. A Prayer, expressing a deep sense of God's Omnipresence (Ps. 139).
3. A Prayer for deliverance (Ps. 140).
4. An Evening Prayer in trouble (Ps. 141).
5. Another Prayer in distress (Ps. 142).
6. A Morning Prayer in trouble (Ps. 143).
7. A Prayer for the public welfare.
8. A Psalm of Praise for universal benefits.

1. *Before the gods*] *In the presence of the angels (Elohim), Sept., Vulg. Æthiop., Arabic; or the princes.* Cp. Exod. xxii. 28. Ps. lxxii. 6, 7; cp. cxix. 46; cp. v. 4 (*Delitzsch*).

2. *I will worship toward thy holy temple*] David *sat in his own house*, and there he expressed a desire to build a house for God, and he was there visited by Nathan, and received God's promise of perpetuity to his seed and sceptre in Christ; and then "he went in, and *sat before the Lord*," i. e. before the Ark in His Sanctuary. See on 2 Sam. vii. 18.

David's *private* prayers looked forth to *public* worship as their aim and consummation; as Daniel's also did (Dan. vi. 10).

— *thy lovingkindness and—truth*] In Thy promise of an everlasting kingdom to my house in Christ; 2 Sam. vii. 13. 15, 16. 25—29, which afford the best commentary on this Psalm.

— *above all thy name*] Thou hast magnified Thy promise beyond all Thy former revelations of Thyself and of Thy glorious attributes (cp. on Exod. vi. 3). This revelation of the perpetuity of the Kingdom of the Messiah in the *house of David*, was a new era in the series of the divine manifestations of mercy and truth to Israel. See above, *Prelim. Note* to 2 Sam vii.

5. *they shall sing in the ways of the LORD*] The Kings of the earth shall no more wander away from the truth in *ways of their own*—the ways of idolatry and iniquity—but they shall rejoice and sing in *the ways of the Lord*; and "all the paths of the Lord are mercy and truth" (Ps. xxv. 10). Cp. Isa. ii. 3, and Psalms xxv. 4; cxviii. 1.

7. *Thou shalt stretch forth thine hand against the wrath of*

i Ps. 57. 2.
Phil. 1. 6.

⁸ ⁱ The LORD will perfect *that which* concerneth me :

Thy mercy, O LORD, *endureth* for ever :

k See Job 10. 3,
8. & 14. 15.

^k Forsake not the works of thine own hands.

PSALM CXXXIX.

To the chief Musician, A Psalm of David.

a Ps. 17. 3.
Jer. 12. 3.

¹ O LORD, ^a thou hast searched me, and known *me*.

b 2 Kings 19. 27.

² ^b Thou knowest my downsit-
ting and mine uprising,
Thou ^c understandest my thought afar off.

c Matt. 9. 4.
John 2. 24, 25.
d Job 31. 4.
|| Or, *winnowest*.

³ ^d Thou || compass-
est my path and my lying down,
And art acquainted *with* all my ways.

e Heb. 4. 13.

⁴ For *there is* not a word in my tongue,
But, lo, O LORD, ^e thou knowest it altogether.

⁵ Thou hast beset me behind and before,
And laid thine hand upon me.

f Job 42. 3.
Ps. 40. 5. &
131. 1.

⁶ ^f *Such* knowledge *is* too wonderful for me ;
It is high, I cannot *attain* unto it.

g Jer. 23. 24.
Jonah 1. 3.

⁷ ^g Whither shall I go from thy spirit ?
Or whither shall I flee from thy presence ?

h Amos 9. 2, 3, 4.

⁸ ^h If I ascend up into heaven, thou *art* there :

i Job 26. 6.
Prov. 15. 11.

ⁱ If I make my bed in hell, behold, thou *art there*.

⁹ If I take the wings of the morning,
And dwell in the uttermost parts of the sea ;

¹⁰ Even there shall thy hand lead me,
And thy right hand shall hold me.

¹¹ If I say, Surely the darkness shall cover me ;
Even the night shall be light about me.

k Job 26. 6. &
34. 22.
Dan. 2. 22.
Heb. 4. 13.
† Heb. *darkeneth*
not.
† Heb. *as is the*
darkness, so is the
light.

¹² Yea, ^k the darkness † hideth not from thee ;
But the night shineth as the day :
† The darkness and the light *are* both alike *to thee*.

¹³ For thou hast possessed my reins :
Thou hast covered me in my mother's womb.

mine enemies] This was fulfilled in the series of victories which were gained by David after the divine promise for which he now thanks God. See on 2 Sam. viii.

8. *The LORD will perfect*] Such was David's prayer after that promise (see 2 Sam. vii. 25—29), "And now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever. Therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee : for Thou, O Lord God, hast spoken it : and with Thy blessing let the house of Thy servant be blessed for ever."

Ps. CXXXIX.] In the foregoing Psalm David had said, "Forsake not the work of Thine own hands;" and he now continues and expands that thought in the present Psalm. There are certain Aramaisms in this Psalm (see *Delitzsch*, pp. 299, 307; cp. *Hitzig*, 412), which may perhaps indicate that David's diction has been modified by those persons, especially Ezra, who arranged this portion of the Psalter after the Captivity, to adapt it to the private use of those who returned from Chaldaea. Perhaps this is the reason why this Psalm is entitled in the *Sept.*, "a Psalm of David" (the *dative* of the *Sept.* is from the Hebrew, "*lamed auctoris*"), "by Haggai and Zechariah."

2. *Thou knowest my downsit-
ting*] These words of David express a devout sense of God's Omnipresence and Omniscience ;

and these words,—derived from the Pentateuch (Deut. vi. 7), "when thou sittest in thine house . . . and when thou liest down, and when thou risest up",—have a general significance ; but they may perhaps have been produced by the response which David received from God, through the prophet Nathan, to the desire which he felt, when *sitting in his house*, to build a house to the Lord. See above, cxxxviii. 2. God knew and approved what was in David's heart (1 Kings viii. 18), and answered his thoughts (1 Sam. vii. 5—17).

3. *Thou compass-est*] Literally, *Thou winnowest* ; thou sifest my actions thoroughly, so as to separate the grain and chaff (*Gesen.* 253).

7. *Whither shall I go from thy spirit ?*] Hence the Omnipresence—and therefore the Divinity—of the Holy Spirit may be inferred (*Dr. Barrow*, Sermon. xxxiv. v. p. 179).

8. *hell*] *Shêol* ; the place of the departed. Cp. Job xxvi. 6. Amos ix. 2—4.

9. *the sea*] The West, contrasted here with the morning, the East. See Gen. xii. 8 ; xiii. 14.

11. *Even the night shall be light about me*] Or rather, *and the light around me shall become night*. This is a continuation of the Psalmist's own speech, "Darkness shall cover me, and I will flee from the light to the night, and hide myself from Thee."

13. *hast covered me*] *Thou weavedst me* (as boughs are

- ¹⁴ I will praise thee ;
For I am fearfully *and* wonderfully made :
Marvellous *are* thy works ; and *that* my soul knoweth † right well. † Heb. *greatly*.
- ¹⁵ ¹ My || substance was not hid from thee,
When I was made in secret, *and* curiously wrought in the lowest parts of the earth. 1 Job 10. 8, 9.
Eccles. 11. 5.
|| Or, *strength*,
or, *body*.
- ¹⁶ Thine eyes did see my substance, yet being unperfect ;
And in thy book † all *my members* were written,
|| Which in continuance were fashioned,
When *as yet* there was none of them. † Heb. *all of them*.
|| Or, *what days*
they should be
fashioned.
- ¹⁷ ^m How precious also are thy thoughts unto me, O God !
How great is the sum of them ! m Ps. 40. 5.
- ¹⁸ If I should count them, they are more in number than the sand :
When I awake, I am still with thee.
- ¹⁹ Surely thou wilt ⁿ slay the wicked, O God :
^o Depart from me therefore, ye bloody men. n Isa. 11. 4.
o Ps. 119. 115.
- ²⁰ For they ^p speak against thee wickedly,
And thine enemies take *thy name* in vain. p Jude 15.
- ²¹ ^q Do not I hate them, O LORD, that hate thee ?
And am not I grieved with those that rise up against thee ? q 2 Chron. 19. 2.
Ps. 119. 158.
- ²² I hate them with perfect hatred :
I count them mine enemies.
- ²³ ^r Search me, O God, and know my heart :
Try me, and know my thoughts : r Job 31. 6.
Ps. 26. 2.
- ²⁴ And see if *there be any* † wicked way in me,
And ^s lead me in the way everlasting. † Heb. *way of pain*,
or, *grief*.
s Ps. 5. 8. &
143. 10.

PSALM CXL.

To the chief Musician, A Psalm of David.

- ¹ DELIVER me, O LORD, from the evil man :
^a Preserve me from the † violent man ;

a ver. 4.
† Heb. *man of*
violences.

woven into a hedge) in my mother's womb. Cp. Job x. 8. 11. 2 Macc. vii. 22. Gesen. 586.

15. *curiously wrought*] Embroidered, from the Hebrew *rakam*, whence Italian *ricamare*, to embroider. See on Exod. xxvi. 1. 36; xxxv. 35.

— in the lowest parts of the earth] Secretly, in darkness. God needs no light for His work. The analogy between the mother's womb and the earth has already been noticed. See Job i. 21. Cp. xxxiii. 6.

16. *my substance, yet being unperfect*] Heb. *golem*, from *galam*, to wrap together (2 Kings ii. 8. Cp. Job x. 10. Gesen. 173).

— And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them] Literally, in Thy book all these things were written; days were formed, and there was not one of them; i. e. all future days were fashioned by Thee (and were seen by Thee), before one of them was called into being. They were already written in the volume of Thine Omniscience. See the Targum here, and the Arabic Version, Ewald, Delitzsch, and Kay.

17. *How precious also are thy thoughts unto me*] All my thoughts are known to Thee (v. 2, where the same word—*râa*—is used as here); and how precious are Thine to me !

18. *When I awake, I am still with thee*] I fall asleep, exhausted with the effort of counting Thy thoughts, or desires; and when I awake, I find myself still engaged in the same spiritual arithmetic, which is my dearest delight.

It would seem that Nathan's vision of David's future glory in Christ was by night; and that he went and related it to David by night; and that David went forthwith and praised the Lord, with astonishment, adoration, and awe for that mysterious revelation (2 Sam. vii.). Compare the reference to darkness in this Psalm, vv. 11, 12.

19. *Depart from me therefore, ye bloody men*] David's conduct toward the slayer of Abner (2 Sam. iii. 28, 29. Cp. 1 Kings ii. 5), and to the murderers of Ishbosheth (2 Sam. iv. 10. 12), was a practical illustration of the feeling here expressed.

20. *they speak against thee wickedly*] Or, *they speak of thee with evil intent*; they use Thy Name hypocritically.

24. *wicked way*] Literally, *way of sorrow*; way that leadeth to misery (*otseb*; 1 Chron. iv. 9; Isa. xiv. 3); opposed to the way everlasting of life and joy.

Ps. CXL.] This Psalm is a sequel to the foregoing, in which the enemies of God are presented to the view, and who are here displayed as rising up against David His servant, who prays for

- ^b Ps. 56. 6. ² Which imagine mischiefs in *their* heart ;
^c Ps. 58. 4. ^b Continually are they gathered together *for* war.
 Rom. 3. 13. ³ They have sharpened their tongues like a serpent ;
 ^c Adders' poison *is* under their lips. Selah.
- ^d Ps. 71. 4. ⁴ ^d Keep me, O LORD, from the hands of the wicked ;
^e ver. 1. ^e Preserve me from the violent man ;
 Who have purposed to overthrow my goings.
- ^f Ps. 35. 7. & ⁵ ^f The proud have hid a snare for me, and cords ;
 57. 6. & 119. 110. They have spread a net by the wayside ;
 & 141. 9. They have set gins for me. Selah.
 Jer. 18. 22.
- ⁶ I said unto the LORD, Thou *art* my God :
 Hear the voice of my supplications, O LORD.
- ⁷ O God the Lord, the strength of my salvation,
 Thou hast covered my head in the day of battle.
- ⁸ Grant not, O LORD, the desires of the wicked :
 Further not his wicked device ;
 || ^g Lest they exalt themselves. Selah.
- ^g Deut. 32. 27. ⁹ ^g As *for* the head of those that compass me about,
 ^h Let the mischief of their own lips cover them.
- ^h Ps. 7. 16. & ¹⁰ ⁱ Let burning coals fall upon them :
 94. 23. Let them be cast into the fire ; into deep pits, that they rise not up again.
 Prov. 12. 13. & ⁱ Let not [†] || an evil speaker be established in the earth :
 18. 7. Evil shall hunt the violent man to overthrow *him*.
 i Ps. 11. 6. ¹² I know that the LORD will ^k maintain the cause of the afflicted,
 And the right of the poor.
- [†] Heb. *a man of tongue.*
 || Or, *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to his overthrow.*
^k 1 Kings 8. 45. ¹³ Surely the righteous shall give thanks unto thy name :
 Ps. 9. 4. The upright shall dwell in thy presence.

PSALM CXLI.

A Psalm of David.

¹ LORD, I cry unto thee :^a Ps. 70. 5.

^a Make haste unto me ;
 Give ear unto my voice, when I cry unto thee.

deliverance from them. And this Psalm is connected with the three following, which are supplicatory appeals for the divine help and protection.

Accordingly, this Psalm—and also the two following—are appointed in the Latin use (as Psalms 140 and 142 were in the Sarum use) for the Eve of Christ's Passion; and the next Psalm (the 143rd) is appointed for Good Friday.

^{7. in the day of battle} Literally, *in the day of armour* (Heb. *neshek*, which in all other places is rendered *armour, armoury, or weapons*, by our Translators).

God covered David's head in the day when Saul would have equipped him with his own armour (see 1 Sam. xvii. 38, 39), and when David said to Goliath, the Philistine champion, "Thou comest to me with a sword, and a spear, and a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies, of Israel, Whom thou hast defied" (1 Sam. xvii. 45).

^{9. the mischief} *The labour of their own lips* shall recoil upon them.

David said, "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness" (2 Sam. xv. 31).

^{11. an evil speaker} Literally, *a man of tongue*. So *Sept.* and *Vulg.*, "Vir linguosus." Cp. xii. 3, 4, "the Lord shall cut off the tongue that speaketh proud things, who have said, 'With our tongue will we prevail, our lips are our own, who is lord over us?'"

— *to overthrow* Literally, *for hurlings down*. Cp. *Gesen.* 195.

Ps. CXLI.] In the foregoing Psalm David had prayed to be protected against the violent assaults of the wicked; he here prays that he may not be deluded by their deceitful artifices, and be seduced by their specious allurements. This Psalm stands in the same relation to the foregoing as Psalms 10. 11. and 12 do to Psalms 7 and 9; or as the third seal in the Apocalypse, which represents the subtle wiles of the Evil One, by means of heretical doctrines, does to the second seal, which displays his open violence against the Church, by the fire and sword of persecution. See below, on Rev. vi. 4, 5.

This Psalm is appointed in the Latin use for the Eve of Christ's Passion, as are the preceding and following Psalm.

² Let ^b my prayer be † set forth before thee ^c as incense ;
And ^d the lifting up of my hands as ^e the evening sacrifice.

³ Set a watch, O LORD, before my mouth ;
Keep the door of my lips.

⁴ Incline not my heart to *any* evil thing,
To practise wicked works with men that work iniquity :
^f And let me not eat of their dainties.

⁵ ^g || Let the righteous smite me ; *it shall be* a kindness :
And let him reprove me ; *it shall be* an excellent oil, *which shall not break*
my head :

For yet my prayer also *shall be* in their calamities.

⁶ When their judges are overthrown in stony places,
They shall hear my words ; for they are sweet.

⁷ Our bones are scattered ^h at the grave's mouth,
As when one cutteth and cleaveth *wood* upon the earth.

⁸ But ⁱ mine eyes *are* unto thee, O God the Lord :
In thee is my trust ;
† Leave not my soul destitute.

⁹ Keep me from ^k the snares *which* they have laid for me,
And the gins of the workers of iniquity.

¹⁰ ^l Let the wicked fall into their own nets,
Whilst that I withal † escape.

b Rev. 5. 8. &
8. 3, 4.
† Heb. directed.
c Rev. 8. 3.
d Ps. 134. 2.
e 1 Tim. 2. 8.
e Exod. 29. 39.

f Prov. 23. 6.

g Prov. 9. 8. &
19. 25. & 25. 12.
Gal. 6. 1.
|| Or, Let the
righteous smite
me kindly, and
reprove me; let
not their precious
oil break my
head, &c.

h 2 Cor. 1. 9.

i 2 Chron. 20. 12.
Ps. 25. 15. &
123. 1, 2.

† Heb. make not
my soul bare.
k Ps. 119. 110. &
140. 5. & 142. 3.

l Ps. 35. 8.

† Heb. pass over.

2. *Let my prayer be set forth before thee as incense*] When David was banished from the courts of the Sanctuary, his heart was there (see Psalms iii. 4; iv. 6; lxxiii. 2); like Daniel's at Babylon (Dan. vi. 10); he had his own "evening and morning oblation" in his own private orisons, in the oratory of his own heart. Probably, this Psalm belongs to the time when David was feeling the bitter effects of Ahithophel's treachery and Absalom's rebellion, who had practised on the people's affections by plausible and flattering speeches (2 Sam. xv. 1—6), and had deceived the King by his hypocritical artifices (2 Sam. xv. 7—12), and by whom he was driven from Jerusalem.

4. *let me not eat of their dainties*] Their delicious fare; such as the meat of Absalom's sacrifices (see 2 Sam. xv. 7—12). Such was the meat of the royal table which Daniel declined; and such were the delicacies of the idol feasts at Corinth and other heathen cities, from which the Christian was commanded to abstain; and, in a spiritual sense, such were the specious doctrines of the Nicolaitans, dissuading men from martyrdom; and such are the honeyed speeches of those who would persuade men that they need not "earnestly contend for the faith once delivered to the saints" (Jude 3), but may make compromises with heresy.

5. *Let the righteous smite me—a kindness*] Cp. Prov. xxvii. 6, "Faithful are the wounds of a friend;" and ix. 8; xxv. 12; xxviii. 23.

David's feelings in this respect were exemplified by the forbearance with which he had received the reproof of Nathan the Prophet (2 Sam. xii. 13), and also by the meekness with which he replied to the curses of Shimei, probably at the time when this Psalm was composed (2 Sam. xvi. 10—13).

— it shall be an excellent oil which shall not break my head] Rather, let not my head refuse such oil for the head (*Gesen.* 537. *Fuerst*, 911). The word here used is the future *hiphil* of the verb *no*, which is commonly rendered *disallow*, or *discourage*, in our Version. See Num. xxx. 5. 7, 8. 11; xxxii. 7. 9. This verse has therefore been thus rendered,

"The just man's rod is very love,
Oil to my head his words shall prove ;

My head that may not loathe them: my true prayer
Even yet shall rise against the deeds they dare."

Keble.

— in their calamities] *Against their evil deeds* (*Targum, Syriac*); literally, in their evil doings. They imagine mischief against me, but my refuge is in prayer. Cp. Ps. cix. 3.

6. *their judges*] Their leaders or champions have been hurled down precipices (see 2 Kings ix. 33, and *Gesen.* 834), and then they, who had followed them, listen to my words, and find that they are sweet. This was eminently the case, when Absalom and Ahithophel, the leaders of the faction and rebellion against David, had perished suddenly, as if hurled down a precipice; and then the people, who had followed them, hearkened to the gentle and merciful words of David, and vied with one another in bringing him back to Jerusalem. See 2 Sam. xix. 22. 41—43. And how signally was this verified in the eagerness with which the nations of the world received the Gospel of Christ, after the destruction of Jerusalem!

7. *cleaveth wood upon the earth*] Rather, *maketh furrows on the earth*—

"As when one breaks and hews the ground."

Keble.

8. *Leave not my soul destitute*] Rather, *pour not out my soul* (*Targum*). Spill not my life-blood as water on the ground. Cp. Isa. liii. 12.

10. *Let the wicked fall into their own nets*] This was verified in Absalom and Ahithophel, whose treachery and rebellion seem to have given occasion to this Psalm.

— *Whilst that I withal escape*] Literally, *till I pass by*, or *cross over*. "Donec transeam" (*Vulg.*, and so *Sept.*)

"I wait mine hour to pass victorious by."

Keble.

We may compare what St. John says of David's Divine Antitype, Jesus Christ, against Whom His enemies were conspiring. "Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by" (John viii. 59).

PSALM CXLII.

* Ps. 57, title.
 || Or, A Psalm
 of David, giving
 instruction.
 * 1 Sam. 22. 1.
 & 24. 3.

* || Maschil of David; A Prayer * when he was in the cave.

a Ps. 102, title.
 Isa. 26. 16.

b Ps. 143. 4.

c Ps. 140. 5.

d Ps. 69. 20.
 || Or, Look on the
 right hand, and
 see.

e Ps. 31. 11. &
 88. 8, 18.

† Heb. perished
 from me.

† Heb. no man
 sought after my
 soul.

f Ps. 46. 1. &
 91. 2.

g Ps. 16. 5. &
 73. 26. & 119. 57.

Lam. 3. 24.

h Ps. 27. 13.

i Ps. 116. 6.

k Ps. 34. 2.

l Ps. 13. 6. &
 119. 17.

- 1 I CRIED unto the LORD with my voice;
 With my voice unto the LORD did I make my supplication.
- 2 ^a I poured out my complaint before him;
 I shewed before him my trouble.
- 3 ^b When my spirit was overwhelmed within me, then thou knewest my path.
^c In the way wherein I walked have they privily laid a snare for me.
- 4 ^d || I looked on *my* right hand,
 And beheld, but ^e *there was* no man that would know me:
 Refuge † failed me; † no man cared for my soul.
- 5 I cried unto thee, O LORD:
 I said, † Thou art my refuge and ^g my portion ^h in the land of the living.
- 6 Attend unto my cry; for I am ⁱ brought very low:
 Deliver me from my persecutors; for they are stronger than I.
- 7 Bring my soul out of prison, that I may praise thy name:
^k The righteous shall compass me about;
^l For thou shalt deal bountifully with me.

PSALM CXLIII.

A Psalm of David.

a Ps. 31. 1.

b Job 14. 3.

c Exod. 34. 7.
 Job 4. 17. & 9. 2.
 & 15. 14. & 25. 4.
 Ps. 130. 3.
 Eccles. 7. 20.
 Rom. 3. 20.
 Gal. 2. 16.

d Ps. 77. 3. &
 142. 3.

- 1 HEAR my prayer, O LORD, give ear to my supplications:
^a In thy faithfulness answer me, *and* in thy righteousness.
- 2 And ^b enter not into judgment with thy servant:
 For ^c in thy sight shall no man living be justified.
- 3 For the enemy hath persecuted my soul;
 He hath smitten my life down to the ground;
 He hath made me to dwell in darkness, as those that have been long dead.
- 4 ^d Therefore is my spirit overwhelmed within me;
 My heart within me is desolate.

Ps. CXLII.] This Psalm is called a *Maschil*, or instruction (see Ps. xxxii.), and is ascribed in the title to David, "when he was in the cave;" probably, the cave of Engedi, when David spared Saul's life. See above, on Ps. 57.

3. *When my spirit was overwhelmed within me*] *When even my spirit (the higher faculty) is wrapped in darkness upon me*; that is, when even my spirit (*ruach*), which ought to elevate my soul (*nephesh*) falls heavily upon me, as in a swoon.

"When heavy, like a veil of woe,

My spirit on me lay."

Keble.

What is here said of the *spirit*, is oftener predicated of the *soul*, the seat of the passions. See Psalms xlii. 6; xliii. 5; cxxx. 2. The dejection of the *spirit* represents a still more sorrowful and downcast condition, than the fainting of the *soul*. See Ps. cxliii. 3, 4, and compare our Lord's words, "My soul is troubled" (John xii. 27), with the Evangelist's statement, "Jesus was troubled in spirit" (John xiii. 21; xi. 33).

In this Psalm, we seem to be listening to the words of CHRIST on the Cross (cp. lxi. 20). It is therefore appointed in the Sarum use and Latin use for the eve of Good Friday.

4. *I looked*] Rather, look on the right hand, and see.

— *no man cared for my soul*] *There is no man seeking for my soul*, which is lost like a stray sheep.

7. *The righteous shall compass me about*] Rather, *so shall the righteous make a crown on my account*. Cp. Prov. xiv. 18, where the same form (the *hiphil* of the verb *cathar*, to crown), is used; and *Gesen.* 421. It may be doubted whether this crown is made (as the *Targum* says) in honour of God, or as an ornament to those who make it (*Jerome, Cocceius, Delitzsch, Kay*); the latter sense seems preferable. The righteous will crown themselves with a garland of joy, on account of the success of my cause. How true is this of the heavenly crown, which is won for us by the Cross of Christ!

Ps. CXLIII.] This Psalm is a sequel to the foregoing. Cp. v. 1 with Ps. cxlii. 1; v. 4 with Ps. cxlii. 3; v. 11 with Ps. cxlii. 7. Probably it was composed in David's flight from Absalom into the wilderness of Judah. See on v. 6. It is appointed in the Latin use for Good Friday; and is also one of the seven Penitential Psalms, appointed for use on Ash Wednesday.

2. *shall no man living be justified*] Rather, *no man living will be righteous*. We are justified (although we are not righteous in ourselves) by God's mercy to us through faith in Christ.

4. *is my spirit overwhelmed*] *My spirit is wrapped in darkness upon me*. The words of the foregoing Psalm (v. 3) are repeated here; see also v. 7.

I stretch forth my hands. PSALMS CXLIII. 5—12. CXLIV. 1—3. *Blessed be the Lord.*

- ⁵ ^c I remember the days of old ;
I meditate on all thy works ;
I muse on the work of thy hands.
- ⁶ ^f I stretch forth my hands unto thee :
^g My soul *thirsteth* after thee, as a thirsty land. Selah.
- ⁷ Hear me speedily, O LORD :
My spirit faileth : hide not thy face from me,
^h || Lest I be like unto them that go down into the pit.
- ⁸ Cause me to hear thy lovingkindness in the morning ;
For in thee do I trust :
^k Cause me to know the way wherein I should walk ;
For ^l I lift up my soul unto thee.
- ⁹ Deliver me, O LORD, from mine enemies :
I [†] flee unto thee to hide me.
- ¹⁰ ^m Teach me to do thy will ; for thou *art* my God :
ⁿ Thy spirit *is* good ; lead me into ^o the land of uprightness.
- ¹¹ ^p Quicken me, O LORD, for thy name's sake :
For thy righteousness' sake bring my soul out of trouble.
- ¹² And of thy mercy ^q cut off mine enemies, and destroy all them that afflict ^q my soul :
For ^r I *am* thy servant.

e Ps. 77. 5, 10, 11.

f Ps. 88. 9.

g Ps. 63. 1.

h Ps. 28. 1.
|| Or, for I am
become like, &c.
Ps. 88. 4.
i See Ps. 46. 5.

k Ps. 5. 8.

l Ps. 25. 1.

† Heb. *hide me*
with thee.

m Ps. 25. 4, 5. &
139. 24.

n Neh. 9. 20.

o Isa. 26. 10.

p Ps. 119. 25, 37,
40, &c.

q Ps. 54. 5.

r Ps. 116. 16.

PSALM CXLIV.

A Psalm of David.

- ¹ BLESSED *be* the LORD [†] my strength,
^a Which teacheth my hands [†] to war, and my fingers to fight :
- ² ^b || My goodness, and my fortress ;
My high tower, and my deliverer ; my shield, and *he* in whom I trust ; who
subdueth my people under me.
- ³ ^c LORD, what *is* man, that thou takest knowledge of him !
Or the son of man, that thou makest account of him !

† Heb. *my rock*,
Ps. 18. 2, 31.

a 2 Sam. 22. 35.
Ps. 18. 34.

† Heb. *to the*
war, &c.
b 2 Sam. 22. 2, 3
40, 48.
|| Or, *My mercy.*

c Job 7. 17.

Ps. 8. 4.

Heb. 2. 6.

6. *I stretch forth my hands unto thee*] Behold here Christ on the Cross!

— *as a thirsty land*] A *weary land*; see above, on Ps. lxi. 1, where the same Hebrew word is used. That Psalm is connected with David's flight from Jerusalem, when his son Absalom rebelled against him; and the similarity of the language of this Psalm suggests that it was composed at the same time. In that Psalm David speaks of himself as "*the King*;" in the present Psalm he speaks of himself as God's "*servant*" (v. 12); and, therefore, this Psalm falls properly into the present group of Psalms, which form, as it were, a private Litany for all faithful Israelites, especially in times of trouble; see on Ps. 138.

9. *I flee unto thee to hide me*] Literally, *unto Thee have I hidden*; cp. Col. iii. 3, your life is *hid* with Christ in God. In Thee, O God, as in a place of safety, have I deposited as "a hid treasure" myself, and all that belongs to me, and Thou art able to keep my deposit in safety. Cp. 2 Tim. i. 12, and 1 Pet. ii. 23, where the Apostle speaks of Christ as committing all to His Father, and where there is an eloquent ellipse after the verb, "He was committing" (i. e. Himself, His cause, His all).

10. *into the land of uprightness*] Rather, a level and even land, where I shall not stumble. See Ps. xxvi. 12; xxvii. 11, where the same word is used, and Jer. xxxi. 9. Isa. lxiii. 13.

12. *cut off—destroy*] Rather, in the future tense, *Thou wilt cut off—Thou wilt destroy* (*Sept., Vulg., Kay*).

Ps. CXLIV.] After six Psalms of sorrowful prayer in distress, we have now a Psalm of praise and thanksgiving for God's gracious answer to supplications; and also a Psalm of intercession. The present Psalm bears a strong resemblance to David's last song in 2 Sam. xxii. and to Ps. 18. Here we have a vision of CHRIST rejoicing;—after His Passion—risen in glory, and having ascended in triumph, and pleading for us at the Right Hand of God.

1. *my strength*] *My Rock*. Cp. the words of Moses, Deut. xxxii. 4. 15. 18. 30. 31. 37; of Hannah, 1 Sam. ii. 2; and of David himself, 2 Sam. xxii. 3. 32. 47; xxiii. 3; and Psalms xviii. 2. 31. 46; xix. 14; xxviii. 1; lxii. 2. 6; xciv. 22; xcv. 1.

2. *My goodness*] *My mercy*. Cp. Ps. lix. 10. 17. Jonah ii. 8. — *who subdueth my people*] So *Sept. and Vulg.* This expression may have been probably suggested by the honourable emulation of loyalty, with which the tribes of Israel and Judah submitted themselves to David after their rebellion under Absalom. See 2 Sam. xix. 14. 43. David ascribes this to God's grace swaying their hearts.

3. *man—man*] The former word in the original is *Adam*, the latter *Enosh*, man in his *feebleness*. See above, on Ps. viii. 4, and cp. Ps. lxii. 9. The greatness of God's mercies to David made him reflect on his own weakness, especially when he thought of God's purpose of perpetuity to his seed and kingdom, in Christ. See his words in 2 Sam. vii. 19, "Is this the manner (or law) of *man* (of *Adam*), O Lord God?"

d Job 4. 19. &
14. 2.
Ps. 39. 5. &
62. 9.
e Ps. 102. 11.

⁴ ^d Man is like to vanity :
^e His days *are* as a shadow that passeth away.

f Ps. 18. 9.
Isa. 64. 1.
g Ps. 104. 32.

⁵ ^f Bow thy heavens, O LORD, and come down
^g Touch the mountains, and they shall smoke.

h Ps. 18. 13, 14.

⁶ ^h Cast forth lightning, and scatter them :
Shoot out thine arrows, and destroy them.

i Ps. 18. 16.
† Heb. *hands*.
k ver. 11.
Ps. 69. 1, 2, 14.
l Ps. 54. 3.
Mal. 2. 11.
m Ps. 12. 2.

⁷ ⁱ Send thine † hand from above ;
^k Rid me, and deliver me out of great waters, from the hand of ^l strange children ;
⁸ Whose mouth ^m speaketh vanity,
And their right hand *is* a right hand of falsehood.

n Ps. 33. 2, 3. &
40. 3.

⁹ I will ⁿ sing a new song unto thee, O God :
Upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

o Ps. 18. 50.
‡ Or, *victory*.

¹⁰ ^o *It is he* that giveth || salvation unto kings :
Who delivereth David his servant from the hurtful sword.

p ver. 7, 8.

¹¹ ^p Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood :

q Ps. 128. 3.

¹² That our sons *may be* ^q as plants grown up in their youth ;
That our daughters *may be* as corner stones, † polished *after* the similitude of a palace :

† Heb. *cut*.

† Heb. *from kind to kind*.

¹³ That our garners *may be* full, affording † all manner of store :
That our sheep may bring forth thousands and ten thousands in our streets :

† Heb. *able to bear burdens, or, laden with flesh*.

¹⁴ That our oxen *may be* † strong to labour ;
That *there be* no breaking in, nor going out ;
That *there be* no complaining in our streets.

r Deut. 33. 29.
Ps. 33. 12. &
65. 4. & 146. 5.

¹⁵ ^r Happy *is that* people, that is in such a case :
Yea, happy is that people, whose God *is* the LORD.

4. *Man—vanity*] *Adam* is *Hebel*. See xxxix. 5. Such we are in *Adam*; but how glorious in *Christ*! This is the contrast here.

5—7. *Bow thy heavens*] Compare *David's* song, 2 Sam. xxii. 10—17, and *Psaln* xviii. 9—16.

9. *O God*] *Elohim*. It is said by some (*Delitzsch*, 332), that this is the only passage in the last two Books of the *Psalter* (Ps. 90 to 150), where the name *Elohim*, or *God*, is found, except in Ps. cviii. vv. 1. 5. 7. 11. 13), which is composed of other *Psalms*. But it is found also in Ps. c. 3. And it is found frequently in these two Books with pronominal affixes (e.g. *our God, my God, thy God, the Lord our God, the Lord God of Israel*).

The remark, however, is important, and serves to remind us, that in these last two Books, which refer to the period of the return of *Israel* to *Jerusalem*, *God* is presented to us as *JEHOVAH*, in the endearing relations of a merciful Father, reconciled to His people, penitent for their sins, re-admitted into covenant with Him, and restored to His favour, and looking with faith to larger outpourings of His grace in *Christ* (see on Gen. ii. 4. Exod. vi. 3), and rejoicing in the profession of faith with which this *Psalm* closes, “happy is the people whose *God* (*ELOHIM*) is the *LORD* (*JEHOVAH*), v. 15.

It is observable, that the only other *Psalm* in these two Books, where the name *Elohim* is thus used absolutely, viz. Ps. 100, contains a similar profession (v. 3), “Know ye that the *Lord* (*JEHOVAH*) *He is God* (*ELOHIM*).” That is, our *God*, the *God of Israel*, Whose Name is *Jehovah*, *He is the God of the Universe, the Creator, Lord, and Preserver of all things*; whereas the gods of other nations, the heathen around us, who are called *Elohim*, are *no gods*, but only “*idols, silver and gold, wood and stone*.” See Ps. cxxv. 16; and *Introd.* p. x.

— *a new song*] In *Christ*, the Second *Adam*, risen from the grave. See on v. 4. “*Caritas cantat canticum novum; spiritu dilectionis accensus cantat canticum novum; et nemo laudat Deum, id est, nemo dicit hymnum, nisi ori suo factis consentiat*” (*S. Augustine*, *Serm.* 33. Cp. *Introd.* p. xvi).

12. *That*] On this sense of the Hebrew *asher*, see *Gesen.* 79.

— *grown up*] Or waxing strong. The vigorous activity of the *sons* is here combined with the quiet beauty of the *daughters*. The former are like robust plants, shooting upwards with powerful energy; the latter are like fair sculptured corner-stones, or like decorated columns, remaining peacefully in their own places, adorning the domestic temple with modest loveliness.

13. *streets*] Open fields (*Job* v. 10. *Prov.* viii. 26. *Gesen.* 266); it is not the same word in the original as in the following verse, where our Version has also “*streets*.” The word here is *chutsoth*; there it is *rechoboth*.

14. *strong to labour*] Rather, *well laden*. Cp. *Gesen.* 578.

— *going out*] To war, or to captivity; this may be supplied from the foregoing word, “*breaking in*.” Cp. *Job* xvi. 14. *Gesen.* 692. These verses (vv. 12. 14) have been thus rendered in an excellent metrical Version of the *Psalms* :—

“So may our sons as saplings grow

In youth's gay hour of bloom :

As pillar'd shafts our daughters show,

In modell'd arch or dome.

* * * *

“Our oxen burden'd; no decay,

No exiled wandering train ;

No sound of wailing by the way,

In street or lonely plain.”

Keble.

PSALM CXLV.

David's ^a Psalm of praise.^a Ps. 100, title.

- ¹ I WILL extol thee, my God, O king ;
And I will bless thy name for ever and ever.
- ² Every day will I bless thee ;
And I will praise thy name for ever and ever.
- ³ ^b Great *is* the LORD, and greatly to be praised ;
† And ^c his greatness *is* unsearchable.
- ⁴ ^d One generation shall praise thy works to another,
And shall declare thy mighty acts.
- ⁵ I will speak of the glorious honour of thy majesty,
And of thy wondrous † works.
- ⁶ And *men* shall speak of the might of thy terrible acts :
And I will † declare thy greatness.
- ⁷ They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
- ⁸ ^e The LORD *is* gracious, and full of compassion ;
Slow to anger, and † of great mercy.
- ⁹ ^f The LORD *is* good to all :
And his tender mercies *are* over all his works.
- ¹⁰ ^g All thy works shall praise thee, O LORD ;
And thy saints shall bless thee.
- ¹¹ They shall speak of the glory of thy kingdom,
And talk of thy power ;
- ¹² To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
- ⁻³ ^h Thy kingdom *is* † an everlasting kingdom,
And thy dominion *endureth* throughout all generations.

^b Ps. 96. 4. & 147. 5.† Heb. *and of his greatness there is no search.*^c Job 5. 9. & 9. 10.Rom. 11. 33. ^d Isa. 38. 19.† Heb. *things, or, words.*† Heb. *declare it.*^e Exod. 34. 6, 7.

Num. 14. 18.

Ps. 86. 5, 15. & 103. 8.

† Heb. *great in mercy.*^f Ps. 100. 5.

Nahum 1. 7

^g Ps. 19. 1.^h Ps. 146. 10.

1 Tim. 1. 17.

† Heb. *a kingdom of all ages.*

[Ps. CXLV.] This Psalm, which is designated a *tehillah*, or a Psalm of *praise*,—a name which has passed from this Psalm to the whole Psalter, which is commonly called *Sepher Tehillim*, or “*Book of Praises*,”—is the last of the Psalms ascribed to David.

It is remarkable, that although *that* is the name given to the Psalter (which is entitled in Hebrew *Sepher Tehillim*, or *Book of Praises*), this is the only Psalm in the whole number which is designated in the title as a *Tehillah*—a word derived from the same root as *Hallelujah*. It seems as if this name *Tehillah* had been studiously reserved for the *last* of David's Psalms, in order to mark more emphatically that all his utterances are consummated in *praise*. And this view is more clearly manifested by the circumstance that the word *Tehillah* is introduced into the *last verse* of this Psalm (v. 21), “My soul shall speak the *praise*” (*tehillah*) “of the LORD” (observe this preparation for HALLELUJAH, *Praise ye the LORD*) ; “and let all flesh bless His holy Name for ever and ever.” As much as to say, that though David's voice was now about to be hushed in this life, yet it would never be silent in the world to come, and would ever “praise the Lord ;” and as much, also, as to say that his last exhortation should be to all nations to praise Him. “Let all flesh bless His holy Name for ever.”

This final utterance of David, which closes with an appeal to all nations to bless God, and which is called by *Theodore* a prophecy of the conversion of the Gentiles, is happily connected by the Church with the Festival of Whitsunday, the consummation of all the festivals of the Gospel. David's voice dies

away in a song of praise ; and that song of praise is adopted by the Church as the expression of her joy and thankfulness to the Father of lights, and to her Ascended Lord, the Ever-blessed Son, for the gift of the Holy Ghost, the crown of all her blessings on earth, and the pledge of all her glory in heaven.

This is an alphabetical Psalm. See also Psalms 9, 10, 25, 34, 37, 111, 112, 119. Of these there are five that are ascribed to David (9, 25, 34, 37, 145).

The letter *nun* is not found in its proper place in these acrostics of this alphabetical Psalm ; some suppose that it originally existed in its order, and a distich representing it is found in the *Sept.* after v. 13. See *Delitzsch*, 337, and *Hitzig*, 444. *Thrupp*, 315. One result of the omission is, that instead of consisting of twenty-two verses (the number of the letters of the Hebrew alphabet), the Psalm consists only of twenty-one, and is thus divisible into three strophes of seven verses each. This combination of the two symbolical numbers, 7 × 3, is remarkable, especially when we bear in mind that this is the last of David's Psalms, and is consummated in an eternal Sabbath of praise to the NAME of the LORD ; see on v. 21.

1. *O king*] I am King of Israel, but Thou art “*the King* ;” Thou art *my King* ; Thou art King of kings.

3. *the LORD*] The sacred name, “the LORD” (Jehovah) is repeated in this Psalm *eight* times—a number which in Holy Scripture is symbolical of the perfect felicity of a glorious resurrection (vv. 3. 8. 14. 17, 18, 20, 21) ; see on v. 21.

7. *And shall sing*] Rather, *and I will declare*.

- 14 The LORD upholdeth all that fall,
i Ps. 146. 8. And 'raiseth up all *those that be* bowed down.
- 15 ^k The eyes of all || wait upon thee;
k Ps. 104. 27.
 || Or, 'look unto thee.
 l Ps. 136. 25. And 'thou givest them their meat in due season.
- 16 Thou openest thine hand,
m Ps. 104. 21. &
 147. 9. ^m And satisfiest the desire of every living thing.
- 17 The LORD *is* righteous in all his ways,
|| Or, merciful,
 or, bountiful. And || holy in all his works.
- 18 ⁿ The LORD *is* nigh unto all them that call upon him,
u Deut. 4. 7.
 o John 4. 24. To all that call upon him °in truth.
- 19 He will fulfil the desire of them that fear him:
 He also will hear their cry, and will save them.
- 20 ^p The LORD preserveth all them that love him:
p Ps. 31. 23. &
 97. 10. But all the wicked will he destroy.
- 21 My mouth shall speak the praise of the LORD:
 And let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

- [†] Heb. *Hallelu-
jah.* 1 [†] PRAISE ye the LORD.
a Ps. 103. 1. ^a Praise the LORD, O my soul.

17. *holy*] Or, *merciful*, as in margin. See 2 Sam. xxii. 26. Ps. xviii. 25. Jer. iii. 12.

21. *let all flesh bless his holy name*] Especially because by the effusion of the Holy Ghost (of which this Psalm is a prophecy, see *Prelim. Note*), He has fulfilled His promise, to pour out His Spirit on *all flesh* (Joel ii. 23). See Acts ii. 17, and "all flesh will see the salvation of God" (Luke iii. 6. Cp. Isa. xl. 5).

The invitation to *all flesh* to bless the Holy Name of the LORD for ever and ever, is equivalent to an assertion that the body will rise again, and exist for eternity; but "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50); that is, they cannot inherit that Kingdom which is prepared for them by God the SON, in His FATHER's house, unless they are sanctified and glorified by the indwelling of GOD the HOLY SPIRIT; and therefore this invitation involves also an assertion of the everlasting energy of the Holy Ghost.

This appeal to "all flesh" to bless His holy Name, is responded to by the five following Hallelujah Psalms, which close with the words, "Let every thing that hath breath praise the LORD," and with an address to all things as if present and worshipping in the great Sanctuary of the Universe, consecrated into a Church, "Praise ye the LORD."

When we consider all the characteristic phenomena of the present Psalm; that it is the only Psalm in the Psalter which is entitled a *Tehillah*, or Song of *Praise*; that it is the climax and consummation of the Psalms of *David*; that it ends with a resolve to speak perpetual *praise*; that it is an appeal to *all nations* to bless the Holy Name of the LORD JEHOVAH;—when we reflect that the name of the Lord Jehovah is foreshadowed in the Old Testament (see on Gen. ii. 4. Num. vi. 24), and clearly revealed in the New Testament to be the NAME of the Ever-blessed TRINITY (see on Matt. xxviii. 19); and that in this Psalm the name "the LORD" occurs eight times—the symbolical number of Resurrection to glory (see on Gen. xvii. 12. Matt. xxvii. 52. Luke xxiv. 1. Rev. xvii. 10, 11); and that the present is an alphabetical Psalm, and therefore designed to be committed to memory, and yet does not consist of twenty-two verses (the number of the letters of the Hebrew Alphabet), but is formed of twenty-one verses; viz., of 7×3; and that 7 is a number of perfect rest, a sabbatical number, and that 3 is a symbol of the Blessed Trinity (see on Revelation, p. 220);—may we not be allowed to suppose that this Psalm was designed by the Holy Spirit to be a prelude to the preaching of the Gospel to all Nations, and to the baptizing of all into the Name of the Ever-blessed TRINITY; and to the union of all in a chorus

of *Praise* to the Triune God; and that this Psalm is a holy prelude to our Lord's commission to His Apostles, to go into all the world, and preach to all, and to baptize all into that Ever-blessed Name? See on Matt. xxviii. 19. And is not this conjecture confirmed by the place which this Psalm occupies, viz., just before the five Hallelujah Psalms which complete the whole Psalter, so that the *Tehillah* of David flows into, and is merged in, the HALLELUJAH of the Universal Church?

It is worthy of remark, that the two following Psalms (146, 147) were appointed in the Sarum use for TRINITY SUNDAY, and the next three, in the Latin use, for the LORD'S DAY.

Ps. CXLVI.] We have here a new group of Psalms. Each of the five following Psalms begins with HALLELUJAH ("Praise ye the Lord"), and each ends with HALLELUJAH; and so the Book of Psalms concludes in a strain of universal praise; it ends in a grand "HALLELUJAH chorus" of all the voices of all created things, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

Observe the order of this portion of the Psalter.

The 118th Psalm was preceded by three Psalms, each of which ends with *Hallelujah*; and so a preparation was made for that Psalm, the 118th, which was sung after the return from the Captivity of Babylon, at the Dedication of the Second Temple at Jerusalem, which the Lord Himself honoured with His Presence, when, in the fulness of time, He appeared in human flesh. And that Psalm had a prophetic relation to the triumphal entry of Christ into Jerusalem, and to His Coming to that Temple.

The 118th Psalm is followed by a Psalm,—the 119th,—which is like the Creed of every devout Israelite, declaring his personal love for, and faith in, the written Word of God. That Psalm is succeeded by the fifteen "Songs of Degrees," or "Psalms of the Up-goings,"—in which the pilgrim tribes, coming up from all parts of the Eastern World to the sacred centre of unity at Zion, declare their love and desire for the Lord's Presence in His Sanctuary; those Psalms are like aspirations of Israel for the manifestation of Emmanuel. They are like the pantings and thirstings of the faithful soul for the water-brooks of life, which flow from the Incarnation of Him Who is the true Temple.

In the three next Psalms (135—137), the train of devout worshippers is supposed to have come into the Divine Presence, and to be joining in a chorus of praise and thanksgiving to God, revealed to the eye of faith, and in the profession of zeal

2 ^b While I live will I praise the LORD :

I will sing praises unto my God while I have any being.

3 ^c Put not your trust in princes, *nor* in the son of man,

In whom *there is* no || help.

4 ^d His breath goeth forth, he returneth to his earth ;

In that very day ^e his thoughts perish.

5 ^f Happy *is* he that *hath* the God of Jacob for his help,

Whose hope *is* in the LORD his God :

6 ^g Which made heaven, and earth, the sea, and all that therein *is* :

Which keepeth truth for ever :

7 ^h Which executeth judgment for the oppressed :

ⁱ Which giveth food to the hungry.

^k The LORD looseth the prisoners :

8 ^l The LORD openeth *the eyes of* the blind :

^m The LORD raiseth them that are bowed down :

The LORD loveth the righteous.

9 ⁿ The LORD preserveth the strangers ;

He relieveth the fatherless and widow :

^o But the way of the wicked he turneth upside down.

b Ps. 104. 33.

c Ps. 118. 8, 9.
Isa. 2. 22.

|| Or, *salvation*.

d Ps. 104. 29.
Eccles. 12. 7.
Isa. 2. 22.
e See 1 Cor. 2. 6.

f Ps. 144. 15.
Jer. 17. 7.

g Gen. 1. 1.
Rev. 14. 7.

h Ps. 103. 6.

i Ps. 107. 9.

k Ps. 68. 6. &
107. 10, 14.
l Matt. 9. 30.
John 7. 7—32.
m Ps. 145. 14. &
147. 6.
Luke 13. 13.

n Deut. 10. 18.
Ps. 68. 5.

o Ps. 147. 6.

and love for His Church ; not without a grateful and affectionate remembrance of the miseries of that Babylonish Captivity from which they have been delivered.

These are succeeded by eight Psalms of David, representing every devout Israelite in his private and personal communion with God in prayer and praise.

But it is not sufficient for every soul to feel personally an intense love for God's Holy Word, as in the 119th Psalm ; and to be animated with longing aspirations for His praises in the Sanctuary, as in the fifteen "Songs of Degrees;" and to join in public prayer and praise in His courts, as in Psalms 135—137 ; and to have communion with God, as in the eight following Psalms. Something more is requisite. Every faithful soul has also a *missionary* character. It must endeavour to propagate God's truth and to promote God's glory by bringing others to Him. It must aim to enlist the voices of all nations in a united anthem of Praise. And therefore these Psalms are followed by five Hallelujah-Psalms, which are an appeal to all created beings to join in anthems of praise to God ; and which are like a sacred prelude to the Hallelujahs of the Apocalypse,—“I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, saying, ALLELUIA : for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him : for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev. xix. 1—7).

This appeal to all creatures to praise the Lord, which is contained in the word *Hallelujah*, is the characteristic of the last two Books of the Psalter, which belong to the time of the return from the Captivity to Jerusalem, and of the building of the Second Temple, in which our Blessed Lord afterwards appeared. The word *Hallelujah* does not occur in the first three Books of the Psalter, but is reserved for the latter Books. It is first used in Psalm 104, a great Pentecostal Psalm (see above, civ. 35). It is repeated in Psalms 104, 105, 106, 111, 112, 113, 115, 116, 117, 135, 146, 147, 148, 149, 150. These five Hallelujah Psalms are preceded by Ps. 145, a Pentecostal Psalm. Thus the word *Hallelujah* is consecrated to the worship of the Ever-blessed Trinity.

Accordingly, in the Sarum use, this Psalm and the following were appointed for TRINITY SUNDAY, and also for Christmas Day.

3. *Put not your trust in princes*] Rely not even on pious princes, they are but men, and many princes will be arrayed against you ; but trust God. This sentiment was naturally

awakened by the circumstances of the period of return from the Captivity, to which these Psalms belong. It was not so much the edict of Cyrus, King of Persia, as the good Providence of God, “stirring up his spirit” (2 Chron. xxxvi. 22. Ezra i. 1), which led to the restoration of Israel, and to the rebuilding of the Temple and of the Walls of Jerusalem. It was only after a long struggle, in which the powers of this world were arrayed against them, that the faithful worshippers of God, such as Zerubbabel and Jeshua, Ezra and Nehemiah, accomplished their purpose.

5, 6. *the God of Jacob—which made heaven and earth, the sea, and all that therein is*] It is a characteristic of these Psalms, to proclaim to all nations which worshipped idols, that “the God of Jacob,” “the God of Zion,” is the Creator and Governor of all things ; and to make an appeal to all Nations to turn to Him. All these Psalms have a *missionary character* and an *evangelical function*. We may compare here the Apostolic prayer at Jerusalem, after the descent of the Holy Ghost at Pentecost ; “They lifted up their voice to God with one accord, and said, Lord, Thou art God, *that made heaven and earth*, and the sea, and all that in them is” (where the words are the same as in the *Septuagint* in this place) : “Who by the mouth of Thy servant David hast said, Why do the heathen rage ?” (Acts iv. 24). The office of these Psalms is to declare to the Universe, that JEHOVAH, and He alone, is ELOHIM ; and to invite all to worship Him as such, by their oft-repeated HALLELUJAH.

7. *looseth the prisoners*] As He has loosed us from our captivity at Babylon, and as He looses the World from the worse bondage of Satan and of sin. See above, Ps. cxxx. 8.

8. *openeth the eyes of the blind*] The Psalm adopts the words of Isaiah, speaking of the work of Christ (Isa. xxxv. 5 ; xlii. 7).

9. *The LORD preserveth the strangers ; he relieveth the fatherless and widow : but the way of the wicked he turneth upside down*] This is a strain caught up from the foregoing Pentecostal Psalm, v. 20, “The LORD preserveth all them that love Him : but all the wicked He will destroy.” As in vv. 7, 8, “He giveth food to the hungry, and raiseth them that are bowed down,” are a repetition of those in that Psalm, vv. 14, 15, 16, “The LORD upholdeth all that fall, and raiseth up all that be bowed down. The eyes of all wait upon Thee.” See also the note on the other great Pentecostal Psalm (lxviii. 5), “God is a Father of the *fatherless*, and a Judge of the *widows*.”

This was specially fulfilled at the great consummation of the Festival of Pentecost, when the Church first learnt the true force of Hallelujah, “Praise ye the Lord, Jehovah, Three Persons and One God.” Then the Lord preserved the *strangers*.

p Exod. 15. 18.
Ps. 10. 16. &
145. 13.
Rev. 11. 15.

¹⁰ P The LORD shall reign for ever,
Even thy God, O Zion, unto all generations.
Praise ye the LORD.

PSALM CXLVII.

a Ps. 92. 1.

¹ PRAISE ye the LORD :
For ^a it is good to sing praises unto our God ;

b Ps. 135. 3.
c Ps. 33. 1.
d Ps. 102. 16.

^b For it is pleasant ; and ^c praise is comely.

e Deut. 30. 3.

² The LORD doth ^d build up Jerusalem :
^e He gathereth together the outcasts of Israel.

f Ps. 51. 17.
Isa. 57. 15. &
61. 1.
Luke 4. 18.
† Heb. *griefts*.
g See Gen. 15. 5.
Isa. 40. 26.

³ ^f He healeth the broken in heart,
And bindeth up their † wounds.

h 1 Chron. 16. 25.
Ps. 48. 1. &
96. 4. & 145. 3.
i Nahum 1. 3.
† Heb. *of his understanding there is no number*.
k Isa. 40. 28.
l Ps. 146. 8, 9.

⁴ ^g He telleth the number of the stars ;
He calleth them all by *their* names.

⁵ ^b Great is our Lord, and of ⁱ great power :
† ^k His understanding is infinite.

⁶ ^l The LORD lifteth up the meek :
He casteth the wicked down to the ground.

⁷ Sing unto the LORD with thanksgiving ;
Sing praise upon the harp unto our God :

m Job 38. 26, 27.
Ps. 104. 13, 14.

⁸ ^m Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.

Observe, the *Sept.* here has *proselytes*. He preserved those who came from all parts of the dispersion to Jerusalem, and heard the saving Word of the Gospel from the mouth of the Apostles, and were baptized, and were "no more strangers and foreigners," but were of the household of God (Eph. ii. 19), being settled at home in the true Zion, the Church of Christ. Cp. on 1 Pet. i. 1.

Then also He relieved the *fatherless* (*orphans* in the *Sept.*), for then Christ fulfilled His promise to His Apostles, "I will not leave you comfortless;" *orphans* (John xiv. 18).

Then He relieved the *widow*, for then He came to His Church—widowed by His absence—and comforted her. It is not without a mystery, that the Book of Ruth is appointed by the Hebrew Church to be read at Pentecost, in which Boaz, of Bethlehem in Judah, a type and ancestor of Christ, comforted Ruth, who united all these characters of stranger, fatherless, and widow, and is a signal figure of the Church on Earth. See above, *Introduction* to the Book of Ruth, p. 160.

Ps. CXLVII.] This Psalm was probably composed and sung at the great festival of the Dedication of the Walls of Jerusalem, rebuilt by Nehemiah, B.C. 444 (*Keil, Ewald, Delitzsch, Kay, and Hengst.*). See v. 2, "The Lord doth build up Jerusalem." There is a sublime transition in v. 7, to the adoration of the same Lord, as Architect of the Universe.

The Christian significance of that Dedication, in its relation to the Church of Christ universal, *built up* at the day of Pentecost, in order that it may sing everlastingly "Hallelujahs" to the Triune God, has been already enlarged upon in the notes to Neh. xii. 27. 43, and in the *Introduction* to the Books of Ezra and Nehemiah, p. 298, to which the reader is invited to refer for a commentary on this Psalm.

2. the outcasts of Israel] The *Sept.* here has, *the dispersions* (*διασπορὰς*), concerning which see below, on James i. 1. 1 Pet. i. 1; and compare the remarks on Acts ii. 6—11, concerning the outpouring of the Holy Ghost on the *dispersed* tribes of Israel, who had been scattered abroad, as Mankind were scattered by God for their pride at the building of *Babel*,
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and as Judah had been at *Babylon*. But when the Lord "built up" the Christian "Jerusalem," by the effusion of the Holy Ghost, sent down from heaven, they were *gathered together* to dwell in the spiritual Sion of the Church of Christ, where He "heals the broken in heart" (compare *Septuagint* here with Luke iv. 18), and "bindeth up their wounds," and "giveth food to the hungry," and "looseth the prisoners," and "giveth sight to the blind" (Ps. cxlvi. 7, 8).

4—16. *telleth the number of the stars—hoarfrost like ashes*] See Job xxxviii. 31. This Psalm (vv. 4—11) has a retrospective reference to the sublime oration of Jehovah Himself to Job, in the 38th and 39th chapters of that Book, and ought to be compared with it. It is, as it were, the response of the Church of God to those questionings of the Almighty. The Psalm says that He counts the number of the stars, as a shepherd does his flock. The Almighty asks man, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or guide Arcturus with his sons?" The Psalm appeals to the clouds and rain, and the fertility of the earth, as God's handiwork; so does the Almighty, in Job xxxvii. 11; xxxviii. 26—38. The Psalm speaks of the beasts of the field and the ravens of the air as fed by Him; and in the Book of Job the Almighty asks, "Who provideth for the raven his food?" (v. 41.) "Wilt thou fill the appetite of the young lion" (v. 39), "and of the wild ass of the desert?" (Job xxxix. 5.) The Psalmist says that God delights not in the strength of the war-horse (v. 10), who is described with such sublime language in Job (xxxix. 19—25), or in the might of the warrior, his rider; "but the Lord's delight is in them that fear Him." He delights in *man*, if man (like Job) fears and obeys Him, and humbles himself before Him. See on Job xl. 4; xlii. 6. 12.

In a spiritual sense also (cp. cxlvi. 7, 8), God may be said to "tell the number of the stars, and to call them all by their names;" for the saints in glory are compared to stars (Dan. xiii. 3. 1 Cor. xv. 41); and God counts them all, and knows each of them by name, cp. John x. 3, where Christ says, "He calleth His sheep by name." The same may be applied to His heavenly flock of spiritual stars in glory.

- ⁹ ^a He giveth to the beast his food,
And ^o to the young ravens which cry.
- ¹⁰ ^p He delighteth not in the strength of the horse :
He taketh not pleasure in the legs of a man.
- ¹¹ The LORD taketh pleasure in them that fear him,
In those that hope in his mercy.

n Job 38. 41.
Ps. 104. 27, 28.
& 136. 25. &
145. 15.
o Job 38. 41.
Matt. 6. 26.
p Ps. 33. 16, 17,
18.
Hos. 1. 7.

- ¹² Praise the LORD, O Jerusalem ;
Praise thy God, O Zion.
- ¹³ For he hath strengthened the bars of thy gates ;
He hath blessed thy children within thee.
- ¹⁴ [†] ^q He maketh peace in thy borders,
And ^r filleth thee with the [†] finest of the wheat.
- ¹⁵ ^s He sendeth forth his commandment upon earth :
His word runneth very swiftly.
- ¹⁶ ^t He giveth snow like wool :
He scattereth the hoarfrost like ashes.

† Heb. *Who maketh thy border peace.*
q Isa. 60. 17, 18.
r Ps. 132. 15.
† Heb. *fat of wheat.*
Deut. 32. 14.
Ps. 81. 16.
s Job 37. 12.
Ps. 107. 20.
t Job 37. 6.

- ¹⁷ He casteth forth his ice like morsels :
Who can stand before his cold ?
- ¹⁸ ^u He sendeth out his word, and melteth them :
He causeth his wind to blow, and the waters flow.

u ver. 15.
See Job 37. 10.

- ¹⁹ ^x He sheweth [†] his word unto Jacob,
^y His statutes and his judgments unto Israel.
- ²⁰ ^z He hath not dealt so with any nation :
And as for his judgments, they have not known them. Praise ye the LORD.

x Deut. 33. 2, 3, 4.
Ps. 76. 1. &
78. 5. & 103. 7.
† Heb. *his words.*
y Mal. 4. 4.
z See Deut. 4. 32,
33, 34.
Rom. 3. 1, 2.

PSALM CXLVIII.

- ¹ [†] PRAISE ye the LORD.
Praise ye the LORD from the heavens :
Praise him in the heights.

† Heb. *Hallelujah.*

12. *Praise the LORD, O Jerusalem*] The *Sept.* and *Vulg.* make a new beginning of a Psalm here, in order to produce the correct number of 150 Psalms; but this break would mar the symmetry of the Hallelujah Psalms.

13. *he hath strengthened the bars of thy gates*] As to the historical and spiritual signification of these words, see above, on Neh. iii., *Prelim. Note*. Surely it was not altogether by chance that that noble-hearted and zealous ruler, who had the chief share in "building up Jerusalem," bore the name of *Nehemiah*, which signifies "the LORD, the COMFORTER." See above, on Ps. cxi. 1.

These words, and what follows, may be applied also to the spiritual Jerusalem,—the Church of God,—which is built up by Him, and is nourished by Him, in order that it may ever praise Him (*Origen, Chrysostom*).

14. *He maketh peace in thy borders*] Rather, more emphatically, *He maketh thy borders* (to be) *peace* (*Sept., Vulg.*). Cp. above, Ps. cxv. 7, "I am peace;" and Isa. lx. 17, "He shall also make thy officers peace, and thy exactors righteousness." This is the work of God the Father, working through God the Son, "Who is our Peace" (Eph. ii. 14), and Who sent God the Holy Ghost, the Spirit of Peace, to abide with us for ever. Therefore sing we Hallelujah to the Triune God.

— *with the finest of the wheat*] Literally, *with the fat of wheat* (plural). The phrase is from Deut. xxxii. 14: "The fat of kidneys of wheat?"—

"He makes thy borders peace,
Fills thee with rich increase,
Rich kernels of the foodful wheat."

Keble.

16. *snow like wool*] Cold, but yet beautifully white and

pure; and wrapping, as in a warm mantle, the earth, which is protected and fertilized thereby. Such are all God's chilling visitations to His Church (*Key*). Here is another reference to God's questioning in the Book of Job: see Job xxxviii. 22, 29, where is a reference to the origin of *snow*, *frost*, and *ice*, and to the hand which makes the waters to flow.

It has been suggested above, in the note to Neh. xii. 27, that this reference to frost and snow may perhaps have been produced by the season of the year in which the Walls were dedicated.

18. *He sendeth out his word, and melteth them*] Israel in the Captivity had been ice-bound, like ships of Arctic voyagers in the Polar Sea; but God sent forth the vernal breeze of His love, and the water flowed, the ice melted, and they were released. God turned their captivity, and, their icy chains being melted by the solar beams of God's mercy, they flowed in fresh and buoyant streams, like "rivers of the south," shining in the sun. See Ps. cxvi. 4.

So it was on the day of Pentecost. The winter of spiritual captivity was thawed and dissolved by the soft breath of the Holy Ghost, and the Earth laughed and bloomed with spring-tide flowers of faith, and love, and joy.

Ps. CXLVIII.] This Hallelujah Psalm is an enlargement of the foregoing. That Psalm was an appeal to *Jerusalem* to praise the Lord. This Psalm is an appeal to the *whole world*, which is to become a spiritual Jerusalem—an universal Church. The spirit of praise in these Hallelujah Psalms gradually evolves itself, and expands its spiral, till at last it has no horizon, and melts into infinity.

The first portion of this Psalm, in vv. 1—13, is a Hymn to God, as CREATOR; the latter is an Anthem to God, as *raising*

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- ^a Ps. 103. 20, 21. ² ^a Praise ye him, all his angels :
Praise ye him, all his hosts.
- ³ Praise ye him, sun and moon :
Praise him, all ye stars of light.
- ^b 1 Kings 8. 27.
² Cor. 12. 2.
^c Gen. 1. 7. ⁴ Praise him, ^b ye heavens of heavens,
And ^c ye waters that *be* above the heavens.
- ⁵ Let them praise the name of the LORD :
For ^d he commanded, and they were created.
- ^e He hath also stablished them for ever and ever :
He hath made a decree which shall not pass.
- ⁷ Praise the LORD from the earth,
^f Ye dragons, and all deeps :
- ⁸ Fire, and hail ; snow, and vapours ;
Stormy wind ^g fulfilling his word :
- ^h ⁹ Mountains, and all hills ;
Fruitful trees, and all cedars :
- ¹⁰ Beasts, and all cattle ;
Creeping things, and [†] flying fowl :
- ¹¹ Kings of the earth, and all people ;
Princes, and all judges of the earth :
- ¹² Both young men, and maidens ;
Old men, and children :
- ¹³ Let them praise the name of the LORD :
For ⁱ his name alone is [†] excellent ;
- ^k His glory *is* above the earth and heaven.
- ¹⁴ ¹ He also exalteth the horn of his people,
^m The praise of all his saints ; *even* of the children of Israel, ⁿ a people near
unto him.
Praise ye the LORD.

PSALM CXLIX.

- [†] Heb. *Hallelu-jah*.
^a Ps. 33. 3.
^{Isa.} 42. 10. ¹ [†] PRAISE ye the LORD.
^a Sing unto the LORD a new song,
And his praise in the congregation of saints.

up an horn to His people (so the words in *v.* 14 ought to be rendered), which words are explained in their evangelical sense by Zacharias, the father of John the Baptist, who says, "Blessed be the Lord God of Israel, *Who hath raised up an horn of salvation for us* in the house of His servant David" (Luke i. 69). See above, on Ps. cxxxii. 17. And the Psalmist here adds (in harmony with that evangelical exposition), "*to be the praise of all His saints, even as the children of Israel, a people near unto Him*;" or, literally, "to be a hymn for all His saints, even for the sons of Israel, the people near unto Him;" and therefore this latter portion of the Psalm is a song of praise to God, as REDEEMER and SANCTIFIER.

⁷ dragons] *Sea monsters* (see Ps. lxxix. 13. Job vii. 12).
¹² young men, and maidens; old men, and children] Cp. Neh. xii. 43, where it is said concerning the Dedication of the Walls of Jerusalem, which prompted this Psalm, "God made them rejoice with great joy, the wives also and the children rejoiced, so that the joy of Jerusalem was heard afar off."

The moral of this and the foregoing Psalm is, that Israel is to be a Missionary People to the whole world. Since God "has showed His word unto Jacob, His statutes and His judgments unto Israel;" and since "He hath not dealt so with any nation, neither have the heathen knowledge of His laws," therefore Israel has a sacred trust committed to its charge, and a

solemn duty to perform, that of manifesting God's glory, and of communicating His truth to all, so that all may unite in a Hallelujah chorus of praise to His most Holy Name.

Here, therefore, is a solemn lesson for England.

It has been inferred from this mention of *maidens*, that women may be members of choirs in the Christian Church. See *S. Ambrose*, Præfat. in Psalm., "Mulieres Apostolus in Ecclesiâ tacere jubet" (1 Cor. xiv. 34, 35), "Psalmum etiam benè clamant; hic utrique aptus est sexui," where the Parisian editor (1836) remarks: "Hic tradit Ambrosius Apostolum prohibuisse ne in Ecclesiâ docerent mulieres, non autem ne psalèrent. Et revera ipsâ sancti Præsulis ætate Psalmos cantare in sacris conventibus solitas, extra dubium est;" and see *Isidore Pelusiot.* Ep. i. 90, quoted by *Dr. Hammond*, Pref. to the Psalms, § 12, who thinks that St. Paul, when he speaks of women *prophesying* (1 Cor. xiv. 5), means *singing*, according to the use of the word *prophesying* in 1 Chron. xxv. 1, 2, 3. Perhaps the title of Psalm 46, "*upon alamothe*," may indicate voices of women. That women may and ought to sing in the Church is certain; whether they ought to be members of choirs together with men, is another question.

Ps. CXLIX. 1. *a new song*] A song of victory, sung by Israel, who had been captive at Babylon. In a spiritual sense, it is a song of triumph for the deliverance wrought by Christ,

- ² Let Israel rejoice in ^b him that made him :
 Let the children of Zion be joyful in their ^c King.
³ ^d Let them praise his name || in the dance :
 Let them sing praises unto him with the timbrel and harp.
⁴ For ^e the Lord taketh pleasure in his people :
^f He will beautify the meek with salvation.

b See Job 35. 10.
 Ps. 100. 3.
 Isa. 54. 5.
 c Zech. 9. 9.
 Matt. 21. 5.
 d Ps. 81. 2. &
 150. 4.
 || Or, with the
 pipe.
 e Ps. 35. 27.
 f Ps. 132. 16.

- ⁵ Let the saints be joyful in glory :
 Let them ^g sing aloud upon their beds.
⁶ Let the high praises of God be [†] in their mouth,
 And ^h a twoedged sword in their hand ;
⁷ To execute vengeance upon the heathen,
 And punishments upon the people ;
⁸ To bind their kings with chains,
 And their nobles with fetters of iron ;

g Job 35. 10.

† Heb. in their
 throat.

h Heb. 4. 12.
 Rev. 1. 16.

"Who maketh all things new" (Rev. xxi. 5), and will enable His saints to sing for ever "a new song" (Rev. v. 9; xiv. 3) in the eternal glory and felicity of the "new Jerusalem" (Rev. iii. 12; xxi. 2).

⁴ *He will beautify the meek*] This v. 4 is the clue to what follows. It is not by violence, but by meekness, that the saints of God must overcome the world. It is clear, therefore, that the words which follow, viz., vv. 6, 7, 8, are not to be taken literally. See the notes there.

⁵ *upon their beds*] In peace; not in the strife of sanguinary wars. Others may spend their time at night in wantonness (Rom. xiii. 13), but the saints use it in praising God (*Origen*). No longer are the beds of the saints bedewed with tears (vi. 6), even on their beds the saints now rejoice (*S. Hilary*); and they will spring with joy from the beds of their graves, and mount to heaven, to join in the Hallelujahs of the Church glorified.

⁶ *a twoedged sword in their hand*] The *Targum* here expounds this, "as it were, a two-edged sword;" and it cannot be doubted (see on v. 4) that "the two-edged sword" here spoken of, is not to be understood literally; but is that which is thus described in the New Testament, Heb. iv. 12, "the Word of God is sharper than any two-edged sword;" and in the Apocalypse (which adopts the words of the *Septuagint* here) as the two-edged sword proceeding from the mouth of Christ; see Rev. i. 16; ii. 12; xix. 15; and cp. 2 Cor. x. 4, "The weapons of our warfare are not carnal;" and Eph. vi. 17, "Take the helmet of salvation, and the sword of the Spirit, which is the Word of God;" and Rev. xii. 11, "They overcame by the blood of the Lamb, and by the word of their testimony."

The conduct of the Jews, as described in the Book of Esther (to which some have appealed as justifying a literal interpretation of these words), has been already shown to afford no countenance to such an opinion (see above, on Esther viii. 11, and on v. 13, where is an explanation of the words here used, "to execute vengeance." See also on Esther ix. 16).

Therefore we may conclude with *S. Augustine* in his comment on these verses, "Gladium bis acutum intelligimus verbum Domini; quod dicit de temporalibus et de æternis." See also what follows, "You have heard" (adds *Augustine* here, whose words may be thus paraphrased) "what are the weapons of the saints of God. Now contemplate the victories and conquests to be gained, and the havoc and carnage to be wrought by them. The former are achieved by the overthrow of idolatry. The heathenism of the heathen is destroyed by the saints, in order that the heathen may become Christians, as Saul the persecutor was hurled prostrate on the ground, that he might rise up Paul the Preacher and Apostle. This warfare of the saints is waged by the two-edged sword, and by the execution of rebukes on the people. Let this be your weapon. Suffer not sin on your brother, but reprove him; such wounds are healthful to the soul, they are inflicted by a brotherly hand for his salvation."

"The work also of the saints is to bind kings with chains, and nobles with fetters of iron. This has been done by the Church of Christ. He chose the weak to confound the strong (1 Cor. i. 26—28). He did not overcome Fishermen by Kings, but Kings by Fishermen. He filled the disciples with the Holy Ghost, and put into their hands the two-edged sword of His Word, and commanded them to go through the world and preach the Gospel. At first, the Lion of the World raged

against the Lamb of the Cross; but, at length, the Lamb of the Cross conquered the Lion of the World. He conquered by suffering. Kings and Nobles, who had put Christians into chains, and had bound them with fetters of iron, at length submitted to the Gospel. Kings and Nobles willingly put their own hands into its chains. Those chains are strong as chains of iron, but they are also beautiful, and become to them as chains of gold; such was the blessed change wrought in the high places of the world, when its Kings and Nobles were christianized by the Gospel" (*S. Augustine*).

This interpretation of these words gives additional force and beauty to what precedes them, "Let the high praises of God be in their mouth." It is vain for men to sing praises to God with their mouths, unless they have the two-edged sword of the Word of God in their hands; that is, unless they lead holy lives. "Qui psallit, non solâ voce psallat; vitâ piâ cantat; laudatio impiorum offendit Deum. Dicamus Alleluia corde, ore, vitâ" (*S. Augustine*).

In the heading to this Psalm, in some editions of our English Authorized Version (e.g. Baskett, Lond., 1767, 4to), the following words occur:—"The Prophet extollet God for His love to the Church, and for the power which He hath given to the Church to rule the consciences of men" (i.e. by the sword of the Spirit, and the chains of the Gospel).

⁷ *punishments*] *Corrections* or *rebukes*; the word as it is always rendered by our Translators in all other places where it occurs, as 2 Kings xix. 3. Isa. xxxvii. 3. Hosea v. 9.

⁸ *To bind their kings with chains*] The meaning of this, which has already been explained, is illustrated by the words applied to Joseph, the great benefactor of Egypt, who is said "to bind" the princes of Pharaoh at his pleasure (Ps. cv. 22); where the word used for *bind* (*asar*) is the same as here. Cp. Job xxxvi. 8. 13.

It is certain that Joseph did not act with harshness to any of the princes of Egypt; nor do the Saints, who are said here (v. 4) to be *meek*, and, therefore, to be beautified with salvation.

—*fetters of iron*] The word rendered *fetters* is here used figuratively, as in Job xxxvi. 8, and as the words "*bands*" and "*cords*" are in the second Psalm (ii. 3), as the "*rod of iron*" is also in Ps. ii. 9.

That Psalm, the second from the beginning of the Psalter, speaks of the heathen raging, and of the people meditating a vain thing; and of the Kings of the Earth rising against God and Christ, and saying, "Let us break their bonds asunder, and cast away their cords from us;" that is, the bands and cords of their authority. And now, the present Psalm, the second from the end, contains a commission to God's Saints to execute retribution on the heathen, and to minister correction to the people, and "to bind their Kings in chains, and their Nobles with fetters of iron." Doubtless, this latter Psalm refers to the former, and is to be explained by it. The bands of God's laws were broken asunder, and His cords were cast away by Kings of the Earth and rulers, by the heathen and people at the Passover, when Christ was crucified, and they are so treated by all antichristian imitators of such rebellion; but these bands and cords are voluntarily assumed by Kings and Nations of Heathendom, influenced by the grace of the Holy Ghost, given to the world at Pentecost. What a striking contrast there is, therefore, between the second Psalm and the present! Taken

i Deut. 7. 12.

⁹ i To execute upon them the judgment written :

k Ps. 148. 14.

^k This honour have all his saints.

Praise ye the LORD.

PSALM CL.

† Heb. *Hallelu-
jah.*

¹ † PRAISE ye the LORD.

Praise God in his sanctuary :

Praise him in the firmament of his power.

a Ps. 145. 5, 6.

² a Praise him for his mighty acts :

b Deut. 3. 24.

Praise him according to his excellent ^b greatness.

¶ Or, *cornet*,
Ps. 98. 6.

³ Praise him with the sound of the ¶ trumpet :

c Ps. 81. 2. &
149. 3.

^c Praise him with the psaltery and harp.

d Exod. 15. 20.

⁴ Praise him ^d with the timbrel and ¶ dance :

¶ Or, *pipe*,

Ps. 149. 3.

Praise him with ^e stringed instruments and organs.

e Ps. 33. 2. &

92. 3. & 144. 9.

Isa. 38. 20.

f 1 Chron. 15. 17,
19, 28. & 16. 5.
& 25. 1, 6.

⁵ Praise him upon the loud ^f cymbals :

Praise him upon the high sounding cymbals.

⁶ Let every thing that hath breath praise the LORD.

Praise ye the LORD.

together, they contain an epitome of the history of the Church, and of the World.

9. the judgment written] That is, the Saints must not perform any act of violence, which may be prompted by any private impulse and passionate transport of personal revenge ; but they must act according to the revealed will and to the written word of the God of Justice, Mercy, and Truth. Here is another evidence that the words here used by the Psalmist are not to be understood literally, but spiritually.

Not that there might not be circumstances, where Israel might be used as an executioner of God's judgments, as against the Midianites, and as against the nations of Canaan. But those were special cases, and there the Israelites must wait for a Divine commission, and not exceed it ; they must do as it is written. See above, on Gen. xv. 16, and Num. xxxi. 2.

— This honour have all his saints] Here is another proof of the same truth. The work described is one that is to be done by those who are saints, i. e. meek and holy.

Lastly, it may be observed, that these Psalms follow after the Pentecostal Psalm (Ps. 145), and may be explained from it. They describe the blessings poured out upon the Church of God by the gift of the Holy Ghost on the Day of Pentecost, and the consequent triumph of the Gospel preached to the world by the Apostles, and by their successors, filled by the Holy Spirit.

It would be to overlook the position of these Psalms displaying that glorious consummation—it would be worse than to Judaize Christianity,—if, now that we have attained this glorious consummation in the Psalter, we were to interpret these expressions literally (as is done by some Expositors, see their words in *Leblanc*), and not, with *S. Augustine* and other ancient Fathers, as declaring the victories of the Gospel, and the subjugation of the nations by spiritual arms, to the peaceful sway and easy yoke of Christ.

Ps. CL.] The former Psalm, the second from the end of the Psalter, is, as we have seen (see on Ps. cxlix. 6—8), the counterpart and antithesis to the second Psalm from the beginning. In the second Psalm we saw the Kings of the earth breaking God's bonds asunder, and casting away His cords from them ; and now, in the second from the end, we have seen a prophecy of their submission to those bands and cords of love, under the gentle influence of the Gospel.

And now, in the last Psalm of all, we see an echo to the first Psalm. The first Psalm began with “Blessed,” and it ended with “Blessed,”—“Blessed are all they that meditate on God's law and do it.” Such was the theme of the first Psalm ; and now the fruit of that blessedness is shown in this Psalm, which begins and ends with Hallelujah.

1. Praise ye the LORD. Praise God] The LORD Jehovah, the God of Israel, the God Whose Sanctuary is at Sion, He is also GOD (EL, cp. Ps. cxlix. 6), the God of Creation, the God of the Universe. Therefore Praise Him, both as JAH, and as EL.

— in his sanctuary—in the firmament of his power] Because He is JAH, the God of Israel, praise Him in His Sanctuary at Sion ; praise Him in His Church on earth ; and because He is also EL, the God of Nature, “praise Him in the firmament of His power ;” praise Him in the broad expanse of heaven, where His power and majesty are displayed. Praise Him in His temple of Creation, as well as in the universal Church.

3—5. trumpet—cymbals] The various kinds of instruments here specified represent all kinds of musical appliances ; and they are all to be united for the purpose of glorifying God. And the whole is summed up with the words, “Let every thing that hath breath (literally, let every breath) praise the Lord.”

This, then, is an appeal to all created beings, to dedicate all their faculties to the glory of God, and to join in one Hallelujah Chorus of praise to Him. “The soul of him who has the wisdom that is of Christ” (says *Origen*) “is a musical instrument which combines all these.” Or, as *S. Augustine* says here, “No kind of faculty is here omitted. All are enlisted in praising God.” The breath is employed in blowing the trumpet ; the fingers are used in striking the strings of the psaltery and the harp ; the whole hand is exerted in beating the timbrel ; the feet move in the dance ; there are stringed instruments (literally, strings) ; there is the organ (the *ugab*, *syrinx*) composed of many pipes, implying combination, and the cymbals clang upon one another.

Doubtless, the meaning of this is, that all the faculties of man,—in body, soul, and spirit,—are to be consecrated to God's service and glory, and to be ever united in a holy concert of continual praise to Him. “Ye” (says *S. Augustine* here to his hearers, in words which may be addressed to the whole company of faithful people), “ye are His saints, who are to be united in praising Him ; ye yourselves are musical instruments, consecrated to the service and worship of God ; ye yourselves are the trumpets and stringed instruments, and high sounding cymbals ; ye are all these things, and ye are to be joined together in magnifying Him.” “Let every breath of life praise the Lord.” The word here used is *neshamah*, the word employed in Gen. ii. 7 (cp. Job xxxii. 8 ; xxxiii. 4), to describe what God breathed into Adam at his creation. This breath came from God at the beginning, and it is to be given back to Him through all eternity, in everlasting Hallelujahs to the Creator, Redeemer, and Sanctifier,—Father, Son, and Holy Ghost,—Three Persons, and One God ; to Whom be all glory, praise, and dominion, now and for evermore. AMEN.

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INTRODUCTION TO THE PROVERBS.

THE present portion of Holy Scripture contains what we may venture to call the trilogy of Solomon. It consists of the PROVERBS, ECCLESIASTES, and the SONG of SOLOMON, or CANTICLES, or, as it is called in the Hebrew, the SONG of SONGS.

These are not arranged according to the chronological dates of their composition. The Song of Solomon was written first, in the spring-time of Solomon's best and holiest years. The Proverbs were the fruit of his maturer age. Ecclesiastes was his farewell utterance to the world, when he was on the brink of the grave.

But these Books are placed in the order in which they are most profitable to be read. It is necessary for us to practise the moral duties inculcated in the Proverbs, and to be conscious of the utter vanity and worthlessness of all earthly things apart from God, which is the lesson taught in Ecclesiastes¹, if we are to be qualified to rise to the spiritual aspirations and heavenly joys of the Canticles².

The BOOK of PROVERBS is an inspired work adapted to the circumstances of the times of Solomon. The earlier part of his reign was the golden age of the Hebrew Monarchy. The kingdom then attained its greatest extent³. By his fleets in the Red Sea and in the Mediterranean he communicated with Ophir and the East, and with Tarshish or Tartessus and the West⁴. Wealth flowed from all sides into Jerusalem, and strangers flocked to it from all quarters. It became an emporium of commerce. It was also, especially after the building of the Temple, the centre of intellectual light and of religious life to the Hebrew Nation and to the World. Kings and queens resorted to it on pilgrimages of devout curiosity, to hear the wisdom of Solomon, and to pay him the homage of their veneration⁵.

In those happy days, when "Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba⁶;" and when the fair scenery of the Canticles seemed to be a living reality; and when those noble works were executed, which Solomon has celebrated in Ecclesiastes; when stately palaces were reared, and the parks, orchards, vineyards, and gardens were laid out and planted, and irrigated with fresh streams from the pools and lakes which he had formed⁷—then Palestine might seem to have revived the beauties of Paradise.

But these benefits were accompanied with countervailing temptations. Wealth brought luxury in its train. Trade and Commerce ministered allurements to covetousness and fraud. Intercourse with foreign nations familiarized the Hebrew mind with their language, customs, and idolatries. We need not now advert to the mournful proof of the disastrous effects of these influences, even on the Writer of the Proverbs himself, "the beloved of the Lord⁸," the builder of the Temple, the wisest of men—Solomon.

A fitting opportunity will arise hereafter for commenting on that result, in the Introduction to Ecclesiastes. It is a more pleasing task to observe here, that the Holy Spirit, in inspiring Solomon to write the Book of Proverbs, supplied an antidote for the poison of those influences, and has given to the world in this Book a moral and spiritual Manual, which has its special uses for those who dwell in populous towns and cities, and who are busily engaged in worldly traffic, and are exposed to such temptations as are rife in an age and country like our own, distinguished by commercial enterprise and mechanical skill, and by the production of great works of human

¹ See below, *Introduction* to Ecclesiastes, pp. 82—90.

² See below, *Introduction* to the Song of Solomon, pp. 127, 128.

³ 1 Kings iv. 21. 24.

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⁴ See on 1 Kings ix. 28; x. 22.

⁵ 1 Kings iv. 30. 34; x. 1.

⁶ 1 Kings iv. 25.

⁷ See Eccles. ii. 4—6.

⁸ *Jedidah*, the name of Solomon, 2 Sam. xii. 25.

Industry, in Art, Literature, and Science, and also by religious activity, especially of that kind which aims to give to Religion external dignity and beauty, such as reached its highest pitch in the Temple of Solomon.

In addition to the reasons supplied by the character of his age, Solomon was probably induced by a special motive of a personal kind, to write the Book of Proverbs.

He had one son, Rehoboam. From his position as heir to the throne, and from his own peculiar temperament, Rehoboam was exposed to many temptations. The Book of Proverbs acquires a special interest from these circumstances. It is a gift from the wisest of Kings and Fathers to a son who greatly needed the guidance of such a counsellor. If we may compare an uninspired work with an inspired one, the Proverbs of Solomon were to Rehoboam what the ethical treatise, "*De Officiis*," of the great Roman Orator, Statesman, and Philosopher, Cicero, was to his son Marcus¹.

In reading the Book of Proverbs with this view, we shall find that many portions of it, which might otherwise have seemed to be irrelevant and incoherent, become pertinent and connected; and that they also reflect much light on Solomon's history, and on the inner workings of his heart². In composing the Book of Proverbs, Solomon wrote with deeper and stronger emotions, because he wrote from a sense of duty to his son, as well as to his people, and to every age. And this Book has become, under the guidance of Inspiration, a Divine directory, from which all those who are exposed to the temptations of active life, in a restless and luxurious age, may derive the sagest counsels of moral wisdom and parental love sanctified and illumined by the Holy Ghost.

It is worthy of remark, that even our Blessed Lord Himself did not disdain to set His Divine seal on the aphorisms of human prudence—of which, indeed, He, as the Divine Author of Human Nature, is the Fountain and Wellspring. Even when speaking from heaven to Saul, at the gate of Damascus, our glorified Redeemer restrained his fury by a proverb adopted from human experience, which had often been heard within the walls of heathen theatres³. The Apostle St. Paul introduces into his great sermon on the Resurrection, in the first Epistle to the Corinthians, a proverb which had been familiarized to Greek ears by the popular writings of an Athenian dramatist⁴.

There is, however, this characteristic difference between the Proverbs of Solomon and all other proverbs in the world.

Other proverbs are like the gatherings up of the wisdom of a nation, in short pithy sentences, which are the results of human experience, or the utterances of human wisdom, caught up and adopted by national consent, and put in circulation by the national will, as the oral currency of national intelligence.

But the Proverbs of Solomon are from a higher source. They are coined in another mint. They are not of the earth, earthy; but they come down from heaven⁵. They are emanations from the pure wellspring of Divine Intelligence. If we may venture to adopt another figure—other proverbs are "*jacula prudentum*;" but Solomon's Proverbs are shafts taken out of God's own quiver, and discharged from the Divine bow. Or, to use Solomon's own comparison, they are as goads handled, and as nails fastened, by "*masters of assemblies*;" and they are all given forth from the hand of "*One Shepherd*"—even of the Divine Shepherd Himself⁶.

The Proverbs of Solomon come from above, and they also look upward. They teach that all True Wisdom is the gift of God, and is grounded on the fear of the Lord⁷. They dwell with the strongest emphasis on the necessity of careful vigilance over the heart which is manifest only to God; and on the right government of the tongue whose sins are rarely punished by human laws; and on the duty of acting, in all the daily business and social intercourse of life, with an eye steadily fixed on the throne of God, and with habitual reference to the only unerring standard of human practice—His Will and Word⁸.

In this respect the Book of Proverbs prepared the way for the preaching of the Gospel; and

¹ Cicero de Officiis, i. 1.

² This observation applies also, and with still greater force, to Solomon's other work, Ecclesiastes. See *Introduction* to it, below, pp. 84—87.

³ See below, on Acts xxvi. 14.

⁴ Menander; 1 Cor. xv. 33. It may also be conjectured, that the Apostle St. Peter is quoting from a Greek comedian, in 2 Pet. ii. 22, and that two lost Greek iambs may be recovered from the Apostle's words, as follows:—

εἰς ἴδιον ἐξέραμ' ἐπιστρέψας κύων,
λελουμένη θ' ὥς εἰς κύλισμα βορβόρου.

⁵ In the words even of a heathen satirist, in a voluptuous and sensual age, there is a remarkable appreciation of the essential difference between earthly proverbs, which are the offspring of human experience and prudence, and divine oracles which come down from heaven—"e caelo descendit γῶθι σεαυτόν." (*Juvenal* xi. 27).

⁶ See below, on Eccles. xii. 11.

⁷ See Prov. i. 7; ix. 10.

⁸ This is well expressed by *S. Basil*, in his Preface to his commentary on the Book of Proverbs, which is called by him παιδευσις ἡθῶν καὶ παθῶν ἐπανόρθωσις, καὶ ὕλως διδασκαλία βίου. Cp. *Euseb. Præp. Evangelica*, xi. 4.

we recognize in it an anticipation of the Apostolic precepts concerning all domestic and social relations, "Whatsoever ye do, do it heartily, as unto the Lord¹."

This is not all. The Book before us is called in our Version, "The PROVERBS of SOLOMON." But this title hardly serves to give an adequate view of its design.

The Hebrew word rendered *Proverb*, is *maschal*². This word properly signifies a *similitude* or *parable*; and it is often rendered *parable* in our Authorized Version³, even in the Book of Proverbs itself⁴. Especially it is to be noted, that this word *maschal* is used and is translated *parable* at the beginning of that memorable *historical* Psalm—the seventy-eighth Psalm—which teaches that the History of the Israelites is not only literally true, but is also a *parable*; that is, as St. Paul declares, it is a *similitude* and "*figure of us*"⁵—a typical and prophetic foreshadowing of *our* history under the Christian Dispensation⁶.

This word of the Psalmist is taken up by the Evangelist St. Matthew, in that great chapter of divine Parables, the thirteenth, where he says that Christ, in speaking by Parables, fulfilled the prophetic words of that Psalm, "I will open my mouth in *parables*; I will utter things which have been kept secret from the foundation of the world⁷."

Accordingly we find that Solomon himself describes his own Proverbs or Parables as intricate enigmas and dark sayings⁸.

Thus, by a consideration of the proper meaning of this word *maschal*, used in the title of this Book, and set at the beginning of the Book itself and of its constituent parts⁹, and by reflecting on the use made of it in the Gospels, we are led to recognize in the Proverbs or Parables of Solomon, not only moral apothegms for practical use in daily life, but to ponder deeply upon them as having also a typical character and inner spiritual significance, concerning heavenly doctrines of supernatural Truth; and as preparing the way for the Evangelical teaching of the Divine Solomon, JESUS CHRIST, in parables, on the mysteries of the kingdom of heaven.

This view of the Book of Proverbs or Parables, which seems to have been much dimmed and obscured in later days, was familiar to all Ancient Christian Expositors, and pervades all their interpretation of this Book.

Thus, for example. S. Jerome says¹⁰, "The Book of Proverbs does not merely contain plain precepts, as the simple-minded imagine; but, as gold is to be searched for in the earth, as the kernel lies concealed in the nut, and as chestnuts are enclosed in a shaggy husk, so the hidden fruit in this Book is to be carefully sought for, and the divine sense is to be diligently explored. Solomon, who excelled all men in wisdom, composed Proverbs and Parables, which exhibit one thing on the external surface, and contain other things in the inner marrow¹¹." The Gospels themselves teach us to look for an inner sense as well as for an outward sound in the Book of Proverbs. Christ Himself is said to have spoken in Proverbs, or Parables, to the multitude; and when He was alone, to have expounded all things in private to His disciples¹².

An ancient Expositor of the Eastern Church, who recounts the opinions of S. Chrysostom and S. Basil¹³, thus writes: "The Proverbs of Solomon are called *Parables*, by a Greek word, and in Latin they may be called *Similitudes*. This title was given them by Solomon himself, in order that we may know that what he says in them is not to be interpreted merely according to the letter, but that it has a deeper meaning. In this Book, Solomon is a type of Christ Himself speaking to the multitudes in Parables¹⁴. Solomon, by his name, and by the peaceful estate of his kingdom, prefigured the eternal monarchy of Christ, concerning Whom it is written, 'Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his

¹ See Col. iii. 23. Eph. v. 22; vi. 1—7. St. Paul repeats the adorable Name, "the Lord," in the same manner as it is reiterated by Solomon in the Proverbs.

² The title of the Book is *Mishlê Shelômôh*, which is rightly rendered "*Parabolæ Salomonis*" in the *Vulgate*.

³ Always in the history of Balaam, Num. xxiii. 7. 18; xxiv. 3. 15. 20, 21. 23, he took up his *parable*; Job xxvii. 1; xxix. 1. Ps. xlix. 4. Ezek. xvii. 2; xx. 49; xxiv. 3. Mic. ii. 4. Hab. ii. 6. And the cognate verb *māshal*, is rendered to *speaking a parable*, Ezek. xvii. 2, and in *niphal*, to *be like*, Ps. xxviii. 1; xlix. 12. 20. Isa. xiv. 10; and in *hiphil* to *compare* Isa. xlvii. 5; and in *hithpaël*, to *become like*, Job, xxx. 19.

⁴ Prov. xxvi. 7. ⁵ See below, on 1 Cor. x. 6. 11.

⁶ See above, on Ps. lxxviii. 2.

⁷ Matt. xiii. 35, quoting Ps. lxxviii. 2. ⁸ See on Prov. i. 6.

⁹ See i. 1. 6; x. 1; xxv. 1. Cp. Eccles. xii. 9.

¹⁰ In Eccles. c. xii.

¹¹ So the author of the Synopsis Scripturæ, in the Works of S. Athanasius, ii. 87, remarks concerning the Proverbs, *ἕτερον δηλοντὶ ἐστίν, ἕτερον δὲ ἐν ὑπονοίᾳ ἀπαγγέλλουσιν*, and so Eusebius contra Marcellum i. 3, *Σολομὼν θεοδωρήτω σοφίᾳ κινούμενος, πᾶσαν αὐτοῦ τὴν γραφὴν ἐπ' ὠφελείᾳ καὶ σωτηρίᾳ ψυχῶν τῷ τῆς θεοσεβείας ἀντιτίθει λόγῳ*. *γυμνασίον δ' ἕνεκα τῆς τῶν ἐντυγχανόντων διανοίας σκοτεινοῖς ἔχρητο προβλήμασι καὶ λόγων στροφαῖς καὶ φωναῖς δι' αἰνυμάτων παρενηνεγμένας*. Eriphanius in Hæres. lxi. x., *ὅλη ἡ βίβλος παροιμίαι ἐστί, πᾶν δὲ παροιμαζόμενον οὐ ταῦτόν ἐστι τῇ δυνάμει· ἀλλ' ἄλλη μὲν ῥῆσει διηγέεται, ἄλλη δὲ δυνάμει ἀλληγορεῖται*; and Isidorus observes that, "sub comparativâ similitudine figuras verborum et imagines veritatis reservavit Salomon."

¹² Matt. xiii. 34. Mark iv. 10. 34. Luke viii. 10.

¹³ In Catena, p. 34.

¹⁴ Matt. xiii. 3. 13. 34. 53; xxii. 1. Mark iii. 23. Luke viii. 10.

kingdom¹.’ Also by the building and dedication of the Temple, Solomon foreshadowed the building of Christ’s Church, which will be dedicated for ever at the general Resurrection².’

This statement may be illustrated by one or two examples.

The earliest portion of the Book of Proverbs³ is mainly occupied by a striking contrast between Wisdom and another personage, who is called “the Strange Woman⁴.”

Wisdom is introduced as uttering her voice in the streets, and as crying in the chief place of concourse⁵, as inviting all to turn at her reproof, and as promising to pour out her spirit upon them; and as warning them of the calamities which will overtake those who neglect her overtures, and as declaring the future blessedness of all who attend to her exhortations⁶. It is declared also, that the Lord by Wisdom founded the earth⁷; that Wisdom is from everlasting, and was with the Lord at the Beginning before the Creation, and took part with Him in the formation of the world⁸; that Wisdom is the source of all authority to kings and rulers⁹, and the Giver of all good¹⁰.

Further, it is affirmed that Wisdom has built her house on seven pillars, and has killed her sacrifices, and has mingled her wine, and has furnished her table, and invites all to her banquet¹¹.

The question is not,—What was in Solomon’s own mind, and what was perceived by his own personal consciousness when he was inspired by the Holy Ghost to indite this sublime and wonderful apostrophe? but the question rather is, What was in the mind of the Holy Ghost Himself when He enabled and inspired Solomon to write it? and the question also is, What the Holy Spirit designed to reveal thereby to us, and what meaning He intended to be given to these words by us, of whom it is said by Christ in the Gospel, in that chapter already referred to, which contains *His* Divine Parables¹², “Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men and many kings¹³, have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

We need not suppose that Solomon’s vision extended to the horizon of the spiritual significance of many of the Proverbs or Parables which the Holy Spirit delivered by his mouth. We may rather believe that he inquired within himself what their significance was. Indeed, the Apostle St. Peter expressly declares that the Prophets of old, who prophesied of the grace of the Gospel, “inquired and searched diligently” of the salvation by Christ; and that they searched “*what the Spirit of Christ, which was in them, did signify;*” and that it was revealed to the Prophets, that they did not minister “unto *themselves*, but unto *us*, the things which are now reported unto us by them that have preached the Gospel unto us with the Holy Ghost sent down from heaven; which things the Angels desire to look into¹⁴.

The words of Solomon in the Proverbs are to be explained by those of JESUS CHRIST, Solomon’s Divine Antitype, in the Gospel.

This principle of interpretation was asserted with an unhesitating and unanimous voice, in ancient times, by the Church Universal, to which Christ promised His presence and the guidance of His Spirit. All the earliest Expositors¹⁵ of the Proverbs recognized in the character and offices of Wisdom, as portrayed in the Proverbs, a picture of the Second Person of the Ever-blessed Trinity, Who is called in the Gospel the Wisdom of God¹⁶, and who is designated by St. Paul as the “Power of God, and the Wisdom of God¹⁷.” They affirmed unanimously that the Holy Spirit in the New Testament teaches us, that when He Himself inspired Solomon to describe the nature and offices of

¹ Isa. ix. 7.

² Similar words are found also in the commentary of *Salomius*, a Bishop in the West in the fifth century (Bibl. Patr. Max. viii. 401), and at the commencement of the exposition of our own Venerable *Bede* on the Proverbs, or *Parables*, as he calls them. He thus speaks:—“Notandum autem, quod vulgata editio pro *Parabolis*, quæ Hebraicè *Missæ* (read *Mishle*) vocantur, *paræmias*, id est, proverbia dicit. Sed nec ipsum nomen abhorret a vero. Quæ enim *parabolæ* rectè nuncupantur, quia occultæ sunt, possunt non incongruè etiam *Proverbia* vocari; quia talia sunt quæ meritò sæpius in ore colloquuntur versari ac memoriâ debeant retineri. Nam et *proverbia* plerumque tam obscurè dicuntur, ut non immeritò eadem possint etiam *parabolarum* nomine notari, Domino attestante, Qui ait, ‘Hæc in *proverbiis* locutus sum vobis. Venit hora cum jam non in *proverbiis* loquar vobis, sed palam de Patre annuntiabo vobis’” (John xvi. 25). *Lord Bacon* says (Adv. of Learning, i. p. 50), “In the person of Solomon the King, we see the gift or endowment of wisdom and learning, by virtue of which grant or donation of God, Solomon became enabled to write those excellent *Parables*, or aphorisms, concerning divine and moral philosophy.”

It is the appreciation of this truth, that the *Proverbs* are also *Parables*, which gives to the ancient expositions of the Book of Proverbs a decided superiority over most modern commentaries on it. The modern commentaries have shed much light upon the literal meaning of it; but, with scarcely any exception, they have neglected the spiritual sense. In this respect, the commentary of such an Expositor as *Bede* (whose work is derived in great measure from *S. Augustine* and *S. Gregory* the Great, see xxx. 33; xxxi. 17. 23, 24), however inferior in philological erudition, is more instructive and elevating to the heart and soul of the reader, than almost all that has been written upon this Book in recent times.

³ Consisting of the first nine chapters.

⁴ See iii. 16; vi. 8. 24; vii. 5. ⁵ i. 20, 21; viii. 1–12.

⁶ i. 24–33. See also iii. 35; iv. 5–13; viii. 32–36.

⁷ iii. 19.

⁸ See on viii. 22–31.

⁹ viii. 15.

¹⁰ viii. 13–21.

¹¹ ix. 1–5.

¹² Matt. xiii. 16, 17.

¹³ Luke x. 24.

¹⁴ 1 Pet. i. 10–12.

¹⁵ See notes on i. 20, and on chapters viii. and ix.

¹⁶ See Luke xi. 49. Cp. Matt. xxiii. 34.

¹⁷ 1 Cor. i. 24. Cp. Col. ii. 3.

Wisdom in the Proverbs, he was describing the nature and office of Christ the Son of God from eternity, by Whom He made the worlds¹, and Who has all power in heaven and earth, and Who has built His Church on its seven pillars², that is, on a perfect and immovable foundation of universal extent and duration, and has endowed it with the sevenfold fulness of the graces of the Holy Spirit, and Who sends forth His Ministers into all the world to invite all to His table, to feast on the spiritual banquet which He has prepared for them in His Word and Sacraments, which derive all their saving virtue and efficacy from the Sacrifice He has offered of Himself, and Who promises eternal and infinite bliss to all who listen to His voice, and obey His laws³.

This exposition was accepted by all in ancient times, even by Arianism itself⁴.

We may here remark, that this view of the spiritual meaning of the Proverbs or Parables of Solomon enables us to form a more correct estimate than is often made, of the extent and character of Solomon's wisdom. Some would so limit God's grant to him as to restrain it to practical knowledge and prudence in matters physical, political, economical, or judicial⁵. But though it doubtless included such endowments, and though we do not presume to affirm that Solomon himself had a clear and explicit perception of the mysteries hidden in his own inspired utterances, yet God, Who gives without stint or grudging to those who pray to Him for wisdom⁶, vouchsafed to signify His approval of Solomon's prayer at Gibeon, by granting to him not only practical intelligence and discretion, but by making him to be a recipient, keeper, and dispenser of spiritual truths to all future generations concerning divine mysteries.

This was pre-eminently the case in Solomon's marvellous work, the Canticles, or Song of Songs, commonly called the Song of Solomon, which seems to have been the production of his intellect when in the full enjoyment of vernal youth, love, and joy, of spiritual freshness, health and purity, as yet unstained, unsullied, and unenfeebled by worldliness and sensuality⁷.

But we must pass on to observe, that as in Solomon's delineation of Wisdom in the Book of Proverbs we recognized Christ, so in the portraiture of the Strange Woman, who is set in striking contrast to Wisdom in this Book, we must learn to see something more than at first meets the eye.

Doubtless we must hold fast the literal interpretation, and must strenuously contend for it. We must see there a solemn warning against those sins of impurity which are rife in an age of wealth and luxury, like that of Solomon, and which cannot be successfully resisted and counteracted by the fascinating influences of Literature, Science, and Art, as is evident from the dark picture of human society in the golden age of human intelligence, which St. Paul has presented to us in the beginning of his Epistle to the Romans; and which, though they may be veiled by the specious drapery of graceful allurements, are no less deadly on that account, but rather are more insidious and deceitful, and lead to unutterable shame and perdition of body and soul.

This is declared in solemn tones by the Holy Spirit in the Book of Proverbs⁸.

But the Book of Proverbs is also a Book of Parables.

This is its proper title. And, as in the beautiful portraiture of Wisdom, drawn by the hand of the Holy Spirit, we behold the glorious countenance, and hear the gracious invitations, of the Eternal Son of God, becoming Incarnate for our sakes, and inviting all to His house and table to partake of His spiritual food; so, in the gaudy and garish attire and alluring cozenage of the Strange Woman, we may see a representation of the seductive arts with which the Teachers of unsound doctrine, repugnant to the Truth of Christ, endeavour to charm, captivate, and ensnare unwary souls, and to steal them away from Him. There is a Harlotry of the Intellect, there is an Adultery of the Soul; and this Harlotry and Adultery are not less dangerous and deadly than the grossest sins and foulest abominations. Indeed they are more perilous, because they present themselves in a more specious and attractive form. They claim to themselves the prerogative of intellectual liberty in the "free handling of Holy Scripture." They assume to themselves the high-sounding titles of Christian Toleration and Christian Charity. Yet they are most cruel and most unmerciful. They draw away the Soul from its allegiance to Christ, Who purchased it with His own Blood, and Whose service is perfect freedom, and they enslave it as a miserable victim of their own arbitrary caprices, by entangling it in the snares of heretical dogmas, alien to the purity of the Gospel, and to the teaching of the Church of God.

The Holy Spirit warns those who practise such arts as these, that, though they may be exempt

¹ John i. 1, 2. Heb. i. 1, 2.

² The number *seven*, it is well known, is the Scriptural symbol of completeness. See below, on Prov. ix. 1.

³ For further corroboration in detail of these statements, the reader is referred to the notes below, on chapters viii. and ix.

⁴ See below, on viii. 2.

⁵ See above, on 1 Kings iii. 9.

⁶ James i. 5, 6.

⁷ See below, the *Introduction* to the Canticles, pp. 121—5.

⁸ See ii. 16—18; v. 3—14; vi. 24—32; vii. 5—27.

from the temptations of carnal lusts, and not be enthralled by them; and though, perhaps, they may therefore exult in their freedom, and look with complacency on their own intellectual and spiritual condition, yet they are slaves of Sin and Satan, and are not less guilty in God's sight than they who defile their bodies, which are members of Christ, and temples of the Holy Ghost¹.

Such is the warning which the Holy Spirit utters in the earlier chapters of the Book of Proverbs, where He describes the character and practices of the Strange Woman².

The Book of Proverbs opens with this contrast of pure doctrine and heretical teaching, and it closes with a description, presenting a beautiful contrast to the picture of the Strange Woman, both in its literal and spiritual sense.

The "Virtuous Woman" of the last chapter of the Book of Proverbs is the antithetical counterpart of the "Strange Woman" in the first portion of the Book.

Doubtless the description of the Virtuous Woman is to be interpreted literally, as a divinely inspired delineation of that best gift of God to man in this earthly vale of tears—a faithful and loving wife. But it is also a Parable; and we need not hesitate to say, that of all the representations that have ever been displayed of the offices and work of the True Church of God in the world, none is more lovely and true than that which is exhibited in that divine portraiture of the Virtuous Woman, which has been drawn by the hand of the Holy Ghost in the last chapter of this Book.

This was the interpretation given by ancient Expositors to that description, and it is hoped that the reader may not regret to see that interpretation revived in the following commentary.

With regard to the arrangement and structure of the Book of Proverbs, it may be observed that ancient Interpreters divided it into five Parts, like the Books of Moses and the Psalms³. The First Part or Book, which is introductory to the rest, consists of chaps. i.—ix. inclusive. The Second Part extends from chap. x. to xxiv. inclusive. The Third Part of it is composed of Proverbs of Solomon copied out and added "by the men of Hezekiah," and comprises chaps. xxv.—xxix. The Fourth Part contains the words of Agur—probably a symbolical name of Solomon—and is formed of chap. xxx. The Last Part is chap. xxxi., the words of King Lemuel, probably another symbolical title of Solomon himself⁴.

These five Parts of the Proverbs are not thrown together promiscuously, loosely and incoherently, but they have their special characteristics and peculiar organization⁵.

In the First Part (chaps. i.—ix.) most of the verses consist of *two synonyms*, or *synthetical* and *cumulative* members, harmonizing with one another in sense, as

To know wisdom and instruction,
To perceive the words of understanding;
To give subtilty to the simple,
To the young man knowledge and discretion.

The sentences of this portion of the Book are longer and more rhetorical than those in the other, as might be expected in a hortatory proem or exordium, such as this portion is.

The Second Part (chaps. x.—xxiv.) consists of three subdivisions;

The first subdivision, containing chapters x.—xv., is composed mainly of *antithetical* parallelisms, each forming an independent sentence, as for example—

A wise son maketh a glad father,
But a foolish son is the heaviness of his mother.
Treasures of wickedness profit nothing,
But righteousness delivereth from death.

The second subdivision, containing chaps. xvi.—xxii. 16, consists mainly either of complete sentences or of *synthetical* parallelisms: for example—

The preparation of the heart in man,
And the answer of the tongue, is from the Lord.
The Lord hath made all things for Himself,
Yea, even the wicked for the day of evil.

The third subdivision, containing chaps. xxii. 17.—xxiv., begins with a new exhortation, and contains a series of Proverbs, generally *synthetical*, which are usually supported by some reason adduced on their behalf; as for example—

¹ 1 Cor. vi. 15. 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.

² See notes below, on ii. 16, 17, and on v. 3: vii. 5—26, and *Prelim. Note* to chap. viii., and note on ix. 17.

³ See *Introd.* to Psalms, pp. iv—ix.

⁴ See the notes to chaps. xxx., xxxi.

⁵ Cp. *Hävernick*, *Einleit.*, p. 389; *Vaihinger*, *Einleit.*, p. 18; *Stuart*, *Introduction*, pp. 19, 20; *Davidson*, *Introduction*, p. 326.

Bow down thine ear, and hear the words of the wise,
And apply thine heart unto knowledge;
For it is a pleasant thing if thou keep them within thee,
They shall withal be fitted to thy lips.

Rob not the poor because he is poor,
Neither oppress the afflicted in the gate;
For the Lord will plead their cause,
And spoil the soul of those that spoiled them.

The imperative or prohibitory formula predominates in this subdivision.

The Third Part (chaps. xxv.—xxix., being the Proverbs of Solomon appended by the men of Hezekiah) consists mainly of single Proverbs which are completed in one verse, and contains a series of similes, such as follow:—

A word fitly spoken
Is like apples of gold in pictures of silver.
As an earring of gold and an ornament of fine gold,
So is a wise reprover upon an obedient ear.

The paragraphs in chapter xxvii. 23—27, at the end of this series, afford a remarkable instance of an extended simile, one member of which is left to be supplied by the reader. It resembles an allegory¹. This portion is followed, in chapters xxviii., xxix., by a series of parallelisms which are mainly *antithetical*, and are blended with Proverbs forming in themselves a complete separate sentence. For example,

The wicked flee when no man pursueth,
But the righteous are bold as a lion.
A poor man that oppresseth the poor
Is like a sweeping rain which leaveth no food.
They that forsake the law praise the wicked,
But such as keep the law contend with them.
He that by usury and unjust gain increaseth his substance,
He shall gather it for him that hath pity on the poor.

It may be observed also, that in Part the Second more is said concerning the prerogatives of a King, but in Part the Third we hear more of his difficulties and of his duties².

In the Fourth Part (the words of Agur, chapter xxx.), all the Proverbs are *synthetical*.

This portion is eminently symbolical, as will be seen in the notes upon it.

In the Fifth Part also (the words of King Lemuel, chapter xxxi.), all the Proverbs are *synthetical*, and they close with a series of acrostics (*vv.* 10—31) describing the Virtuous Woman, the symbolical type of the Church of God.

A further evidence that the Book of Proverbs is not an ill-digested congeries of unconnected elements (as some have imagined), is supplied by the fact that many of the Proverbs are linked together by *catchwords*, in the same manner as the Psalms³.

It has been alleged, that the Book of Proverbs, and even those portions of it which bear Solomon's name⁴, could not have been put together by Solomon himself, or by any single author, because some repetitions are found in them⁵. But this allegation does not seem of much weight. These repetitions are not tautologous. And even if they were, they may have been designed to impress what is repeated, as of more weight; as is done by our Lord Himself in the Gospels⁶. He often repeats the words, "He that hath ears to hear, let him hear." He repeats three times in the space of five verses the words, "Their worm dieth not, and the fire is not quenched⁷." The adverb *Verily* is always repeated in His sayings in the Gospel of St. John. He repeats in each of the seven Epistles of the Apocalypse the words, "He that hath an ear, let him hear what the Spirit saith unto the Churches⁸."

Other objections to the genuineness of the Book, or of portions of it, are so arbitrary that they

¹ See the notes on that passage.

² Compare in Part II. chap. xiv. 35; xvi. 15; xix. 12; xx. 2; xxi. 1; xxii. 11, with Part III. chap. xxv. 2—4; xxviii. 2, 3, 15, 16; xxix. 12.

³ See *Introduction* to Psalms, p. iv.; and as to the Proverbs, see below, *Prelim. Note* to Prov. i.

⁴ Chaps. i.—ix.; x.—xxiv.

⁵ Compare x. 1 with xv. 20; x. 2 with xi. 4; x. 15 with xviii.

11; xiv. 12 with xvi. 25; xxi. 9 with xxi. 19. See *Bertheau*, *Einleit.* xxiv. and xxv. On the other side, see *Hävernick*, *Einleit.*, p. 406.

⁶ Mark ix. 44. 46. 48, and in the great chapter of Parables, Matt. xiii. 9. 43. Cp. xi. 15. Mark iv. 9. 23.

⁷ Mark ix. 44—48.

⁸ See below, on Rev. ii. 1, p. 172, where another similar repetition in each of those Apocalyptic Epistles is noticed.

do not seem to be entitled to serious consideration, especially as in the judgment of most Biblical critics, they have led to no settled result ¹.

The principal Commentaries on the Proverbs are, among the Fathers, *S. Basil* (in principium Proverbiorum II. i. 136); *Salonius*, Bishop of Vienne (in Bib. Pat. Max. viii. 401); *Bede*, *Honorius*, Presbyter of Autun (in Bib. Pat. Max. xx. 1140); *Melanchthon*, *Mercer*, *Corn. A Lapide*, *Geier*, *Hammond*, *Bossuet*, *C. B. Michaelis*, 1720; *Albert Schultens*, 1748; *Umbreit*, 1826; *Rosenmüller*, 1820; *Hodgson*, 1788; *Holden*, 1819; *Bridges*, 1850; *M. Stuart*, 1852; *Ewald* (*Sprüche Salomo's*, Göttingen, 1837, 1—44); *Bertheau* (Leipzig, 1847); *Hitzig* (Zurich, 1858); *Vaihinger* (Stuttgart, 1857; cp. *Davidson*, Int. ii. pp. 325—340); *Wright* (Bib. Dict. ii. 946—951).

¹ If the reader desires to examine them, he may see them in *Ewald*, *Sprüche Salomo's*, Göttingen, 1837, 1—44; *Bertheau*, Leipzig, 1847; *Hitzig*, Zurich, 1858; *Vaihinger*, Stuttgart, 1857. Cp. *Davidson*, Int. ii. pp. 325—340; *Wright*, Bibl. Dict. ii. 946—951.

The genuineness, or Solomonic origin of the Book, at least of the first three Parts, chapters i.—xxix., has been maintained with learning and copiousness by *Hävernicks*, Einleit. pp. 392—411. Cp. *Keil*, Einleit. pp. 349—353, and *Dr. Pusey*, Lectures on Daniel, p. 323.

THE PROVERBS.

Before
CHRIST
written
about
1000.

a 1 Kings 4. 32.
ch. 10. 1. & 25. 1.
Eccles. 12. 9.

- I. ¹ THE ^a Proverbs of Solomon the son of David, king of Israel ;
² To know wisdom and instruction ;
 To perceive the words of understanding ;

PRELIMINARY NOTE TO CHAPTERS I.—IX.

EACH Book of Scripture is connected with that which precedes it. The Proverbs are built upon the Psalms. "Solomon the son of David, the king of Israel," treads in the steps of his father David. The Psalter consists of Five Parts, or Five Books ; so does the Book of Proverbs. The FIRST BOOK of the PSALMS, which is due mainly, if not wholly, to David (see *Introduction* to Psalms, and *prelim. note* to Ps. i.), is introduced by a PROLOGUE in the First and Second Psalms, which describes the *two ways* of the two classes of men into which the World is divided, that of the ungodly (Heb. *reshaim*), and that of the righteous (Heb. *tsaddikim*), and the diverse characters of the two classes,—the one *meditating* on the Law of the Lord (Ps. i. 2), the other *meditating* vanity (see Ps. ii. 1), and breaking the bands of God's law, and casting away His cords from them (Ps. ii. 3.), and the opposite ends of these *two ways*.

Precisely the same process is adopted in the PROVERBS by Solomon, who is here, as *S. Hippolytus* observes, the type of Christ, the true Prince of Peace, and who leads our steps into 'the way of peace.'

The PROLOGUE prefixed to the Book of PROVERBS consists of chapters i.—ix., which have been well compared to a beautiful portico or vestibule, leading into a noble palace ; and it will be found that this Prologue is connected with the Prologue of the Psalter by certain *catchwords*, which recur in it, and prepare the way for the main body of the Book of the Proverbs, which is comprised in chapters x.—xxiv.

These catchwords are the following :—

(1) *way* (Heb. *derec*), occurring in PSALM i. 1. 6 ; ii. 12 ; and recurring in PROVERBS i. 15. 31 ; ii. 8. 12, 13. 20 ; iii. 6. 17. 23. 31 ; iv. 11. 14. 19. 26 ; and about fifty times more in chapters v.—xxiv.

(2) *wicked* (Heb. *rasha*), occurring in PSALM i. 1. 4, 5, 6 ; and recurring in PROVERBS ii. 22 ; iii. 25. 33 ; iv. 14. 19 ; v. 22 ; ix. 7 ; and about sixty times in Prov. x.—xxiv.

(3) *righteous* (Heb. *tsaddik*), occurring in PSALM i. 5, 6 ; and recurring in PROVERBS ii. 20 ; iii. 33 ; iv. 18 ; ix. 9 ; and about fifty times in chapters x.—xxiv.

(4) *scornful*, or *scorner* (Heb. *luts*), occurring in PSALM i. 1 ; recurring in PROVERBS i. 22 ; iii. 34 ; ix. 7, 8 ; and about ten times in Prov. x.—xxiv.

(5) *counsel* (Heb. *etsah*), PSALM i. 1 ; PROVERBS i. 25. 30.

(6) *sinnners* (Heb. *chattaim*), PSALM i. 1. 5 ; PROVERBS i. 10.

On this subject compare note below on xi. 28—31.

By these words the Book of "Proverbs of Solomon the son of David," is linked on to the Psalms of David, and continues the work commenced therein.

Besides this, we recognize in the Book of Proverbs a continuity of working of the same prophetic Spirit which animates the Psalms.

In the second Psalm, CHRIST is described as speaking and declaring God's decree, and as claiming homage from all (Ps. ii. 7.)

Similarly in Proverbs i. 20, WISDOM is represented as crying without, and lifting up her voice to the world, and saying (v. 23), "Turn you at my reproof : behold I will pour out my Spirit unto you, I will make known my words unto you." Compare our Lord's words, John vii. 37, "JESUS stood and

cried, saying, If any man thirst, let him come unto Me, and drink. . . . This spake He of the SPIRIT which they that believe on Him should receive."

Similarly, in the Prologue to the Psalms, the Wicked are represented as rejecting God's counsel and rebelling against Him, and God is introduced as *laughing* them to scorn and as having them in derision (Ps. ii. 4), and as scattering them like chaff before the wind (i. 4). And the same imagery and language are adopted in the Prologue of the Proverbs, where Wisdom says (i. 24—27), "Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof : I also will *laugh* at your calamity ; I will *mock* when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a *whirlwind*."

In the Prologue to the Psalms, as we are assured by the Holy Spirit in the New Testament, there is a prophecy of the rebellion of the Rulers of this world against CHRIST (Acts iv. 25, 26 ; cp. Acts xiii. 33. Heb. i. 5 ; v. 5 ; which apply Ps. ii. 7 to Christ). And, we may ask, can any Christian read the first chapter of the Proverbs without lifting up his heart to Christ, and seeing Him there? Certainly in the holiest times of Christendom no one ever did so. All the best ancient Christian Expositors recognized in *vv.* 11. 16 a prophecy of the conspiracy of the Jews against Him, and in *vv.* 18, 19 they saw a prediction of the ruin which the conspirators thus entailed upon themselves. In the words of Wisdom, which follow, declaring that this ruin is a consequence of their infatuation, we seem to hear a prelude to the voice of Christ Himself, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38. Luke xix. 41, 42).

In claiming this *prophetic character* for the Book of Proverbs, we do not presume to affirm that the Christian significance of these sayings was clearly and explicitly manifest to Solomon himself ; but we believe that the HOLY SPIRIT, who is the *Author* of the Book of Proverbs, and spake by Solomon in this portion of Holy Scripture, intended *us*, who possess His words in the *New Testament*, to interpret the Proverbs by means of the light which He Himself has vouchsafed to us in the Gospel. In no other Book of the Old Testament is it more needful to bear in mind the golden rule of the Apostle St. Peter for the interpretation of ancient prophecy, "the Prophets inquired and searched diligently concerning the salvation" that is in the Gospel ; and they "prophesied of the grace that should come *unto us*," and they searched "what, or what manner of time the *Spirit* of CHRIST which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow ;" and "it was revealed to the ancient prophets, that *not unto themselves*, but unto *us* they did minister the things which are now reported unto us by them that have preached the Gospel unto us with the Holy Ghost sent down from heaven" (1 Pet. i. 10—12). The Holy Spirit wrote in the Proverbs many things which were like mysterious hieroglyphics even to Solomon himself, but have now been deciphered for us by the same Holy Spirit, and are gilded with a heavenly light shed upon them from the glorious Gospel of Jesus Christ.

- b ch. 2. 1, 9. ³ To ^b receive the instruction of wisdom,
 † Heb. *equities*. Justice, and judgment, and † equity;
 c ch. 9. 4. ⁴ To give subtilty to the ^c simple,
 || Or, *advisement*. To the young man knowledge and || discretion.
 d ch. 9. 9. ⁵ ^d A wise man will hear, and will increase learning;
 And a man of understanding shall attain unto wise counsels:
 || Or, *an eloquent* ⁶ To understand a proverb, and || the interpretation;
speech. The words of the wise, and their ^e dark sayings.
 e Ps. 78. 2.
 f Job 28. 28.
 Ps. 111. 10.
 ch. 9. 10.
 Eccles. 12. 13
 || Or, *the principal part*.
 g ch. 4. 1. &
 6. 20.
⁷ ^f The fear of the LORD is || the beginning of knowledge:
 But fools despise wisdom and instruction.
⁸ ^g My son, hear the instruction of thy father,
 And forsake not the law of thy mother:

CHAP. I. 1. *proverbs*] Or *proverbial parables*. The Hebrew word *maschal*, here rendered *proverb*, is derived from *maschal*, to make like, and properly signifies a *similitude* (cp. *Gesen.* 517. *Fuerst*, 881). It is therefore rendered *parable*. Num. xxiii. 7; xxiv. 3, and below, xxvi. 7. 9, and Job xxvii. 1; xxix. 1, and *proverb* in Num. xxi. 27. Deut. xxviii. 37. 1 Sam. x. 12; xxiv. 13. The word is here rendered *parables* by *Aquila* and *Vulgate*.

The word *maschal* (plur. const. *mishlê*), as applied to the Book of Proverbs, has a profound significance. It intimates that the "Proverbs of Solomon" consist of the parabolical teaching of spiritual wisdom; and in order to understand it aright, we are not to content ourselves with the letter (or it will seem to us an earthly book, and not, as it is, a heavenly), but must endeavour to penetrate into the *spirit* of it. The Book of Proverbs or Parables is preparatory to the characteristic teaching—the teaching by Parables—of the Divine Solomon, JESUS CHRIST. See below, viii., *Prelim. Note*, and above, *Introduction* to this Book.

— of Solomon the son of David, king of Israel] In all these respects Solomon was a type of Christ, the true *Solomon* or *Peaceable*, the promised Son of David, and the King of all true Israelites: and in this Book of Proverbs or Parables we have a preparation for the Gospel of Christ (*S. Hippolytus*, in *Catena*, p. 8).

2. *wisdom*] Heb. *chochmah*. See below, on v. 20.

— *instruction*] Heb. *musar*; either from *asar*, to bind (*Gesen.* 68), or *yasar*, to correct, to chastise (*Gesen.* 534. 457). Cp. v. 8; iii. 11; iv. 1; vii. 22; xv. 5, 10; xxiii. 13. Job v. 17; the latter seems the preferable etymology. The word occurs about thirty times in the Proverbs.

— *understanding*] Heb. *binah*, discernment, from *bin*, to distinguish, an inferior faculty to *wisdom*. See on xvi. 16.

3. *Justice, and judgment, and equity*] For which Solomon had prayed to God at Gibeon (1 Kings iii. 9. Cp. 1 Chron. xxix. 19, and on Ps. cxvii. 2).

4. *subtily*] Heb. *ormah*, from *aram*, to uncover, to detect; rendered *wisdom* and *prudence* in viii. 12.

— to the simple, to the young man knowledge] The *simple* (Heb. *pethi*), a word of frequent occurrence in the Proverbs. See v. 22. 32; vii. 7; viii. 5; ix. 4. 6; xiv. 15. 18; xix. 25; xxi. 11; xxii. 3; xxvii. 12. It occurs three times in the Psalms, xix. 7; cxvi. 6; cxix. 130, and once in Ezekiel, xlv. 20; but in no other place of the Old Testament. It signifies a credulous person, easily deceived. Cp. *πῆθω*, and *pateo* (*Gesen.* 696, 697).

Doubtless, Solomon's son, Rehoboam, was in his mind, when he wrote the Book of Proverbs, and it was designed primarily for his benefit. There are many passages in it which specially refer to him. Rehoboam was an infant when Solomon came to the throne; and he was rather more than forty years of age when he succeeded Solomon his father. See above, on 1 Kings xi. 42, where some remarks are made on the imbecile vacillation, arbitrary caprice, dissolute libertinism, and vicious profligacy of his character. Cp. 1 Kings xiv. 21. 2 Chron. xi. 18—22.

The Book of Proverbs was probably written in the interval between the fifteenth and thirtieth years of Solomon's reign; certainly, it was composed before he had been beguiled by his strange wives into idolatry in his old age. See on 1 Kings xi. 1—6.

5. *will increase learning*] Or, *he will add knowledge*, literally, what is received, and also given to others (iv. 2. *Gesen.* 442).

— *wise counsels*] Literally, *ropes*, for guiding and governing a ship by pilotage. Cp. Job xxxvii. 12. *Gesen.* 257. 860; and see below, on xx. 18.

6. *interpretation*] Rather, an enigma or intricate saying; Heb. *melitsah*, from *luts*, to be knotted together (*Schultens*, *Fuerst*) it is here rendered "dark saying" by *Sept*.

— *dark sayings*] Literally, *twisted speeches*. See Judg. xiv. 12. *Gesen.* 273. *Fuerst*, 439. These words in the preamble sufficiently declare that the Book of Proverbs contains deep spiritual mysteries. An ancient writer thus describes it:—"The Book of Proverbs does not, as the simple suppose, contain mere plain precepts; but as gold is to be sought for in earth, and the kernel lurks in the nut, and chestnuts are inclosed in a shaggy husk, so in this Book the hidden fruit is to be searched for, and the divine sense to be diligently explored. Salomon, qui omnes sapientiâ prævortit, proverbialia et parabolas composuit, aliud habentes in medullâ, aliud in superficie pollicentes. Proverbia quippe non hoc sonare (tantum) quod scriptum est, in Evangelii edocemur, quod Dominus in parabolis et proverbiiis sit loquutus, secreto autem Apostolis dissolverit ea" (*S. Jerome* in *Ecclesiasten*, c. 12).

7. *The fear of the LORD is the beginning of knowledge*] A declaration based on Job xxviii. 28. Ps. cxi. 10. Hence it appears that the Proverbs of Solomon are distinct from all others; they are grounded on the *Law of the Lord*, whereas other proverbs are expressions of human wisdom, or results of human experience (*Hävernick*).

— *fools*] In the Hebrew original of the Proverbs, there are three distinct words which are rendered by *fool* in our Version.

(1) Heb. *evil*, which occurs eighteen times: i. 7; vii. 22; x. 8. 14. 21; xi. 29; xii. 15. 16; xiv. 3. 9; xv. 5; xvi. 22; xvii. 28; xx. 3; xxiv. 7; xxvii. 3. 22; xxix. 9; and signifies properly a person of lax, careless habit of mind and body (*Fuerst*, 37. Cp. *Gesen.* 19). It is here rendered *godless* by *Sept*. It does not occur in *Ecclesiastes*.

(2) Heb. *cesil* (from *casal*, to be fat and gross), which includes the notion of bold and wasteful impiety rebelling against God (cp. Job ix. 9, where it is applied to the constellation Orion), like that of Nimrod and Goliath in sacred history, and that of the Titans and Cyclops in mythology. It occurs below, v. 22, and iii. 35; viii. 5; x. 1. 8. 23; xii. 23; xiii. 16. 19. 20; xiv. 7. 8. 16. 24. 33; xv. 2. 7. 14. 20; xvii. 10. 12. 16. 21. 24. 25; xviii. 2. 6. 7; xix. 1. 10. 13. 29; xxi. 20; xxiii. 9; xxvi. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12; xxviii. 26; xxix. 11. 20; and eighteen times in *Ecclesiastes*.

(3) *nabal* (see 1 Sam. xxv. 25), which is derived from *nabal*, to wither, to fade, and faint (*Gesen.* 705). It is sometimes used to describe the impiety of worldliness. See Ps. xiv. 1; liii. 1, "The fool hath said in his heart, There is no God." It occurs only three times in the Proverbs, xvii. 7. 21; xxx. 22, and never in *Ecclesiastes*.

8. *My son*] This address, *my son*, by which Solomon specially speaks to Rehoboam, his son and successor, the only son that he is recorded to have had—and generally to all his readers—occurs fifteen times in the first eight chapters, which, with the ninth, form the first part and prologue of the Book. It occurs again in the latter portion of the second part, xix. 27; xxiii. 15. 19. 26. It occurs only once in the third part (xxv.—

⁹ For ^h they shall be † an ornament of grace unto thy head,
And chains about thy neck.

h ch. 3. 22.
† Heb. an adding.

¹⁰ My son, if sinners entice thee, ⁱ consent thou not.

i Gen. 39. 7, &c.
Ps. 1. 1.
Eph. 5. 11.
k Jer. 5. 26.

¹¹ If they say, Come with us, let us ^k lay wait for blood,
Let us lurk privily for the innocent without cause:

¹² Let us swallow them up alive as the grave;
And whole, ^l as those that go down into the pit:

l Ps. 28. 1 &
143. 7.

¹³ We shall find all precious substance,
We shall fill our houses with spoil:

¹⁴ Cast in thy lot among us;
Let us all have one purse:

¹⁵ My son, ^m walk not thou in the way with them;
ⁿ Refrain thy foot from their path:

m Ps. 1. 1.
ch. 4. 14.
n Ps. 119. 101.

¹⁶ For their feet run to evil,
And make haste to shed blood.

o Isa. 59. 7.
Rom. 3. 15.

¹⁷ Surely in vain the net is spread
† In the sight of any bird.

† Heb. in the eyes
of every thing
that hath a wing.

¹⁸ And they lay wait for their own blood;
They lurk privily for their own lives.

¹⁹ ^p So are the ways of every one that is greedy of gain;
Which taketh away the life of the owners thereof.

p ch. 15. 27.
1 Tim. 6. 10.

xxix.); viz., xxvii. 11, and not at all in the other remaining chapters.

— *hear the instruction of thy father, and forsake not the law of thy mother*] He passes from the first table of the Decalogue to the second; and insists on the duty of obedience to “the first commandment with promise” (Ephes. vi. 2).

Spiritually, in a Christian sense, this has been interpreted as a precept to revere God and his Church. “Non habet Deum Patrem, qui non habet Ecclesiam matrem” (*S. Cyprian*, and cp. *Didymus* here in Catenâ, p. 46).

⁹. *an ornament*] A garland (*Schultz*, *Gesenius*).

— *chains about thy neck*] By the neck is shown stiffness and stubbornness (Exod. xxxii. 9), and pride and immodesty (Isa. iii. 16); and by the neck also is shown subjection and obedience; and to bind God's law as a chain about the neck, and to wear it as an ornament, is to show ready compliance with it, and joyful cheerfulness in doing it, “to make the hardest task the best delight” (Cp. on iii. 3. 22; vi. 21. Cant. i. 10; iv. 9).

¹⁰. *My son, if sinners entice thee, consent thou not*] Here again the Prologue of the Proverbs comes into contact with the Prologue of the Psalms, where we read, Ps. i. 1, “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” Here the wicked are described as sinners and ungodly (iii. 25. 33), and scornful (v. 22), despising the counsel of Wisdom (vv. 25. 30), and as rebelling against God. The words in the original Hebrew of the Psalms are repeated in the Proverbs.

¹¹. *let us lay wait* (or, *weave snares*—*Gesen*. 75) *for blood—without cause*] Words which, as *S. Augustine* remarks (*De Civ. Dei*, xvii. 20), reached the climax of their savage and sanguinary significance in the combination of the Jews against the HOLY ONE, whom they hated without cause (John xv. 25); and in the covetousness of Judas, who confessed his sin with bitter remorse, saying, “I have betrayed the innocent blood” (*Matt*. xxvii. 4. Cp. *S. Hippolytus*, p. 198; *Lagarde*, and in *Catenâ*, p. 49). The words without cause may be combined with innocent, so as to signify one who is innocent to no purpose, although he imagines that his innocency will protect him.

¹³. *We shall find all precious substance*] as the husbandmen, who typified the Jews, said, “This is the heir; come, let us kill him, and the inheritance shall be ours” (*Mark* xii. 7). *Bede*.

¹⁴. *Cast in thy lot among us*] It is not without a mystery that the wicked say here, *Cast in thy lot with us*, and that the Psalmist had prophesied, speaking in the person of CHRIST,

“They part My garments among them, and cast lots upon My vesture” (Ps. xxii. 18. Cp. *Matt*. xxvii. 35).

¹⁵. *walk not thou in the way with them*] Compare again the Prologue to the Psalms, “Blessed is the man that walketh not in the counsel of the ungodly (*reshaim*), nor standeth in the way (*derec*) of sinners (*chattaim*), the same words as here.

The two diverse ways of God and the World—of the righteous and of sinners, and the two diverse ends of those two ways, are the subject of both Prologues, that of the Psalms (Ps. i. and ii.), and of the Proverbs (chaps. i.—ix.). The former Prologue is expanded in the latter, and branches out into the following chapters, x.—xxiv., which form the main body of this Book.

¹⁷. *Surely in vain the net is spread in the sight of any bird*] Literally, in the sight of any creature that is owner of a wing by which it may fly away and escape from the fowler.

Observe the phrase rendered, *owner of a wing*. Cp. *Eccles*. x. 20. The Hebrew for owner in both these places is *baal*, a remarkable word, used often in this sense in the Book of Proverbs, see v. 19; iii. 27; xvi. 22; xvii. 8; xviii. 9; and note on xxii. 24 (*owner of rage*); and xxiii. 2; xxiv. 8; xxix. 22. In four places it is used in the sense of husband, xii. 4; xxxi. 11. 23. 28. Cp. *Gesen*. 69.

It is observable that the word *baal* is also used in this sense seven times in Ecclesiastes, v. 2. 13; vii. 12; viii. 8; x. 11. 20; xii. 11, whence an argument may be derived for the identity of the authorship of Ecclesiastes and Proverbs.

The sense of this proverb is,—the wicked, who think themselves shrewd and wise, are more silly and foolish than even the birds of the air which flit over their heads. The birds flee from the net which is spread in their sight, but the wicked spread a net for themselves and are taken thereby (see vv. 18, 19, and cp. *Schultens* here).

In the highest spiritual sense, this may also be applied to Christ. His divinity is typified by the living bird in Leviticus (see on Lev. xiv. 4—7. 51, 52), and His enemies spread the net for Him in vain, and were caught in their own snare. Judas perished by his own hand (*Matt*. xxvii. 3. 5); and Jerusalem was utterly destroyed by its own sin in rejecting Him. Compare again one of the earlier Psalms (vii. 15, 16), which is prophetic of the deliverance of Christ, and of the ruin of His enemies.

Further, this may be applied figuratively to all Christians. “In vain the net of persecution is spread in the sight of those who have the wings of faith and charity, by which they escape from the toils of the enemy, and soar, with the wings of a dove, to their heavenly home” (*Bede*).

† Heb. *Wisdoms*,
that is, *Excellent*
wisdom.
q ch. 8. 1, &c.
& 9. 3.
John 7. 37.

- 20 †^q Wisdom crieth without ;
She uttereth her voice in the streets :
21 She crieth in the chief place of concourse, in the openings of the gates :
In the city she uttereth her words, *saying*,
22 How long, ye simple ones, will ye love simplicity ?
And the scorers delight in their scorning,
And fools hate knowledge ?
23 Turn you at my reproof :
Behold, 'I will pour out my spirit unto you,
I will make known my words unto you.

r Joel 2. 28.

s Isa. 65. 12. &
66. 4.

Jer. 7. 13.
Zech. 7. 11.

t Ps. 107. 11.
ver. 30.
Luke 7. 30.

u Ps. 2. 4.

x ch. 10. 24.

- 24 'Because I have called, and ye refused ;
I have stretched out my hand, and no man regarded ;
25 But ye 'have set at nought all my counsel,
And would none of my reproof :
26 "I also will laugh at your calamity ;
I will mock when your fear cometh ;
27 When * your fear cometh as desolation,
And your destruction cometh as a whirlwind ;
When distress and anguish cometh upon you.
28 'Then shall they call upon me, but I will not answer ;
They shall seek me early, but they shall not find me :

y Joh 27. 9. &
35. 12.
Isa. 1. 15.
Jer. 11. 11. &
14. 12.
Ezek. 8. 18. Micah 3. 4. Zech. 7. 13. James 4. 3.

WISDOM.

20. *Wisdom crieth without*] Wisdom, Heb. *chocmah*, here *chocmôth*, a plural form, indicative of greatness, and so in ix. 1, and xxiv. 7 (cp. *Gesen.* 278. *Ewald.* Lehrb. 191. c. *Fuerst*, 44).

The word *chocmah* is derived from *chacam*, lit. *to judge, to decide* (*Gesen.*, *Fuerst*).

The true idea of *chocmah* (for which the word "wisdom" is not an adequate equivalent) is of something that is judicial and royal. To *judge*, in Hebrew, implies also to *rule* (cp. on Judg. ii. 16. Matt. xix. 28. Rev. xx. 4). It is therefore a word admirably adapted to describe the office of Him to Whom "all judgment is given" (John v. 22. 27), and Who not only is excellent in knowledge and wisdom, but pronounces His sentences, and executes His decrees, with supreme judicial and regal authority.

The earliest description of Wisdom is in that sublime passage of Job (xxviii. 12—28), where it is identified with the fear of the Lord, and obedience to His Law.

This word (*wisdom*) is one of the salient words of the Book of Proverbs, where it occurs *thirty-eight* times.

Wisdom is here personified as-crying aloud, and inviting all to listen to her voice, and as laughing at the calamity of those who reject her counsel, and would have none of her reproof (v. 26), and by a still more bold *prosopopœia* (in chap. viii. 1—35), as existing from eternity (v. 22. 27), and as present and working with God in the creation of the world (28—30), and as the original of all authority, by which "kings reign and princes decree justice" (v. 15), and more boldly still in chap. ix., as building a house and hewing out seven pillars, and as killing sacrifices, and preparing a sacrificial feast, and as inviting the World to her banquet.

Whatever may have been the personal consciousness of Solomon himself when he penned these wonderful words ; and however probable it may be that no Hebrew thought of Wisdom as a personal Being when the Proverbs were written, and that Solomon himself individually had not a clear view of Wisdom as a Divine Person, distinct from the Person of the Father (cp. *Dorner* on the Person of Christ, Intr. p. 16) ; and that in a primary sense these words may be applied to Divine Wisdom speaking to man by various means of communication, particularly in the two Volumes of God's Works and of His Word (see *Hammond* here), yet we can hardly entertain a doubt, that the

ancient Church, bearing in mind the words of Christ Himself in the Gospels, claiming for Himself this very title of Wisdom (see Luke xi. 49, where the words "the WISDOM of God saith, I will send," coincides with Matt. xxiii. 34, where CHRIST says, in His own Person, "Behold, I send"), was right in regarding them in their fullest and highest sense as prophetic utterances of the HOLY GHOST concerning the attributes and operation, both in Nature and Grace, of CHRIST Who is "the Power of God, and the *Wisdom* of God" (1 Cor. i. 24), and Who by God "is made unto us *Wisdom*, and Righteousness, and Sanctification ; (1 Cor. i. 30), and in Whom are hid all the treasures of *Wisdom*, and by Whom all things were made (John i. 3. Eph. iii. 9. Col. i. 16. Heb. i. 2), and Who hath all power in heaven and in earth (Matt. xxviii. 18), Who is the Builder of the Church, and offers grace and eternal life to all that receive Him (John i. 11, 12. 16). See *Irenæus* v. 20 ; *Tertullian*, *Scorp.* 7 ; *S. Augustine*, *De Civ. Dei*, xvii. 4, and xvii. 20, and *S. Hilary*, in Ps. 118. *Sapientia Dei*, quæ Christus est, and *Salonius*, and *Bede* here, who says, "Wisdom is Christ, Who when He had ascended into heaven preached in His Apostles to all the world by the Holy Spirit Whom He sent to them." See further below on chapters viii. and ix.

21. *of concourse*] Literally, *noisy places* (*Gesen.* 227.)

22. *How long*] The whole of this address proceeds on the supposition of man's *free-will* to choose or to reject God's offers of salvation. Cp. below on John viii. 36 ; xii. 34. *Int.* to Romans, p. 197, and *Prelim. Note* to Rom. ix.

23. *I will pour out my spirit unto you*] "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink ;" "this spake He of the *Spirit*, which they that believe on Him should receive" (John vii. 37. 39), and St. Peter assures us that the prophecy, "I will pour out of my *Spirit* upon all flesh" (Joel ii. 28), was fulfilled by Christ at the day of Pentecost (Acts ii. 17).

24. *I have stretched out my hand*] As Christ did on the cross, to embrace the world in the arms of His mercy (*Bede*).

27. *When your fear cometh as desolation*] As it did on the Jews in the siege of Jerusalem, and in the desolation of the city. These miseries they brought upon themselves by rejecting the Wisdom of God in Christ ; and their calamities were emblematic of the desolation and panic which will overtake all who dare to despise Him (*Bede*, cp. *Catena*, p. 61).

- 29 For that they ^z hated knowledge,
And did not ^a choose the fear of the LORD :
30 ^b They would none of my counsel :
They despised all my reproof.
31 Therefore ^c shall they eat of the fruit of their own way,
And be filled with their own devices.
32 For the || turning away of the simple shall slay them,
And the prosperity of fools shall destroy them.
33 But ^d whoso hearkeneth unto me shall dwell safely,
And ^e shall be quiet from fear of evil.

z Job 21. 14.
ver. 22.

a Ps. 119. 173,

b ver. 25.
Ps. 81. 11.

c Job 4. 8.
ch. 14. 14. &
22. 8.
Isa. 3. 11.
Jer. 6. 19.
|| Or, ease of the
simple.

d Ps. 25. 12, 13.

e Ps. 112. 7.

- II. 1 My son, if thou wilt receive my words,
And ^a hide my commandments with thee ;
2 So that thou incline thine ear unto wisdom,
And apply thine heart to understanding ;
3 Yea, if thou criest after knowledge,
And [†] liftest up thy voice for understanding ;
4 ^b If thou seekest her as silver,
And searchest for her as for hid treasures ;
5 Then shalt thou understand the fear of the LORD,
And find the knowledge of God.
6 ^c For the LORD giveth wisdom :
Out of his mouth cometh knowledge and understanding.
7 He layeth up sound wisdom for the righteous :
^d He is a buckler to them that walk uprightly.
8 He keepeth the paths of judgment,
And ^e preserveth the way of his saints.
9 Then shalt thou understand righteousness, and judgment,
And equity ; yea, every good path.

a ch. 4. 21. &
7. 1.

† Heb. givest thy
voice.

b ch. 3. 14.
Matt. 13. 44.

c 1 Kings 3. 9, 12.
James 1. 5.

d Ps. 84. 11.
ch. 30. 5.

e 1 Sam. 2. 9.
Ps. 66. 9.

- 10 When wisdom entereth into thine heart,
And knowledge is pleasant unto thy soul ;
11 Discretion shall preserve thee,
^f Understanding shall keep thee :
12 To deliver thee from the way of the evil man,
From the man that speaketh froward things ;
13 Who leave the paths of uprightness,
To ^g walk in the ways of darkness ;

f ch. 6. 22.

g John 3. 19, 20.

32. the turning away] The defection from the Lord, Jer. viii. 5. Hos. xi. 7. (Gesen. 515.)

— simple—fools] The former word, *pethaim* (see on v. 4), indicating credulity ; the latter, *cesilim*, their impious presumption. See above on v. 7.

33. shall dwell] Shall recline, or repose, as in sleep (Schultens).

CH. II. 1. *hide*] As in a treasury (v. 7). In the former chapter, the work of *preaching* the word had been described: here the duty of *hearing*, and of obeying, and of seeking for doctrine as a treasure.

3. *knowledge*] Heb. *binah*, discernment. See i. 2 ; xvi. 16.

5. *the knowledge of God*] Of *Elohim*,—as distinguished from the knowledge of *man*—which is comparatively of little worth. This is one of the five places in the Book of Proverbs in which the Name *ELOHIM* occurs. The others are v. 17, “ forgetteth the covenant of her God : ” iii. 4, “ in the sight of God and man : ” xxv. 2, “ the glory of God to conceal a thing : ” xxx. 9, “ take the

name of my God.” It never occurs except in *regimen*. The Name of God throughout the Book of Proverbs is *JEHOVAH*, the LORD, which occurs eighty-eight times in it. In *ECCLESIASTES*, it is always *ELOHIM*, never *JEHOVAH* ; a memorable fact, for the reason of which see below, *Introduction* to Ecclesiastes.

7. *a buckler*] Heb. *maghen*, another word adopted from the Psalms (iii. 3 ; vii. 10 ; xviii. 2. 30. 35 ; xxviii. 7 ; xxxiii. 20), in all which places, and in eight others of the Psalms, it is applied to God, as here.

8. *the way*] See *Prelim. Note* to chap. i., and compare vv. 12—15. where the *two ways* are contrasted.

12. *froward things*] Heb. *tahpuchôth*, a plural feminine noun from the verb *hâpac*, to pervert and overturn ; and occurring nine times in this Book (ii. 12. 14 ; vi. 14 ; viii. 13 ; x. 31. 32 ; xvi. 28. 30 ; xxiii. 33), and only once in the rest of the Bible (Deut. xxxii. 20), and always rendered by *froward* or *frowardness* in our translation, it has the sense of *perversions*, *eversions* and *subversions*. Cp. *Schultens* on vi. 14.

h ch. 10. 23.
Jer. 11. 15.
i Rom. 1. 32.

k Ps. 125. 5.

l ch. 5. 20.

m ch. 5. 3. &
6. 24. & 7. 5.
n See Mal. 2.
14, 15.

o ch. 7. 27.

p Ps. 37. 29.

q Job 18. 17.
Ps. 37. 23. &
104. 35.
|| Or, *plucked up*.

a Deut. 8. 1. &
30. 16, 20.

† Heb. *years of life*.

b Ps. 119. 165.

c Exod. 13. 9.
Deut. 6. 8.
ch. 6. 21. & 7. 3.

- ¹⁴ Who ^h rejoice to do evil,
And ⁱ delight in the frowardness of the wicked ;
¹⁵ ^k Whose ways are crooked,
And *they* froward in their paths :
¹⁶ To deliver thee from ^l the strange woman,
^m *Even* from the stranger which flattereth with her words ;
¹⁷ ⁿ Which forsaketh the guide of her youth,
And forgetteth the covenant of her God.
¹⁸ For ^o her house inclineth unto death,
And her paths unto the dead.
¹⁹ None that go unto her return again,
Neither take they hold of the paths of life.
²⁰ That thou mayest walk in the way of good men,
And keep the paths of the righteous.
²¹ ^p For the upright shall dwell in the land,
And the perfect shall remain in it.
²² ^q But the wicked shall be cut off from the earth,
And the transgressors shall be || rooted out of it.

III. ¹ My son, forget not my law ;

- ^a But let thine heart keep my commandments :
² For length of days, and † long life,
And ^b peace, shall they add to thee.
³ Let not mercy and truth forsake thee :
^c Bind them about thy neck ;

THE STRANGE WOMAN.

16. the strange woman] Not (as some suppose) a foreign, outlandish woman, but one who is, as it were, a *stranger* to her own house and husband (see vi. 26 ; vii. 19), by faithlessness (Hitzig, cp. *Bertheau*), and hence a type of any thing that is false and seductive in doctrine and practice (*Michaelis*, and so *Sept.* and the ancient Expositors), and contrasted with **WISDOM**.

In this verse are two words for *strange woman*: *zarah* (from *zur*, to turn aside), which is applied to strange gods as opposed to Jehovah (Deut. xxxii. 16) ; and to an adulteress, as opposed to a lawful wife (v. 3. 20 ; vii. 5 ; xii. 14 ; xxiii. 33. Cp. *Gesen.* 242) ; and secondly, *nochri* (from *nacar*, to be an alien, *Gesen.* 551). The word *necar* is applied to *strange gods* (Gen. xxxv. 2. 4. Deut. xxxii. 12. Josh. xxiv. 20. 23. Judg. x. 16. 1 Sam. vii. 3. 2 Chron. xiv. 3. Ps. lxxxix. 9). And *noeri*, the word used here, is often applied to strange or outlandish women ; especially is it applied to those strange women (see v. 20 ; vi. 24 ; xxiii. 27 ; xxvii. 13 ; and Ezra x. 2. 10, 11, &c.) whom Solomon himself loved in his old age, and who turned away his heart from the Lord his God, and beguiled him to favour and encourage the worship of their false gods (see 1 Kings xi. 1—8, cp. Neh. xiii. 26, 27). Here is a solemn lesson. Solomon warns his son against that very sin of which he himself was afterwards guilty. Thus, by God's goodness, Solomon's words, in this divinely inspired book, are an antidote to the poison of his own vicious example.

— which *flattereth with her words*] Literally, *which maketh her speech smooth and slippery* ; and cp. viii. 21.

17. which forsaketh the guide of her youth] That is, her husband (*Schult.*), and forgetteth the covenant of her God. Wisdom is personified in this Book (see on i. 20), and so these words may be taken, not only as descriptive of the strange woman (in a literal sense), but also as characterizing whatever is opposed to Wisdom in its general and highest sense : viz. false Doctrine, and false Worship, which are compared in Scripture to Harlotry and Adultery. See Num. xiv. 33. Judg. ii. 17 ; viii. 33. Ps. cvi. 39 ; and see below on Rev., p. 252. Rev. xvii. 1, 2 ; xviii. 3.

The Church of God had been espoused to Him at Sinai in her youth, in a solemn covenant of marriage (see above on Ex. xix. 8). Hence God's words to Jerusalem were, "I remember thee, the kindness of thy youth, the love of *thine espousals*, when thou wast after Me in the wilderness. What iniquity

have your fathers found in Me, that they are gone far from Me?" (Jer. ii. 2—5.) See also Jer. iii. 3, 4, Jehovah's words to Judah, "Thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth." Cp. Hos. ii. 15.

She forsook the *guide of her youth*, and forgot the *covenant of her God*. The true Church of God is described below as "a virtuous woman" (see xxxi. 10) ; here we have a representation of a corrupt Church, as *S. Jerome* says (in *Eccles.* viii.), "A man commits sin against God, if (as Solomon himself was) he is allured by strange women. This is the *literal* sense. But according to the *spiritual* meaning, we must understand by these words all that is sinful and evil, and especially *idolatry*, and more closely still, an *heretical Church*." And so *Bede*, who says, "The soul is espoused to Christ in holy Baptism ; but when it falls into heresy, it forsakes the guide of its youth, namely, the faith to which it pledged itself at the baptismal font."

Compare below the Notes on v. 3, and *Preliminary Note* to chap. viii.

18. unto the dead] Heb. *rephaim*. See Job xxvi. 5 ; below ix. 18 ; xxi. 16.

20—22.] Here again this Prologue to the Proverbs comes into contact with the Prologue to the Psalms. Ps. i. 6 ; ii. 12. See above, *Prelim. Note* to chap. i.

CH. III. **1. forget not my law**] Here we advance another step. Not only is it necessary to renounce and shun evil (i. 10), and to listen to the voice of Wisdom and to receive her teaching (i. 20), and to go in quest of Wisdom (ii. 1—4), but it is also requisite to hold it fast, under trial and tribulation (v. 11), and to practise her rules, by love to God and man (vv. 9, 27, 30).

We have here a rehearsal of our Lord's Parable of the Sower, and of the different kinds of soils (see Matt. xiii. 4—9. 19—23). Solomon's Parables (see on i. 1) prepared the way for those of his Divine Antitype. As at the close of the two Psalms which form the Prologue to the Psalms, the *ends* are declared, to which the two ways of life lead (Ps. i. 6 ; ii. 12), so it is at the close of the first three chapters of the Prologue to the Proverbs. See i. 32 ; ii. 21, 22 ; iii. 33—35.

3. Bind them about thy neck] Like the *totaphoth*, or fillets prescribed by the Law. See above, on Exodus xiii. 16. Cp. below vi. 21 ; vii. 3.

The neck is, in Solomon's writings, the organ and symbol

- ^d Write them upon the table of thine heart :
- ^{4 c} So shalt thou find favour and || good understanding
In the sight of God and man.
- ⁵ ^f Trust in the LORD with all thine heart ;
^g And lean not unto thine own understanding.
- ^{6 h} In all thy ways acknowledge him,
And he shall ⁱ direct thy paths.
- ⁷ ^k Be not wise in thine own eyes :
^l Fear the LORD, and depart from evil.
- ⁸ It shall be † health to thy navel,
And † ^m marrow to thy bones.
- ⁹ ⁿ Honour the LORD with thy substance,
And with the firstfruits of all thine increase :
- ^{10 o} So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine.
- ¹¹ ^p My son, despise not the chastening of the LORD ;
Neither be weary of his correction :
- ¹² For whom the LORD loveth he correcteth ;
^q Even as a father the son *in whom* he delighteth.
- ¹³ ^r Happy *is* the man *that* findeth wisdom,
And † the man *that* getteth understanding.
- ^{14 s} For the merchandise of it *is* better than the merchandise of silver,
And the gain thereof than fine gold.
- ¹⁵ She *is* more precious than rubies :
And ^t all the things that thou canst desire are not to be compared unto her.
- ^{16 u} Length of days *is* in her right hand ;
And in her left hand riches and honour.
- ^{17 x} Her ways *are* ways of pleasantness,
And all her paths *are* peace.

d Jer. 17. 1.
2 Cor. 3. 3.
e Ps. 111. 10.
See 1 Sam. 2. 26.
Luke 2. 52.
Acts 2. 47.
Rom. 14. 18.
|| Or, *good success*.
f Ps. 37. 3, 5.

g Jer. 9. 23.

h 1 Chron. 28. 9.

i Jer. 10. 23.

k Rom. 12. 16.

l Job 1. 1.

ch. 16. 6.

† Heb. *medicine*.

† Heb. *watering*,

or, *moistening*.

m Job 21. 24.

n Exod. 22. 29.

& 23. 19. &

34. 26.

Deut. 26. 2, &c.

Mal. 3. 10, &c.

Luke 14. 13.

o Deut. 28. 8.

p Job 5. 17.

Ps. 94. 12.

Heb. 12. 5, 6.

Rev. 3. 19.

q Deut. 8. 5.

r ch. 8. 34, 35.

† Heb. *the man*

that draweth out

understanding.

s Job 28. 13, &c.

Ps. 19. 10.

ch. 2. 4. &

8. 11, 19. & 16. 16.

t Matt. 13. 44.

u ch. 8. 18.

1 Tim. 4. 8.

x Matt. 11. 29,
30.

of obedience. A stiff neck, a proud neck, are emblems of obstinacy and rebellion; but to bind God's law about the neck, is not only to do it, but to rejoice in doing it; to put it on, and to exult in it as the fairest ornament. Cp. i. 9.

5. *Trust in the Lord*] "The fear of the Lord," which is "the beginning" or foundation "of wisdom," is the groundwork of the Proverbs. And this principle is manifested in the fact that in the present chapter the sacred Name of the Lord occurs nine times (vv. 5. 7. 9. 11. 12. 19. 26. 32, 33).

— *with all thine heart*] The seat of the affections; and also, in Hebrew psychology, the conscience, which is not a sure guide unless it is regulated by the Lord's Will and Word. See on John iii. 19—21.

8. *It shall be health to thy navel*] Sanatio umbilici hic inducitur, quodd fomenta illi parti admota vim suam per omnia didant atque diffundant; sic reverentia numinis, et odium omnis mali, sanitatem animæ et corpori præstant (*Schultens*).

9. *Honour the Lord with thy substance*] Be not content with lip-service, but obey God's Law by making the prescribed oblations, and by bringing also freewill offerings to Him (Ex. xxii. 29; xxiii. 19).

10. *presses*] Rather, *wine-fats*, the hollow reservoirs into which the must flowed, when squeezed out from the press. The word used, Heb. *yekeb*, is derived from *yakab*, to make hollow, the vat being generally dug in a rock.

11. *despise not the chastening of the Lord*] Turn not with impatient exacerbation and violent revulsion from the discipline

of divine chastisement, which will prove thy obedience and the steadfastness of thy faith in God, and will purge thee of the dross of earthly affections, as silver is refined with fire. This is one of the many passages of the Proverbs that are derived from the Book of Job. See Job v. 17, and above, *Introd.* to Job, p. xvii.

12. *as a father the son in whom he delighteth*] Especially the well-beloved Son, Who was "made perfect through suffering" (Heb. ii. 10).

13. *Happy is the man that findeth wisdom*] He that diligently seeks for it as a merchantman for merchandise, or as a miner for gold and jewels. Here is another step in the ascent (see above on v. 1). It would seem as if the reference to Job in v. 11 had suggested another memorable passage in that Book, where the search for Wisdom is compared with the work of the merchant and of the miner. See Job xxviii. 15—18.

"It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof,
It cannot be valued with the gold of Ophir,
With the precious onyx or the sapphire; . . .
No mention shall be made of coral or of pearls,
For the price of *Wisdom* is above rubies"

(*peninim*) the word used here for *rubies*. See on viii. 11.

17. *Her ways are ways of pleasantness*] See *Dr. Barrow's* Sermon on this text. Vol. i. Sermon 1.

- y Gen. 2. 9. & 8. 22. 18 She is ^y a tree of life to them that lay hold upon her :
And happy is every one that retaineth her.
- z Ps. 104. 24. & 136. 5. 19 ^z The LORD by wisdom hath founded the earth ;
By understanding hath he || established the heavens.
- Jer. 10. 12. & 51. 15.
|| Or, prepared. 20 ^a By his knowledge the depths are broken up,
^a Gen. 1. 9. And ^b the clouds drop down the dew.
b Deut. 33. 28.
Job 36. 28.
- 21 My son, let not them depart from thine eyes :
Keep sound wisdom and discretion :
- 22 So shall they be life unto thy soul,
And ^c grace to thy neck.
- c ch. 1. 9. 23 ^d Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
- d Ps. 37. 24. & 91. 11, 12. ch. 10. 9. 24 ^e When thou liest down, thou shalt not be afraid :
Yea, thou shalt lie down, and thy sleep shall be sweet.
- e Lev. 26. 6. Ps. 3. 5. & 4. 8. 25 ^f Be not afraid of sudden fear,
Neither of the desolation of the wicked, when it cometh.
- f Ps. 91. 5 & 112. 7. 26 For the LORD shall be thy confidence,
And shall keep thy foot from being taken.
- g Rom. 13. 7. Gal. 6. 10. 27 ^g Withhold not good from [†] them to whom it is due,
When it is in the power of thine hand to do it.
- † Heb. the owners thereof. 28 ^h Say not unto thy neighbour,
Go, and come again, and to morrow I will give ;
When thou hast it by thee.
- h Lev. 19. 13. Deut. 24. 15. 29 || Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.
- || Or, Practise no evil.
- i Rom. 12. 18. 30 ⁱ Strive not with a man without cause,
If he have done thee no harm.

18. *a tree of life*] Like that planted in Paradise, and promised by Christ to all that overcome (Rev. ii. 7). Christ Himself (say the ancient Expositors) is the Tree of Life, especially on the Cross, by which He overcame Death, and from which the life-giving Sacraments flow (*S. Jerome* in *Esai.* lxvi; *S. Aug.* Contr. adv. Legis i. 15; *S. Gregor.* Moral. xii. 4).

19. *The Lord by wisdom hath founded the earth*] The description of Wisdom in that passage of Job seems to have also led to the mention of it here and in v. 21.

This saying of Solomon, like that of Job, was spoken in the Spirit, concerning Christ, "the Power of God, and the Wisdom of God" (1 Cor. i. 24), for "all things were made by Him" (John i. 1—3). As *S. Jerome* explains the words (in *Esaiam* c. xi.) "He, who is the Word of God, is called the Life, the Light, and the Resurrection. He is called the Spirit of Wisdom and Knowledge: for without Christ no one can have wisdom, or knowledge, or learning, or piety." Cp. *S. Irenaeus* iv. 37, and *Didymus* in *Catenâ*, p. 81.

20. *the depths are broken up*] Rather, *the depths were broken up*, that is, at the Creation, when the depths were formed (see below, viii. 24. 27, 28) to be receptacles and reservoirs for the water which flowed away from the surface of the globe, so that the dry land appeared (Gen. i. 9. Cp. *Munster*, *Piscator*, and *Mariana* here).

We read, indeed, in the description of the Flood, that the fountains of the great deep were broken up (Gen. vii. 11; viii. 2, where the same words are used as here); but this was a different action for a different purpose.

24. *When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet*] Here is another point of contact with two of the earliest Psalms, "I laid me down and slept; I awaked; for the Lord sustained me." "I

will not be afraid" (Ps. iii. 5, 6). "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety" (Ps. iv. 8).

25. *Be not afraid*] Or, *thou needest not be afraid*. See *Hitzig*, and cp. Ps. xci. 5, which was evidently in Solomon's mind here; cp. also Ps. xci. 11, 12, with v. 23. Compare also 1 Pet. iii. 14.

27. *Withhold not good*] Solomon passes from the duties of the first table of the Decalogue to those of the second. He had begun with the first and great commandment, love of God (vv. 5—26), he now passes to love of man; to be shown in kindness and forbearance.

— *to whom it is due*] Literally, *who are the owners thereof*. The labourer (not his employers) is the rightful owner (Heb. *baal*, see v. 19, and on xviii. 9), of the wages due for his labour. This precept may be extended to the poor, who have a moral claim to share in the superfluities of the rich. Cp. James v. 4, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth;" and *Dr. Barrow's* Spital Sermon, Vol. ii. Sermon xxxi. "It is the hungry man's bread which we hoard up in our barns. It is his meat on which we glut, and his drink which we guzzle: it is the naked man's apparel which we shut up in our presses, or which we exorbitantly ruffle and flaunt in: it is the needy person's gold and silver which we closely hide in our chests, or spend idly, or put out to useless use. We are, in thus holding, or thus spending, truly *πλεονέκται*, not only covetous, but wrongful, or havers of more than our own, against the will of the right owners; plainly violating that precept of Solomon, 'withhold not good from them to whom it is due, when it is in the power of thy hand to do it.'"—*Dr. Barrow's* Works, Vol. ii. p. 160.

³¹ * Envy thou not † the oppressor,
And choose none of his ways.

k Ps. 37. 1. &
73. 3.
ch. 24. 1.
† Heb. a man of
violence.

³² For the froward *is* abomination to the LORD:—

¹ But his secret *is* with the righteous.

l Ps. 25. 14.

³³ ^m The curse of the LORD *is* in the house of the wicked:—

But ⁿ he blesseth the habitation of the just.

m Lev. 26. 14, &c.
Ps. 37. 22.
Zech. 5. 4.
Mal. 2. 2.
n Ps. 1. 3.
o James 4. 6.
l Pet. 5. 5.

³⁴ ^o Surely he scorneth the scornors:—

But he giveth grace unto the lowly.

³⁵ The wise shall inherit glory:—

But shame † shall be the promotion of fools.

† Heb. exalteth
the fools.

IV. ¹ Hear, ^a ye children, the instruction of a father,

a Ps. 34. 11.
ch. 1. 8.

And attend to know understanding.

² For I give you good doctrine,

Forsake ye not my law.

³ For I was my father's son,

^b Tender and only *beloved* in the sight of my mother.

b 1 Chron. 29. 1.

⁴ ^c He taught me also, and said unto me,

c 1 Chron. 28. 9.
Eph. 6. 4.

Let thine heart retain my words:—

^d Keep my commandments, and live.

d ch. 7. 2.

⁵ ^e Get wisdom, get understanding, forget *it* not;—

e ch. 2. 2, 3.

Neither decline from the words of my mouth.

⁶ Forsake her not, and she shall preserve thee:—

^f Love her, and she shall keep thee.

f 2 Thess. 2. 10.

⁷ ^g Wisdom *is* the principal thing; *therefore* get wisdom:—

g Matt. 13. 44.
Luke 10. 42.

And with all thy getting get understanding.

⁸ ^h Exalt her, and she shall promote thee:—

h 1 Sam. 2. 30.

32. *abomination*] Heb. *to-ebah*. This word, signifying an *abomination*,—specially an object of idolatry (see 2 Kings xxiii. 13, 24. Jer. vii. 10. Ezek. xviii. 12), abhorred by God—is of frequent occurrence in the Proverbs, see vi. 16; viii. 7; xi. 1. 20; xii. 22; xiii. 19; xv. 8, 9, 26; xvi. 5. 12; xvii. 15; xx. 10, 23; xxi. 27; xxiv. 9; xxvi. 25; xxviii. 9; xxix. 27.

It is a remarkable fact, that in all these places it is applied to *moral evils* (such as pride, lying, deceit, injustice), and not even once to *idolatry*, which is never noticed in the Book of Proverbs.

It would seem as if, when Solomon wrote the Proverbs, he regarded *idolatry* as a thing *impossible*. “Is thy servant a dog, that he should do this thing?” (2 Kings viii. 13.) He therefore left out idolatry from the Book of Proverbs, as the Greek Legislator omitted parricide from his code—as a thing too monstrous to be contemplated. And yet Solomon himself afterwards fell into idolatry, and built high places at Jerusalem itself,—even in the sight of the Temple which he had dedicated to the Lord—for “Ashtoreth the *abomination* of the Zidonians, and for Chemosh the *abomination* of the Moabites, and for Milcom the *abomination* of the children of Ammon” (2 Kings xxiii. 13). What an abyss of corruption is the human heart! Who can fathom it?

— *his secret is with the righteous*] On the meaning of the word *secret* (Heb. *sod*), see above, Job xxix. 4. Ps. xxv. 14.

35. *The wise shall inherit glory: but shame shall be the promotion of fools*] or rather, *fools shall take up shame as their portion* (see *Vatab.*, *Rosenm.*, *Hitzig*, and *Syriac*). “They that be wise shall shine as the brightness of the firmament” (Dan. xii. 3). “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. xii. 2).

CH. IV. 1. *ye children*] He extends the range of his address from “my son” (i. 8; ii. 1; iii. 1, 21), to “ye children,” adopting the style of David his father, in Ps. xxxiv. 11: “Come, *ye children*, hearken unto me: I will teach you the fear of the Lord;” and thence takes occasion, on the authority of his own father’s advice to him (v. 4), to enforce the precepts already given to his son.

3. *I was my father’s son*] I was preferred by David my father to be his successor, by divine direction. See 1 Chron. xxii. 9, 17; xxviii. 6. 1 Kings i. 15.

— *only beloved in the sight of my mother*] The Hebrew word for *only*, is *yachid*, a remarkable word, as has been remarked in a note on the great Passion Psalm (Ps. xxii. 20, “my darling”), and appearing to have a special reference to the Divine Solomon, JESUS CHRIST, the only, beloved, Son of God.

The word is rendered here “only begotten” by *Aquila*, *Symmachus*, and *Theodotion*. See *Origen’s Hexapla*, p. 317, ed. Field, 1867.

It is not here said, that Solomon was the only son of his mother; this he was not (see 1 Chron. iii. 5); but that he was treated by his father and mother as their only son. All other children were left out of the account by them, in comparison with him who was the heir of David’s throne, and succeeded in his lifetime, and was appointed to build the Temple, for which his father had made preparation.

The earnest intercession of Bathsheba with David on Solomon’s behalf, when Adonijah had usurped the throne (1 Kings i. 15—21. 28—31), and David’s intervention and public proclamation of Solomon as his successor (see 1 Chron. xxviii. 1—5; xxix. 1), serve more clearly to bring out this fact.

In like manner, Isaac is thrice called Abraham’s *yachid*, or *only son* (although Ishmael was then alive) in Gen. xxii. 2. 12. 16, because in Isaac his “seed was to be called.”

In the highest sense, this word is verified in Christ the Divine Solomon, Who was strictly and literally the Only-begotten Son of the Father, and His “Well-beloved.” See *Bp. Pearson* on the Creed, Art. ii. p. 139, note, and Art. iii. pp. 173—177.

4. *He taught me*] The prayer of Solomon, at Gibeon, for Wisdom as the principal of God’s gifts, was suggested to him by his father David, just before his death. See 1 Chron. xxviii. 9; xxix. 19, and on Ps. cxxvii. 2.

8. *Exalt her*] Take her up and extol her as thy greatest good (*Aquila*, *Symm.*, *Gesen.*, *Bertheau*, *Umbreit*, *Ewald*). The *Sept.* has, “place thou stakes about her,” to lift her up, as if

- She shall bring thee to honour, when thou dost embrace her.
- ⁱ ch. 1. 9. & 3. 22. ^j Or, *she shall compass thee with a crown of glory.* ^k ch. 3. 2. ^l Ps. 18. 36. ^m Ps. 91. 11, 12. ⁿ Ps. 1. 1. ch. 1. 10, 15. ^o Ps. 36. 4. Isa. 57. 20. ^p Matt. 5. 14, 45. Phil. 2. 15. q 2 Sam. 23. 4. ^r 1 Sam. 2. 9. Job 18. 5, 6. Isa. 59. 9, 10. Jer. 23. 12. John 12. 35. ^s ch. 3. 3, 21. ^t ch. 2. 1. ^u ch. 3. 8. & 12. 18. [†] Heb. *medicine*. [‡] Heb. *above all keeping*. [§] Heb. *frowardness of mouth, and perverseness of lips*. ^{||} Or, *all thy ways shall be ordered aright*. ^x Deut. 5. 32. & 28. 14. Josh. 1. 7. ^y Isa. 1. 16. Rom. 12. 9.
- ⁹ She shall give to thine head ⁱ an ornament of grace :
 || A crown of glory shall she deliver to thee.
- ¹⁰ Hear, O my son, and receive my sayings ;
^k And the years of thy life shall be many.
- ¹¹ I have taught thee in the way of wisdom ;
 I have led thee in right paths.
- ¹² When thou goest, ^l thy steps shall not be straitened ;
^m And when thou runnest, thou shalt not stumble.
- ¹³ Take fast hold of instruction ; let *her* not go :
 Keep her ; for *she is thy life*.
- ¹⁴ ⁿ Enter not into the path of the wicked,
 And go not in the way of evil *men*.
- ¹⁵ Avoid it, pass not by it,
 Turn from it, and pass away.
- ¹⁶ ^o For they sleep not, except they have done mischief ;
 And their sleep is taken away, unless they cause *some* to fall.
- ¹⁷ For they eat the bread of wickedness,
 And drink the wine of violence.
- ¹⁸ ^p But the path of the just ^q is as the shining light,
 That shineth more and more unto the perfect day.
- ¹⁹ ^r The way of the wicked *is* as darkness :
 They know not at what they stumble.
- ²⁰ My son, attend to my words ;
 Incline thine ear unto my sayings.
- ²¹ ^s Let them not depart from thine eyes ;
^t Keep them in the midst of thine heart.
- ²² For they *are* life unto those that find them,
 And ^u † health to all their flesh.
- ²³ Keep thy heart † with all diligence ;
 For out of it *are* the issues of life.
- ²⁴ Put away from thee † a froward mouth,
 And perverse lips put far from thee.
- ²⁵ Let thine eyes look right on,
 And let thine eyelids look straight before thee.
- ²⁶ Ponder the path of thy feet,
 And || let all thy ways be established.
- ²⁷ ^x Turn not to the right hand nor to the left :
^y Remove thy foot from evil.

she were a tree (cp. iii. 18), and this metaphor has much to commend it ; if thou raise her up, she will support thee as an elm does the vine which embraces it. Cp. *Schultens* here.

10. life] This word is *plural* in the original, as in iii. 2, as if Solomon would comprehend the future life with the present, and add Eternity to Time.

16. they sleep not, except they have done mischief] See David's complaint, Ps. lix. 15.

18. the path of the just is as the shining light] The orient light of dawn (see Isa. lx. 3 ; lxii. 1), which goes forth and shines to the steadfast day, *σπαρπὸν ἡμᾶς* (compare Job xi. 17 ; and Sept. here). On the other hand, the way of the wicked is a perpetual sunset (*Schultens*. Cp. Job iii. 6 ; x. 22) ; it is a thick darkness (John xi. 10 ; xii. 35), and the evil man has

occasions of stumbling in himself ; see on 1 John ii. 10.

23. Keep thy heart—the issues of life] *Keep thy heart with all diligence* ; literally, *keep it more than any other keeping* ; “*præ omni custodiâ*” (*Mercer, Bertheau*) ; and so, it seems, *Aquila* and *Theodotion* understood it. Regard it as the very citadel and acropolis of thy being. “*Nullum theatrum virtuti conscientiâ majus est*” (*Cicero*, Tusc. ii. 26) ; *πάντων δὲ μάλιστα αἰσχροῦ σαρτόν* (*Pythag.*). On this text, see the Sermons of *Dr. Barrow*, vol. iii. 1, and *Dr. Waterland*, vol. ix. 56, and *Bp. Sanderson*, On Conscience, Lect. i. § 3.

The importance of “keeping the heart” according to the judgment of the Author of this Book, appears from the fact, that the Hebrew word *leb* (heart) occurs in it *ninety* times. Cp. below, on xvi. 1.

- V. ¹ My son, attend unto my wisdom,
And bow thine ear to my understanding :
² That thou mayest regard discretion,
And that thy lips may ^a keep knowledge.
³ ^b For the lips of a strange woman drop *as an honeycomb,*
And her [†] mouth is ^c smoother than oil :
⁴ But her end is ^d bitter as wormwood,
^e Sharp as a two-edged sword.
⁵ ^f Her feet go down to death ;
Her steps take hold on hell.
⁶ Lest thou shouldest ponder the path of life, her ways are moveable,
That thou canst not know them.
⁷ Hear me now therefore, O ye children,
And depart not from the words of my mouth.
⁸ Remove thy way far from her,
And come not nigh the door of her house :
⁹ Lest thou give thine honour unto others,
And thy years unto the cruel :
¹⁰ Lest strangers be filled with [†] thy wealth ;
And thy labours be in the house of a stranger ;
¹¹ And thou mourn at the last,
When thy flesh and thy body are consumed,
¹² And say, How have I ^g hated instruction,
And my heart ^h despised reproof ;
¹³ And have not obeyed the voice of my teachers,
Nor inclined mine ear to them that instructed me !
¹⁴ I was almost in all evil
In the midst of the congregation and assembly.
¹⁵ Drink waters out of thine own cistern,
And running waters out of thine own well.

a Mal. 2. 7.

b ch. 2. 16. &
6. 24.† Heb. *palate.*

c Ps. 55. 21.

d Eccles. 7. 26.

e Heb. 4. 12.

f ch. 7. 27.

† Heb. *thy*
strength.

g ch. 1. 29.

h ch. 1. 25. &
12. 1.

CH. V.] From precepts concerning our duty to God and our neighbour Man, he passes now to duties toward ourselves, especially temperance and chastity, in the present chapter; and to the duties of prudence and diligence, in the following.

3. *a strange woman*] Heb. *zarah*; see above, on ii. 16. The history of Rehoboam shows the need of these precepts. He was the son of Naamah the Ammonitess (see 1 Kings xiv. 21. 31. 2 Chron. xii. 13), and he had eighteen wives and threescore concubines, and he desired many wives (2 Chron. xi. 21. 23); he also encouraged idolatry (1 Kings xiv. 22—24. 2 Chron. xii. 1), so that, both literally and spiritually, these precepts were warnings to him.

The following description of a *strange woman* has been regarded by ancient Expositors as having a double sense; first, as a portrait of a Harlot, especially one of foreign extraction; and, secondly (according to the view, already propounded, of the Book of Proverbs being also a Book of Parables, see on i. 1), as being a representation of the allurements of unsound Doctrine and corrupt Worship (*S. Jerome*, in Ezek. vi. *Olympiodorus*, in Catenâ, and *Lyranus*; and see above, note on ii. 17).

This is confirmed by what follows.

— *honeycomb*] Rather, as honey itself; *nopheth*, from *nuph*. See xxiv. 13. Cant. iv. 11. *Gesen.* 560.

4. *wormwood*] Heb. *laanah*, used also in a spiritual sense for false doctrine and vicious practice. See on Deut. xxix. 18. Amos v. 7; vi. 12, and on Rev. viii. 16.

6. *Lest thou shouldest ponder the path*] Rather, *lest she should ponder the way of life, her ways are moveable* (cp. vii. 12), *she knows not* whither her feet lead her; i. e. that they go down to death, and her steps take hold on hell (v. 5); (see

Gesen., De Wette, Hitzig), and she is resolved to shun the way of life; she is ever straying in the vagrancy of sin, and will not know the path of life, or heed whither she is going; according to the Apostle's description of silly women, she "is ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 7), and see the note on 1 Tim. v. 13, "they learn to be idle, wandering about from house to house."

10. *And thy labours be*] The fruit of thy toil (*Gesen.* 646). The words may be rendered, "*and with thy labours*," so as to depend on the verb *filled*.

11. *And thou mourn at the last*] As Solomon himself did for his own folly and misery in this respect (1 Kings xi. 1—8), "I find more bitter than death the woman, whose heart is snares and nets" (Eccles. vii. 26),

14. *I was almost in all evil—assembly*] Even in the public sight of the people of God; such was my shamelessness, as was the case of Zimri (see Num. xxv. 6). The sins of a Prince, as Rehoboam, and of a King, as Solomon, were "in the midst of the congregation and assembly" of Israel, on account of their princely and royal positions:—

"Omne animi vitium tanto conspectius in se
 Crimen habet, quanto major, qui peccat, habetur."
(Juvenal, viii. 140.)

In a spiritual sense, this may be applied to those who "hold the truth in unrighteousness" (Rom. i. 18), and who, although they dwell in the midst of holy men in the Church of God, set their example at defiance by evil lives (*Bede*).

15. *Drink waters out of thine own cistern*] Do not steal water from others. Although the strange woman says, "*Stolen*

¹⁶ Let thy fountains be dispersed abroad,
And rivers of waters in the streets.

¹⁷ Let them be only thine own,
And not strangers' with thee.

¹⁸ Let thy fountain be blessed:
And rejoice with ¹ the wife of thy youth.

¹⁹ ^k Let her be as the loving hind and pleasant roe;
Let her breasts [†] satisfy thee at all times;
And [†] be thou ravished always with her love.

²⁰ And why wilt thou, my son, be ravished with ¹ a strange woman,
And embrace the bosom of a stranger?

²¹ ^m For the ways of man are before the eyes of the Lord,
And he pondereth all his goings.

²² ⁿ His own iniquities shall take the wicked himself,
And he shall be holden with the cords of his [†] sins.

²³ ^o He shall die without instruction;
And in the greatness of his folly he shall go astray.

VI. ¹ My son, ^a if thou be surety for thy friend,
If thou hast stricken thy hand with a stranger,

i Mal. 2. 14.

k See Cant. 2. 9.
& 4. 5. & 7. 3.

† Heb. *waters* thee.

† Heb. *err thou*
always in her
love.
1 ch. 2. 16. &
7. 5.

m 2 Chron. 16. 9.
Job 31. 4. &
34. 21.
ch. 15. 3.
Jer. 16. 17. &
32. 19.
Hos. 7. 2.
Heb. 4. 13.
n Ps. 9. 15.
† Heb. *sin.*
o Job 4. 21. &
36. 12.

a ch. 11. 15. &
17. 18. & 20. 16.
& 22. 26. &
27. 13.

waters are sweet," yet remember, "that the dead are there" (ix. 17, 18).

St. Paul says, "to avoid fornication, let every man have his own wife, and let every woman have her own husband," &c. (1 Cor. vii. 2—5. 1 Pet. iii. 7, where the wife is called a *σκευός*, or vessel).

These words also have been expounded by ancient interpreters in a spiritual sense, which may well be present to the reader's mind; and they have been applied to the pure waters of Divine Wisdom, a sense which is suggested by Jer. ii. 13, "My people have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water;" see Origen in Num. hom. 12. S. Augustine, C. Crescon. ii. 14, in Epist. Joann. tract. vi. S. Ambrose, de Spiritu, i. 20, who apply these words to the living waters of the Holy Spirit in the Scriptures and Sacraments. Cp. S. Augustine, Epist. 108, de Unit. Eccles. § 65, and S. Jerome, in Ezek. xxii. in Amos c. iv., and see Saloniuss and Bede, and A. Lapide here. *16. thy fountains*] Thy issue, thy offspring. See viii. 24. *Gesen.* 493.

17. Let them be only thine own] As being born from thine own wife, and not from strange women who admit others, as well as thyself, to intercourse with them.

18. thy fountain] Heb. *makor*. See x. 11; xiii. 14. Jer. ii. 13; xvii. 13. *Gesen.* 503.

19. the loving hind] Or *gazelle*; literally, *the hind of loves* (cp. Ps. xxii., title, where the same word is used). That word, *ayyeleth*, or *ayyelah*, occurs in Gen. xlix. 21. 2 Sam. xxii. 34. Ps. xviii. 33. Hab. iii. 19 (in which three places it is an emblem of speed and sure-footedness); and in Job xxxix. 1. Ps. xxix. 9, where the calving of the hinds is mentioned, and in Cant. ii. 7, and iii. 5. They are remarkable for their beauty and fondness for their young. See Dr. Thomson, "The Land and the Book," pp. 171, 172. The roe and the hind are emblems of grace and loveliness in the Canticles of Solomon (ii. 7. 9; iii. 5; iv. 5; vii. 3; viii. 14).

— *pleasant roe*] Heb. *yaalah*, the graceful chamois, or female ibex (*Gesen.* 356). The name of the celebrated *Jael*, in the Book of Judges, was derived from the word here used. It is rendered by "wild goat" in our Translation (1 Sam. xxiv. 2. Job xxxix. 1. Ps. civ. 18), "She has two teats like the tame she-goat, and is remarkable for affection to her mate, whom she accompanies over the rocky crags; and for tenderness to her young. Both these words were applied to describe female beauty."

In a spiritual sense, this imagery, derived from the limpid fountains and beautiful animals of the natural world, is regarded by the ancient Expositors as descriptive of the delicious refreshment and perfect loveliness of divine Truth, and the infinite blessings which it bestows on those faithful souls which are united to it in pure and unsullied love.

As Hengstenberg says (on Eccl. vii. 11), "by the *wife of thy youth*," we are to understand *Wisdom*, which had stood in the closest relation to Israel, from the first commencement of his existence; and in ii. 16, *Folly* is displayed as "the strange woman." The *Chaldee* paraphrase inclines to this sense, and says, "Study reason at all times, and devote thyself to her love;" and see S. Ambrose (in Ps. 41) and S. Jerome (in Esaiam xxxiv.), who apply these words in a spiritual sense, and interpret them of Christ, and of the beauty and refreshing virtue of the Gospel.

We may cite here the words of Bede, as summing up their expositions: "Drink waters out of thine own cistern;" that is, do not drink at the cisterns of Heresy and false Doctrine, but at the pure wells of Holy Scripture, which God has given thee. And do not confine thy knowledge to thyself, but let *thy waters be dispersed abroad*; let others receive from thee the living waters of divine truth; yet let them be only thine own, and not strangers with thee; let them not be adulterated with any impure admixture of strange doctrine, or of pride and self-seeking, and ambition of earthly glory; and rejoice with the wife of thy youth; rejoice in chaste and holy love with that pure primitive Truth, to which thou wast espoused in mystical union at the beginning of thy spiritual life in thy baptism; "Let her be to thee as a loving hind and a pleasant roe, and let her breasts satisfy thee" literally, "inebriate te;" and he adds, "we are satisfied (inebriamur) with her breasts, when we are taught by the sacred pages of the two Testaments" (ejus uberibus inebriamur, cum utriusque Testamenti paginis instruiamur) (Bede).

It is a notable coincidence, that the Psalm which describes Christ's Passion with minute exactitude, and which was used by Him on the Cross (Ps. xxii.), is entitled, "on the Hind of the morning." See the note there.

23. He shall die without instruction] See Job iv. 21; xxxvi. 12.

CH. VI.] After exhortations to Temperance, Soberness, and Chastity, Solomon proceeds to deliver precepts on moral Prudence and Industry.

It has been alleged by some recent critics that a portion of this chapter, *vv.* 1—19, is an interpolation, and breaks the thread of the discourse, which, it is said, would proceed in an orderly manner if these verses were expunged.

But this is a groundless allegation.

The portion in question coheres well with the context. It is a warning against the vice of that languid, passive, listless, lethargic, indolent, easy temper (termed *ἀκηδία* by moralists and theologians) which rendered its victim an easy prey to seductive wiles; as the poet says,

"Quæritur, Agisthus quâ re sit factus adulter?"

"In promptu causa est—desidiosus erat." (Ovid).

- ² Thou art snared with the words of thy mouth,
 Thou art taken with the words of thy mouth,
³ Do this now, my son, and deliver thyself,
 When thou art come into the hand of thy friend;
 Go, humble thyself, || and make sure thy friend;
⁴ ^b Give not sleep to thine eyes,
 Nor slumber to thine eyelids;
⁵ Deliver thyself as a roe from the hand of the hunter,
 And as a bird from the hand of the fowler.

|| Or, so shalt
 thou prevail with
 thy friend.
 b Ps. 132. 4.

It may at first excite surprise that Solomon should have thought it needful to dwell so much as he does in the Proverbs on the evils of *suretyship* (see xi. 15; xvii. 18; xx. 16; xxii. 26; xxvii. 13), and that in his lessons of moral prudence he should assign the first place to cautions against it.

The reason of this is probably to be found in the peculiar circumstances under which the Proverbs were written, and the special design of the Author in writing them; although, doubtless, Solomon had a general and even universal purpose in composing them, and the Holy Spirit, who employed his instrumentality in the work, looked far beyond Solomon and his times, and extended his view to all ages and nations of the world.

The Proverbs of almost all countries contain similar cautions, “*ἐγγύα, πάρα δ' ἄτα*,” “Be surety, but woe dwells hard by,” was the saying of Thales; and a like saying is ascribed to Chilo (*Plin.* N. H. vii. 32). But the occasion which gave rise to the writing of the Proverbs was a personal and national one. Many strangers resorted to Jerusalem in the days of Solomon from all parts of the civilized world, for the purposes of commerce and trade. Borrowing and lending of money were much in vogue; and many shrewd and crafty adventurers speculated on the credulity of rich capitalists. Solomon addresses his son Rehoboam (*v.* 3). Rehoboam was born before Solomon's accession to the throne, and his father reigned forty years. We do not hear of a single deed of courage or wisdom done by him in all that time; and when we hear any thing of him at his accession, in ripe maturity, then it is only an act of egregious folly. The Monarch who, even at that time of life, preferred the rash assurances of youthful sycophants to the sage advice of his father's veteran counsellors, was just the person to have been the dupe of licentious spendthrifts and griping usurers.

Doubtless (as has been already intimated, on 1 Kings xi. 43), Solomon was sorely tried by the imbecility and voluptuousness of his son and future successor Rehoboam; and he spoke from the bitterness of his heart when he said, “I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun” (see *Ecd.* ii. 18—20, and *Introd.* to *Ecd.*).

In these forty years, the only son, and royal heir of the wealthy realm of Solomon, was doubtless exposed to many temptations, and it is evident from Rehoboam's character that he would have been an easy prey to designing speculators, who are eager to enrich themselves by the wealth and credulity of princes, and who were attracted in crowds to Jerusalem by the wealth and splendour of Solomon. The courtly parasite who desired to find means for paying his own debts, or for indulging his own vices, and the avaricious and merciless money-lender, who would be at hand to give accommodation to the prodigal sycophants of the Court, at a high rate of interest and on responsible suretyship, would find a victim in the princely heir of the throne, whom they would flatter with eulogies on his generosity, and would puff up with proud notions of the exhaustless wealth to which he only was the aspirant. Suretyship of a lavish prodigality was almost a necessary result of the character and circumstances of Rehoboam and his time; and the example of the prince would extend itself with dangerous facility to the people, and would command the attention of the wise king, and would elicit the warnings against it which are found in the BOOK OF PROVERBS.

1. *if thou be surety*] The verb *arab*, rendered here to be surety, properly means to *minge* (hence, to weave), and hence also, to be *sweet* liked *mixed* wine (*cp.* iii. 24; xiii. 19. *Jer.* vi. 20. *Hos.* ix. 4); hence in *hith-pael*, to meddle with (*xiv.* 10; *xx.* 19). It is first found in the sense of being a *surety* in *Gen.* xliii. 9. *Cp.* xliv. 32; and it occurs in this sense in *Job* xvii. 3.

Ps. exix. 122, and often in the present Book (*xi.* 15; *xvii.* 18; *xx.* 16; *xxii.* 26; *xxvii.* 13). In *Gen.* xxxviii. 17, we have the substantive *arabôn* (a pledge, whence the Greek ἄραβων, 2 *Cor.* i. 22; *v.* 5; *Ephes.* i. 14), and in *Prov.* xvii. 18, *arubah*, a surety. These words appear in Western languages in the form of *arraha*, and *arrhes*. (See *Gesen.* 650. 2.)

The friend, for whom Solomon's son is supposed to be surety, was probably some courtly associate, and is to be distinguished from the *stranger*, or money-lender.

— *If thou hast stricken thy hand with a stranger*] With an alien money-lender, perhaps a Phœnician, Egyptian, or Midianite merchant. To *strike hands* was a sign of entering into a bond or engagement with another. See above on *Job* xvii. 3, and *Gesen.* 873, on the verb *takâ*, to strike, and below xi. 15 (where the word *capâ*, hand, is omitted); *xvii.* 18; *xxii.* 26, where that verb is used, and *Vaihinger* here, p. 74.

2. *Thou art snared—thou art taken*] That is, *if* thou art snared, *if* thou art taken.

3. *When thou art come into the hand of thy friend*] When thou art become his prey.

— *humble thyself*] Literally, *prostrate thyself*. See *Ps.* lxxviii. 31. Some (as *Schultens*, *Umbreit*, *Ewald*, and *Hitzig*) render it, *stamp with thy feet*; but the form here is the *hith-pael* of *raphas*, to stamp, and can hardly have that sense. See *Gesen.* 777, and *cp.* *Fuerst*, 1313, who renders it, *agitate thyself*, *make haste*, *lose no time*, and so *Vaihinger*.

— *make sure thy friend*] Rather, importune thy friend, be urgent on him (See *Gesen.* 758; *Fuerst*, 1283; and so *Targum*, *Sept. Symm.*, *Theodotion*, *Syriac*, *Vulg.*, *Arabic*, *Junius*, *Tremellius*, *Vatablus*). The meaning is clear: “Thou, my son, urge thy friend to pay his debts, and so deliver thee, who hast rashly engaged for him as his surety;” *cp.* *S. Ambrose* de *Tobia*, c. 22, and *Bede*, who says well. “Solomon here advises the man who has made himself surety for a friend, to urge that friend importunately to pay his debt to the creditor, and so to deliver him who was surety for him.” If Solomon's son followed this advice, he would hardly fail of success. Debtors, whose surety he was, would not be willing to resist his importunity, and to forfeit the favour of the prince, if he were really in earnest, but they would make every effort to liquidate their debts. But if Rehoboam were easy and passive in the matter, others would presume on his laxity, and thus the heir of the throne would become a general sponsor for courtly profligates.

4. *Give not sleep to thine eyes*] Prove that thou art really in earnest in looking after thine own affairs, by practical signs of energy and vigour. Then the debtor will pay his debt and deliver thee; and others will not presume on thy supineness and prodigality.

We may infer Rehoboam's habits from such exhortations as these. And these and the following precepts derive much interest from what we have reason to believe was his character. His position bore some resemblance to that of our own Charles II., at the voluptuous Court of Versailles, before his accession to the throne, and the character of the one was similar in some respects to that of the other. The unhappy example of his own father Solomon, in his old age, was more potent for evil than the precepts of the Proverbs were conducive to good. At the age of forty-one Rehoboam was a feeble libertine. The warnings of *Icôn Basiliké* fell flat on the ear of its royal Author's own son (whose vices made him very willing to lend a favourable ear to the insinuations that the book itself was not genuine), and Rehoboam derived little benefit from the Book of Proverbs.

5. *a roe*] Or gazelle, *Heb.* *tsebi*. See on *Cant.* ii. 7. 17; *viii.* 14, and *Hitzig* and *Vaihinger* here.

THE SPIRITUAL SENSE.

These precepts concerning suretyship have doubtless also, like other exhortations in the Proverbs, a secondary, spiritual

c Job 12. 7.

6 ^c Go to the Ant, thou sluggard ;

Consider her ways, and be wise :

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer,

And gathereth her food in the harvest.

d ch. 24. 33, 34.

9 ^d How long wilt thou sleep, O sluggard ?

When wilt thou arise out of thy sleep ?

10 Yet a little sleep, a little slumber,

A little folding of the hands to sleep :

e ch. 10. 4. &
13. 4. & 20. 4.11 ^e So shall thy poverty come as one that travelleth,

And thy want as an armed man.

12 A naughty person, a wicked man,

Walketh with a froward mouth.

f Job 15. 12.
Ps. 35. 19.
ch. 10. 10.13 ^f He winketh with his eyes,

He speaketh with his feet,

He teacheth with his fingers ;

g Mic. 2. 1.

14 Frowardness *is* in his heart, ^g he deviseth mischief continually ;^h He [†] soweth discord.h ver. 19.
† Heb. *casteth forth*.

15 Therefore shall his calamity come suddenly ;

Suddenly shall he ⁱ be broken ^k without remedy.i Jer. 19. 11.
k 2 Chron. 36. 16.16 These six *things* doth the LORD hate :Yea, seven *are* an abomination [†] unto him :† Heb. *of his soul*.17 [†] A proud look, ^m a lying tongue,And ⁿ hands that shed innocent blood,l Ps. 18. 27. &
101. 5.
† Heb. *Haughty eyes*.
m Ps. 120. 2, 3.
n Isa. 1. 15.

meaning (see on i. 1) which is not to be neglected. They have been applied by ancient Expositors to the Pastors of God's flock (*S. Greg.*, Pastor, iii. 5, and *Bede*, and *A. Lapide*, here). "Thou, O Pastor, art a surety for thy flock. Be not remiss, but zealous in stimulating thy charge to do their duty and pay their debt to God; so that thou mayest deliver thy soul, and have joy at the Great Day." The Christian may apply the words also to sponsors.

6. *Go to the ant, thou sluggard*] Words which have a special propriety in the mouth of Solomon, the accurate physiologist (see 1 Kings iv. 33), to an indolent and dissolute son like Rehoboam, reposing on his soft couch in his princely chamber.

It has been said by some, that Solomon is mistaken, and that Ants do not lay up food in summer as provision for the winter. On this point it might suffice to refer to the Greek writer *Babrius*, who has grounded a fable ("The Ant and the Grasshopper") on this popular belief, and to the commentators on *Aristot.* Anim. ix. 26; cp. *Theocr.* xvii. 107; *Virg.* Georg. i. 186; *Plin.* N. H. xi. 36; and *Horace* (1 Serm. i. 33—38).

"Parvula, nam exemplo est, magni formica laboris
Ore trahit quodcumque potest, atque addit acervo
Quem struit, haud ignara et non incauta futuri.
Quae, simul inversum contristat Aquarius annum,
Non usquam prorepat, et illis utitur ante
Quaesitis sapiens."

Cp. also *S. Augustine* in Ps. 36 and 41. On the habits of the Ants of Palestine, see the interesting remarks of *Dr. Thomson* ("The Land and the Book," pp. 336, 337, 537), confirming the statements of Solomon here.

On the Hebrew word *nemálah* here used, and below xxx. 25, see *Bochart*, Hierozoic iii. 478; *Gesen.* 552; *Fuerst*, 933.

7. *guide*] Heb. *katsin*, a military commander (Josh. x. 24); a civil judge (Isai. i. 10; Micah iii. 9). The ant has neither of these—thou hast both; yet she is more active than thou. Compare the similar expression in xxx. 25, 27.

— *overseer*] Heb. *shoter*, lit. a scribe (*Symm.*), hence a civil officer or praefect. See *Gesen.* 817.

10. *slumber*] Heb. *tenumah* from *nûm*, to doze in indolence and sloth: it differs from *sleep* necessary for refreshment (see *Gesen.* 539 and cp. xxiii. 21). The classical reader will not need

to be reminded of the similar picture of the luxurious indolence of the Roman Patrician in *Persius*, Sat. iii. "Nempe hoc assidue," &c.

11. *as one that travelleth*] A highwayman (Latin "grasator"). The Hebrew word is the *piel* of *halac*, to walk (*Gesen.* 367). Cp. xxiv. 34, where the *hithpael* is used in this sense.

— *an armed man*] Literally, a man of a shield (and so *Aquila*), a more formidable person than the other. Solomon describes the progress of misery, which comes with ever increasing violence upon the sluggard (*Lord Bacon*).

These precepts have a spiritual meaning, and are to be applied to the soil of the heart and mind (see below on xxiv. 30—34). As *Bede* says here: "The present life is compared to Summer and Harvest, because now, in the heat of trials, we must reap and lay up for the future, and the day of Death and Judgment is the Winter for which we must prepare, and when there is no more any time for preparation." Hence our Lord says, "Pray that your flight be not in the winter, neither on the Sabbath day" (Matt. xxiv. 20). In winter men are not able to work, and on the Sabbath they are not permitted to do so.

12. *A naughty person*] Literally, a man of *Belial*—worthless (see above on Deut. xiii. 13. 1 Sam. ii. 12). There is a climax here, a *worthless* man—yea, a *wicked* man.

Solomon proceeds to describe such persons as would be on their watch to ensnare his son, and others like him.

13. *eyes—feet—fingers*] The wicked man is not content to speak wicked things with his lips, but he abuses all his members,—his eyes, his feet, his fingers,—to suggest wickedness to others by ungodly signals, winks, innuendoes, and gesticulations. Cp. x. 10; *Ecclus.* xxvii. 22, and Ps. xxxv. 19; Rom. vi. 13—19; and *Ovid's* words (1 Amor. iv. 16).

"Clam mihi tange pedem;
Me specta, nutusque meos, vultumque loquacem;

Verba superciliis sine voce loquentia dicam;
Verba leges digitis."

14. *frowardness*] *Destructions* are in his heart. He meditates only to subvert and to ruin. He *fabricates* (lit. *carves out*) evil at all times.

— *He soweth*] Literally, *casteth forth*. See xvi. 28.

- 13 ^a An heart that deviseth wicked imaginations,
^p Feet that be swift in running to mischief,
- 19 ^q A false witness *that* speaketh lies,
 And he ^r that soweth discord among brethren.
- 20 ^s My son, keep thy father's commandment,
 And forsake not the law of thy mother :
- 21 ^t Bind them continually upon thine heart,
 And tie them about thy neck.
- 22 ^u When thou goest, it shall lead thee ;
 When thou sleepest, ^x it shall keep thee ;
 And *when* thou awakest, it shall talk with thee.
- 23 ^y For the commandment *is* a || lamp ; and the law *is* light ;
 And reproofs of instruction *are* the way of life :
- 24 ^z To keep thee from the evil woman,
 From the flattery || of the tongue of a strange woman.
- 25 ^a Lust not after her beauty in thine heart ;
 Neither let her take thee with her eyelids.
- 26 For ^b by means of a whorish woman *a man is brought* to a piece of bread :
^c And † the adulteress will ^d hunt for the precious life.
- 27 Can a man take fire in his bosom,
 And his clothes not be burned ?
- 28 Can one go upon hot coals,
 And his feet not be burned ?
- 29 So he that goeth in to his neighbour's wife ;
 Whosoever toucheth her shall not be innocent.
- 30 *Men* do not despise a thief,
 If he steal to satisfy his soul when he is hungry ;
- 31 But *if* he be found, ^e he shall restore sevenfold ;
 He shall give all the substance of his house.
- 32 *But* whoso committeth adultery with a woman ^f lacketh † understanding :
 He *that* doeth it destroyeth his own soul.
- 33 A wound and dishonour shall he get ;
 And his reproach shall not be wiped away.
- 34 For jealousy *is* the rage of a man :
 Therefore he will not spare in the day of vengeance.

j Gen. 6. 5.

p Isa. 59. 7.

Rom. 3. 15.

q Ps. 27. 12.

ch. 19. 5, 9.

r ver. 14.

s ch. 1. 8.

Eph. 6. 1.

t ch. 3. 3. & 7. 3.

u ch. 3. 23, 24.

x ch. 2. 11.

y Ps. 19. 8. &

119. 105.

|| Or, *candle*.

z ch. 2. 16. &

5. 3. & 7. 5.

|| Or, *of the**strange tongue*.

a Matt. 5. 28.

b ch. 29. 3.

c Gen. 39. 14.

† Heb. *the**woman of a man*,or, *a man's wife*.

d Ezek. 13. 18.

e Exod. 22. 1, 4.

f ch. 7. 7.

† Heb. *heart*.

19. *speareth lies*] Rather, *puffeth out lies*. The Hebrew *puach* (literally, *to blow out*), corresponds to the Latin *effutio*, and is often used in a bad sense, as here, and xiv. 5. 25; xix. 5. 9. Cp. Ps. x. 5; xii. 5 (*Schult.* 39, and *Gesen.* 668).

21. *Bind them—upon thine heart*] Like the fillets of the Law; prayer-bands. See above on i. 9; iii. 3; vi. 21. Cant. iv. 9, and on Ex. xiii. 16, and *Gesen.* 320.

23. *the law is light*] Heb. "*torah or*," Latin "*Lex lux*."
 24. *of the tongue of a strange woman*] So *Ewald* and *Hitzig*. The rendering in the margin seems preferable. Solomon repeats his caution against the strange woman as most important. Cp. v. 3.

25. *her eyelids*] Painted; see above on 2 Kings ix. 30.

26. *by means of a whorish woman—bread*] This appears to be the true interpretation of this passage; and it is confirmed by xxviii. 21 (see the note there), and especially by 1 Sam. ii. 36, where the words are the same as here. On the sense of the word *baad*, rendered, *by means of*, see above on Ps. lxxii. 15. Cp. Horat. (1 Epist. xviii. 36).

"Scorto postponet honestum
 Officium, nummos alienos pascet; ad imum
 Threx erit, aut olitoris ager mercede caballum."

If a man follows a harlot, he will come to a morsel of bread; to such degradation will he be reduced. She may begin

with professing love for thee, but she is cruel and insatiable as hell itself, and she will bring thee to beggary and prison—as Delilah did Samson.

— *will hunt*] Will lay snares for. It also signifies to take, as fish with a hook (*Schultens*, who compares James i. 14, 15).

27. *take fire*] Take, and heap fire, as in a fire-pan or a censer. Cp. Lev. xvi. 12, where the cognate substantive is used (see *Schultens* 43, and cp. below xxv. 22, and *Gesen.* 314).

30. *Men do not despise a thief*] Compared with an adulterer, a thief is not treated with so much ignominy. The laws of modern Society have reversed the maxims of Solomon; and, to the dishonour of Christian nations, an Adulterer, who steals what is most precious to a man, and what is irretrievable, is treated by the Law with more lenity than a Thief, who robs him of what is of comparatively little value, and may easily be replaced. Adultery and Stealing are connected in God's Word. See on Luke xvi. 18.

31. *sevenfold*] Not strictly, see Ex. xxii. 1—7; 2 Sam. xii. 6; but sevenfold is used for *full* retribution (Gen. iv. 24; Lev. xxvi. 28; Ps. xii. 6; Isa. xxx. 26; Jer. xv. 9; Amos i. 3; below xxiv. 16; xxx. 15).

32. *He that doeth it destroyeth his own soul*] or, *murdering his own soul, he will do it—do that deed* (adultery). Cp. the Greek expression in 1 Thes. iv. 6, and the note there.

† Heb. *He will not accept the face of any ransom.*

35 † He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.

a ch. 2. 1.

VII. ¹ My son, keep my words,
And ^a lay up my commandments with thee.

b Lev. 18. 5.

² ^b Keep my commandments, and live;

ch. 4. 4.

^c And my law as the apple of thine eye.

Isa. 55. 3.

c Deut. 32. 10.

d Deut. 6. 8. &

11. 18.

ch. 3. 3. & 6. 21.

³ ^d Bind them upon thy fingers,
Write them upon the table of thine heart.

⁴ Say unto wisdom, Thou art my sister;

And call understanding *thy* kinswoman:

e ch. 2. 16. &

5. 3. & 6. 24.

⁵ ^e That they may keep thee from the strange woman,
From the stranger *which* flattereth with her words.

⁶ For at the window of my house
I looked through my casement,

⁷ And beheld among the simple ones,
I discerned among † the youths,

† Heb. *the sons.*

f ch. 6. 32. &

9. 4, 16.

A young man ^f void of understanding,

⁸ Passing through the street near her corner;
And he went the way to her house,

g Job 24. 15.

† Heb. *in the evening of the day.*

⁹ ^g In the twilight, † in the evening,
In the black and dark night:

¹⁰ And, behold, there met him a woman
With the attire of an harlot, and subtil of heart.

h ch. 9. 13.

¹¹ (^h She is loud and stubborn;

i 1 Tim. 5. 13.

Tit. 2. 5.

ⁱ Her feet abide not in her house:

¹² Now *is she* without, now in the streets,
And lieth in wait at every corner.)

¹³ So she caught him, and kissed him,
And † with an impudent face said unto him,

† Heb. *she strengthened her face, and said.*

35. *He will not regard*] Literally, *he will not accept the face of*. Cp. Gen. xix. 21; Job xlii. 8.

Ch. VII. 2. *apple of thine eye*] See above, on Ps. xvii. 8.
4. *Say unto wisdom, Thou art my sister*] Wisdom has been represented as a Wife (cp. on v. 1—3. 15—20), and here she is called a Sister. As *Didymus* says (in *Catenâ*, p. 104), Wisdom is called a Mother, a Sister, and a Wife. She is a Mother, because through her we are children of Christ; she is a Wife, because by union with her we ourselves become parents of what is good; she is our Sister, because our love to her is chaste and holy, and because she, as well as ourselves, is the offspring of God. Such is the love of Christ, Who is the true Wisdom, and Who is all in all to the soul. Compare His own words, applied to every faithful and obedient soul: "The same is My brother, and My sister, and mother" (Mark iii. 35. Cp. on Cant. iv. 9).

"Do thou love the true Faith with sisterly love, it shall keep thee from the impure love of the strange Women of false Doctrine" (*Bede*). Hence the connexion is obvious between the present verse and what follows.

5. *the strange woman—the stranger*] He repeats the words used before (see ii. 16) to show the great need of caution; only here he employs the word *keep* (*shamar*), whereas before he had used the word *deliver* (*natsal*); because he is now about to describe the aggressive impudence and importunity of the strange Woman, who smooths her words (ii. 16), and who not only represents the Harlot and Adulteress literally, but is also a figure of whatever seduces the soul from God, whether in Morals or Religion, and whether in Doctrine and Practice, or in religious Worship.

6. *casement*] Heb. *eshnab*, rendered *lattice* in Judg. v. 28 (from *shanab*, to be cool); the lattice through which the cool air passed in the summer season to refresh the house.

7. *A young man void of understanding*] Perhaps not without some reference to Rehoboam himself. As to the Hebrew word (*châser*), rendered *void*, see below on xxi. 17.

9. *In the black*] Literally, in the dark *apple of the eye* of the (*eshôn*) night; the same word as in v. 2 is used here; and the same word is found in *keri*, of xx. 20, "obscure darkness." The contrast is thus marked.

The simpleton exposes himself to temptation by going forth toward the haunt of the harlot, when the dark eyeball of the Night is upon him; but do thou, my son, say unto Wisdom, "Thou art my Sister," and keep my law as thine own eyeball, and it will give thee light, and lead thee aright. Cp. Matt. vi. 22, 23.

10. *the attire*] Cp. Gen. xxxviii. 14. Observe, the *strange woman* is identified with her *attire*—as if she was nothing but *dress*. The preposition *with* is not in the original, and would be better omitted. "There met him a woman, the attire," &c.; *woman* and *attire* are in apposition; her gay, garish, flaunting dress, glistening in the gloom of the night, is what meets the eye.

— *subtil*] Literally, *hidden*, of dark designs, from *natsar*, to watch, to hide (*Gesen.* 563. *Vaihinger*, 84). Her heart is like a walled fortress, from which she will sally forth upon thee, and surprise thee, and overpower thee.

11. *loud*] Turbulent, restless, and clamorous. See ix. 13. *Gesen.* 227.

— *stubborn*] Rather, *lawless*; one who has cast off the yoke of restraint. Cp. Hos. iv. 16. *Gesen.* 596, under the word *sarar*.

13. *with an impudent face*] Literally, *she hardened her face*. An ancient Bishop draws a graphic and vivid picture of the "strange woman": "Domi inquieta, in plateis vaga, oculis prodiga, pudore vilis, amictu dives, genas picta; meretricio procax motu, infracto per delicias incesso, nutantibus oculis, et luden-

- 14 † *I have peace offerings with me ;*
This day have I payed my vows.
- 15 Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
- 16 I have decked my bed with coverings of tapestry,
With carved *works*, with ^k fine linen of Egypt.
- 17 I have perfumed my bed
With myrrh, aloes, and cinnamon.
- 18 Come, let us take our fill of love until the morning :
Let us solace ourselves with loves.
- 19 For the goodman *is* not at home,
He is gone a long journey :
- 20 He hath taken a bag of money † with him,
And will come home at || the day appointed.
- 21 With ^l her much fair speech she caused him to yield,
^m With the flattering of her lips she forced him.
- 22 He goeth after her † straightway,
As an ox goeth to the slaughter,
Or as a fool to the correction of the stocks ;
- 23 Till a dart strike through his liver ;
ⁿ As a bird hasteth to the snare,
And knoweth not that it *is* for his life.
- 24 Hearken unto me now therefore, O ye children,
And attend to the words of my mouth.
- 25 Let not thine heart decline to her ways,
Go not astray in her paths.
- 26 For she hath cast down many wounded :
Yea, ^o many strong *men* have been slain by her.

† Heb. *Peace offerings are upon me.*

k Isa. 19. 9.

† Heb. *in his hand.*
|| Or, *the new moon.*

l ch. 5. 3.

m Ps. 12. 2.

† Heb. *suddenly.*

n Eccles. 9. 12.

o Neh. 13. 26.

tibus jaculans palpebris retia, quibus pretiosas animas juvenum capit" (*S. Ambrose, de Cain. et Abel., i. 4.*)

14. *peace offerings*] On which I invite thee to feast with me. The Harlot pleads religion; she has offered a sacrificial Peace-offering in the Temple; part of the victim has been given to God, another part to the Priest, another is reserved for her partner in adultery!

An awful portraiture of the Mystery of Iniquity. It is applicable also to corrupt Churches, especially to the spiritual Harlot described by St. John in the Apocalypse. She professes zeal for God's house and service, while she is offending Him by heretical Doctrine, and insulting Him by the fascinations of idolatrous Worship, with which she beguiles unwary souls to commit spiritual fornication with her. See below, on Rev. xvii. 1—5; xviii. 9.

As *Bede* says, following in the steps of *S. Basil* and others (in *Catenâ*, pp. 126—129): All the description which Solomon has here given is true, in a literal sense, of the meretricious allurements of an Adulteress; but it is to be interpreted also spiritually. False Doctrine tricks herself out with the embellishments of worldly rhetoric and spurious philosophy, and is ever lurking at the corners of the streets, to allure and deceive the simple, and to caress them with her embraces; and she makes religious professions. She has her couch adorned with heathen embroidery, and yet sprinkled with the odours of spiritual virtues; but Christ says of her in the Apocalypse, "I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds" (Rev. ii. 22).

16. *carved*] Rather, variegated tapestry (*Sept., Vulg., Syriac, Targum, Aquila, Theodotion. Gesen. 272.*)

— *fine linen*] Coverings of fine Egyptian thread. Heb. *etân*, whence perhaps *ᾠδὴν* (*Schultens*).

17. *myrrh, aloes*] As if she would imitate the perfume of the

Divine Bridegroom Himself (see Ps. xlv. 8, "All thy garments are myrrh, aloes," &c.), and of the holy ointment of the Sanctuary, Exod. xxx. 22. Compare the description of the spiritual Harlot in the Apocalypse, Rev. xviii. 13.

18. *let us take our fill*] Inebriemur (*Vulg.*); and in a like sense, *Aquila, Sym., Theodotion.*

19. *the goodman is not at home, he is gone a long journey*] In a spiritual sense, says *Bede*, this may be applied to a corrupt Church, which says of her Husband, Christ, that He is gone on a long journey, even to heaven itself; and has left to her the absolute government of His household, the Church.

20. *a bag of money*] To defray the charges of a long journey, so you need not fear his return.

— *the day appointed*] The full moon. See Ps. lxxxi. 3 (*Gesen. 406, and so Aquila and Vulg.*).

22. *Or as a fool—stocks*] Or, *as a fool in chains to punishment*; or, *as a man in chains to the punishment of a fool.* See *Gesen. 626; Bertheau, 35; Field, 324.*

23. *his life*] That is, either the arrow or the snare will be fatal to him.

26. *strong men*] So *Vulg., Syriac, Targum, and Bertheau. Cp. Gesen. 646.* Other expositors render it *numerous* (*Umbreit, Hitzig*). The former rendering is preferable; many *strong men* have been her victims, such as Samson, David, and Solomon himself. And, in a figurative sense, some of the greatest Teachers of Christendom have been seduced by the allurements of Heresy, and have been cast down from their place in the firmament of the Church, like stars falling from heaven. See *Tertullian, Præsc. Haeret. 3.*

That the above description, like others in the Proverbs, is to be understood not only literally, but spiritually, has been already suggested on v. 14, and is affirmed by *Origen* (in *Numeros hom. 20*), who quotes this passage, and says: "As the man who is united to Christ is united to wisdom and piety, and is

p ch. 2. 18. &
5. 5. & 9. 18.

27 ^p Her house is the way to hell,
Going down to the chambers of death.

a ch. 1. 20. & 9. 3.

VIII. ¹ Doth not ^a Wisdom cry?
And understanding put forth her voice?

made one spirit with Him, so he who unites himself to this Harlot, unites himself to impiety and falsehood and all kinds of evil, and is, as it were, incorporated with them. Compare *S. Ambrose* (de Cain., i. 4), who gives a similar interpretation.

Therefore this description may be regarded not only as a caution against the wiles of Harlotry and Adultery, but also as a warning against the alluring fascinations and beguiling seductions of corrupt Doctrine and Worship. (See *S. Basil* and *Olympiodor*, in *Catenâ*.) Truly it may be said of them that they have cast down "many wounded, yea, many strong men have been slain by them" (v. 26). See on Rev. vi. 13, and especially viii. 10—12; xii. 1—4, which speaks of stars falling from heaven; i. e. of the apostasy of celebrated Teachers of the Church.

This interpretation prepares the way for the profoundly mysterious appeal of the next chapter.

PRELIMINARY NOTE.

CH. VIII.]—WISDOM.—Observe the sublime contrast between the former, and the present and following chapters. The two portraits (that of the strange Woman and of Wisdom) are to be placed side by side. The one reflects light on the other.

In the *Memorabilia* of *Xenophon* (ii. I, 21) we have a beautiful picture, drawn with exquisite skill, of VIRTUE and VICE (who calls herself Happiness) presenting themselves to the youthful Hercules, at the time of his entrance into active life, and pleading their respective claims to his allegiance.

That picture affords an illustration from classical literature of the graphic workmanship of Solomon in these three chapters of the Book of Proverbs.

But here we have divine mysteries.

There is much more beneath the surface than what meets the view. The question is not, what was in the mind of Solomon himself when he drew the portrait of Wisdom in the previous and following chapters of this divinely inspired Book, but the real subject for inquiry is—What was in the mind of the HOLY GHOST Who inspired him? What did the Holy Spirit intend us, who have the Gospel of Christ, to see in this wonderful portraiture?

The essence of all right Interpretation of the Book of Proverbs, is to be found in the great principle that they are what the Hebrew name and title declare—*similitudes* or *parables*, *meshalim*, *mishle shelômâh* (see on i. 1)—that they are, as the Author himself in the Prologue of the Book represents them, *dark sayings* (i. 6) like the parables in the 78th Psalm (see on v. 2 there). They are like our Blessed Lord's own Parables (Matt. xiii. 10, 11, 34, 35), words of profound wisdom, which concern the "mysteries of the kingdom of heaven," and, like other divine utterances of the prophetic Scriptures, as St. Peter affirms, they were not revealed in their full meaning to those who first heard them, or even to those who uttered them, speaking by the spirit of Christ that was in them, but they are revealed to us who have the Gospel preached to us by the Holy Ghost (Who inspired them) sent down from heaven. See 1 Pet. i. 10—12.

This being premised, we may proceed to affirm that we should be taking a very low, unworthy, and inadequate view of the present and following magnificent and sublime chapters, and should be defrauding ourselves of the divine instruction and heavenly comfort and joy, which the Divine Author of them designed to impart by their means to us; and we should be abandoning the high and holy ground taken by all the ancient Christian Expositors in interpreting these chapters, if we were to limit our estimate of Wisdom, as here described, to mere practical prudence in earthly things; and if we did not rise to loftier ground, and behold HIM Who is essential Wisdom, the co-eternal SON of God, and recognize here a representation of His attributes and prerogatives.

Those attributes and prerogatives are exemplified.—

(1). In civil society and Government, v. 15. "By Me kings reign, and princes decree justice."

(2). In the work of Creation, v. 22—31.

(3). In building up and governing the Church (ix. 1—5).

This, as was already intimated (on i. 20, and iii. 18), and, as we shall see in the sequel, was the view taken of these two

chapters by the earliest and best Christian Expositors; to it let us cleave stedfastly, lest we be chargeable with taking away from the Word of God as delivered to us by the Holy Spirit.

It is satisfactory to be able to cite the following paragraphs from a learned German Expositor, *Dr. Hengstenberg*, who thus writes in his note on Eccles. vii. 26. His candid avowal with regard to the character and tendency of the Biblical Exegesis prevalent in his own country, will be read with sorrowful interest.

"There can be no doubt that by the *Woman* spoken of here, we are not to understand a common harlot, but an *ideal person*, to wit, *false Wisdom*, which kept constantly undertaking excursions and sallies from her proper home, the heathen world, into the territory of the Israelites.

"It does little honour to the Exegesis of the present day, that it has so frequently mistaken this plain and evident truth. The feeling for the allegorical element in Scripture is still, alas! very little developed; and a false occidental Realism largely prevails, no less amongst certain orthodox, than amongst Rationalistic Interpreters.

"A Woman in the common sense does not suit the connexion, whereas the ideal does. Before and afterwards, *Koheleth* (Ecclesiastes) speaks of the great difficulty of attaining to true Wisdom. The ground whereof is specially, that alongside of the Wisdom that is from above, there is a fleshly Wisdom (James iii. 15) which entangles men in her snares, and is the mother of the 'inventions' alluded to Eccles. vii. 29. Then further it must be remembered, that an ideal female person, namely, *Koheleth*, the Assembling One, is speaking in Ecclesiastes (see *Intr.* to that Book), and if this person warns us against another female, as the most dangerous enemy of the human race, we may reasonably presume that the latter is also ideal.

"But what is quite decisive in favour of the view now advocated is, that it alone enables us to account for the *feminine* connexion of the word *Koheleth* (see Eccl. i. 1), which occurs nowhere else in the whole Book. Every where else, the reference to the incarnation of the Wisdom which is from above, in the person of Solomon, gave rise to the masculine connexion; here, however, a change is made on account of the opposition in which Wisdom is set to wanton seduction.

"Again, there can be no doubt that the Woman here is identical with the (female) 'Stranger,' the 'Foreigner' who is introduced in PROVERBS as the dangerous foe of true Wisdom; this can be the less questioned, since, as has been already shewn, *Koheleth* refers back to Proverbs. The key to Proverbs ii. 16, 17: 'to deliver thee from the *strange Woman*, the stranger which maketh smooth her words; which forsaketh the friend of her youth, and forgetteth the covenant of her God,'—is Jeremiah iii. 4, 20, according to which the friend of her youth is no other than the Lord. This Gentile wisdom, so far as it found disciples amongst the people of God, was chargeable with '*forgetting* the Lord.' In Proverbs v. the evil Woman must needs be regarded as an ideal Person, because of the opposition in which she is set to the good woman, Wisdom. *Chr. B. Michaelis* remarks: 'He dissuades from Wisdom, falsely so called, which is represented by the figure of an Adulteress (v. 1—14), and he commends true Wisdom in the figure of a chaste and beloved Wife' (v. 15—23). In fact, verses 15 and 16 there, 'drink waters out of thine own cistern, and running waters out of thine own well; let thy fountains be dispersed abroad, and rivers of waters in the streets,' are without meaning, on the literal view of them. *Bertheau*, who adopts the *literal* view, finds himself in such perplexity, that he wishes to alter the text and interpolate a negation—'let them *not* flow abroad.' The cistern, the fountain, is the native Israelitish Wisdom. Out of that fountain one ought to draw living waters, and communicate thereof to the heathen world, but not busy oneself with *their* wisdom, which, more closely inquired into, is *folly*.

"Further, if Wisdom—in Proverbs, chap. vii. 4, 5 ('Say unto Wisdom, Thou art my sister; and call understanding thine acquaintance. That she may protect thee from the strange woman, the foreigner who useth flattering words')—is an ideal Person, her opponent must be so also. In the 9th chapter again, the evil Woman is put in contrast with Wisdom. See *Ch. B. Michaelis*, who says: 'The parts of this chapter are two. (1). Wisdom is described sending her maidens forth, and inviting her guests to her banquet, ver. 1—12. (2). In contrast with the Harlot (ix. 13—16) she commends her viands to the simple.'

- ² She standeth in the top of high places,
By the way in the places of the paths.
- ³ She crieth at the gates, at the entry of the city,
At the coming in at the doors.
- ⁴ Unto you, O men, I call;
And my voice *is* to the sons of man.
- ⁵ O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
- ⁶ Hear; for I will speak of ^b excellent things;
And the opening of my lips *shall be* right things.
- ⁷ For my mouth shall speak truth;
And wickedness *is* † an abomination to my lips.
- ⁸ All the words of my mouth *are* in righteousness;
There is nothing † froward or perverse in them.
- ⁹ They *are* all plain to him that understandeth,
And right to them that find knowledge.
- ¹⁰ Receive my instruction, and not silver;
And knowledge rather than choice gold.
- ¹¹ ^c For wisdom *is* better than rubies;
And all the things that may be desired are not to be compared to it.
- ¹² I wisdom dwell with || prudence,
And find out knowledge of witty inventions.
- ¹³ ^d The fear of the LORD *is* to hate evil:
^e Pride, and arrogance, and the evil way,
And ^f the froward mouth, do I hate.
- ¹⁴ Counsel *is* mine, and sound wisdom:
I *am* understanding; ^g I have strength.

b ch. 22. 20.

† Heb. *the abomination of my lips.*† Heb. *wreathed.*c Job 28. 15, &c.
Ps. 19. 10. &
119. 127.
ch. 3. 14, 15. &
4. 5, 7. & 16. 16.|| Or, *subtily.*

d ch. 16. 6.

e ch. 6. 17.

f ch. 4. 24.

g Eccles. 7. 19.

"The explanation is in fact plainly given in the words of ver. 13: 'There is a foolish woman, clamorous, who is simple and knows nothing.' The Woman here is personified Wisdom.

"Last of all, in Proverbs xxii. 14, we read, 'The mouth of the strange woman is a deep pit: he that is abhorred of the Lord falleth therein.' That the writer treats here of *doctrines, teachings*, and that foreign doctrines (seductions always came from foreign countries, as may be seen in the example of Israel in the desert, and then also in that of Solomon himself) are personified as strangers (female), is clear from the mention of the mouth. Nahum iii. 4 presents an analogous instance of such personification. There Nineveh, the wielder of the world's sceptre, is represented, on account of her arts of deception, as a whore, who plunges the nations into ruin by her seductions. That which is true of heathen *politics*, is true also of heathen *wisdom*, of the philosophy and hollow deceits of the world. To the woman here corresponds, in Revelation ii. 20, 'the woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.' Jezebel there is a symbolical person, a personification of the erroneous doctrines of the heathen. Against strange teachings and heathenish wisdom, *Koheteleth* (Ecclesiastes) warns his fellow-countrymen also in chap. xii. 12" (*Hengstenberg*).

1. *wisdom*] Heb. *chocmah*. See above, on i. 20, "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief places of concourse, in the openings of the gates: in the city she uttereth her words." Doth not Wisdom cry? (says *Bede* here). Is it not true, that the Lord Himself, Who is the true Wisdom, "hath spoken plainly to the world, and in secret hath said nothing"? (John xviii. 20.) He preached on the Mount to His disciples, He spake openly to the multitudes in the Temple, and in places of public resort.

2. *in the top* (literally, *the head*) of high places, by the way] The comma ought to be transferred from after *places* to after *way*.

3. *She crieth at the gates*] Literally, *she crieth at the hand of the gates, at the mouth of the city*, as well as at the head of high places by the way. The diction is highly poetical—it personifies inanimate things, and gives them a living existence and physical organs, a *head*, a *mouth*, a *hand*—and thus prepares us for the noble flight of prophetic imagination which ensues.

5. *wisdom*] Heb. *ormah*. See on i. 4, and below, v. 12, where it is rendered *prudence*.

6. *I will speak of excellent things*] *I will speak princely things*. Heb. *negidim*, from *nagid*, a prince; the word applied to the Messiah Himself by Daniel (Dan. ix. 25). Compare the beginning of the prophetic Psalm (Ps. xlv. 1), "I speak of the things which I have made touching the king:" and see the note there. The sense is—I will speak of the mysteries of the kingdom of heaven.

7. *shall speak*] Shall meditate and utter (*Gesen.* 215).

11. *better than rubies*] Heb. *peninim*. Cp. iii. 15; Job xxviii. 18, supposed by *Bochart*, *Hartmann*, *Böhlen*, and most of the Rabbis to signify *pearls*; and if this be the true meaning, we may compare our Lord's words concerning "the pearl of great price" (Matt. xiii. 46).

12. *dwell with prudence*] Or rather, dwell in it as a house. Cp. Isa. lvii. 15, "inhabiting eternity."

13. *The fear of the LORD is to hate evil*] The description begins with the renunciation of the works of the Evil One; and is thus an anticipation of the Baptismal Covenant itself.

— *the evil way, and the froward mouth*] Literally, *the way of evil, and the mouth of destructions*. See vi. 14.

14. *sound wisdom*] Heb. *tushiyah*; the very essence of things, whence they derive their soundness and strength. See above, on Job v. 12. The language of this verse, in its fullest sense, is only applicable to Him, "Whose Name is called Wonderful, Counsellor, the Mighty God" (Isa. ix. 6), and of Whom it is written, "I have laid help on One that is mighty" (Ps. lxxxix. 19), "Christ, the Power of God, and the Wisdom of God" (1 Cor. i. 24).

h Dan. 2. 21.
Rom. 13. 1.

15^h By me kings reign,
And princes decree justice.

16 By me princes rule,
And nobles, *even* all the judges of the earth.

i 1 Sam. 2. 30.
Ps. 91. 14.
John 14. 21.
k James 1. 5.

17ⁱ I love them that love me;
And ^k those that seek me early shall find me.

l ch. 3. 16.
Matt. 6. 33.

18^l Riches and honour *are* with me;
Yea, durable riches and righteousness.

m ch. 3. 14.
ver. 10.

19^m My fruit *is* better than gold, yea, than fine gold;
And my revenue than choice silver.

|| Or, walk.

20 I || lead in the way of righteousness,
In the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance;
And I will fill their treasures.

n ch. 3. 19.
John 1. 1.

22ⁿ The LORD possessed me in the beginning of his way,
Before his works of old.

15. *By me kings reign, and princes decree justice*] *Princes*, Heb. *rozenim*, a different word from that rendered *princes* in the following verse, which is *sarim*: the former represents those who *weigh* causes in the scales of justice (*Schultens*, whose interpretation seems preferable to that of *Gesen*. 764, who supposes it to mean to *be weighty*); the latter signifies a *leader*, or *commander* (*Gesen*. 794). The former are said to decree justice; literally, to engrave just decrees; the latter to lead others, and command.

Here is a divine prophecy concerning Him Who said, "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18), and Who has on "His head many crowns" (Rev. xix. 12), and "on His vesture and on His thigh His Name written, KING of kings, and LORD of lords" (Rev. xix. 16), and of Whom it is written, that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible: and He is before all things, and by Him all things consist" (Col. i. 16, 17. Cp. Rom. xi. 36).

Therefore these words are regarded by the earliest Christian Expositors as spoken by CHRIST. "Per Salomonem ait VERBUM, Per Me reges regnant," says *S. Irenæus* (v. 24, and cp. *ibid.* iv. 37). *Bp. Andrewes*, on this text, says, "This Wisdom, the essential Wisdom of God, is here none other than Christ. These words were uttered by Christ before He was in the flesh; but they are no less as good gospel, as if they had been recorded by any of the Four Evangelists; they are gospel before any gospel of them all. Thus much for the Author of the speech." It is the Spirit of Christ speaking in Solomon, "Kings reign, a Deo, *per* Christum Dominum Nostrum" (*Bp. Andrewes*, iv. 277. Cp. vol. v. 210. 243. 297. 552); and so *Bp. Sanderson*, in his Lecture on this text (Leet. vii., vol. iv. p. 147), "On the efficient cause and consequent obligation of human Law." Cp. *Theophilus Anglicanus*, pt. iii., ch. ii. and ch. v.

17. *I love them that love me*] Christ adopts these words in the Gospel, and says, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him" (John xiv. 21. *Bede*, 23).

— *seek me early shall find me*] As Christ Himself again says, "Ask, and ye shall have; seek, and ye shall find" (Matt. vii. 7, 8).

19—21.] *My fruit is better than gold—I will fill their treasures*] So again Christ says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich" (Rev. iii. 18), by having the "unsearchable riches of Christ" (Ephes. iii. 8).

22. *The LORD possessed me*] The Hebrew verb here used, and rendered *possess*, is *kanah*, which in almost all places signifies to *get*, to *acquire*, and is used frequently in that sense in this Book (see i. 5; iv. 5. 7; xvi. 16; xvii. 16; xviii. 15; xix. 8; xx. 14; xxii. 23); and although the rendering, *possessed* has high authority (as *Fulg.*, *Aquila*, *Symmachus*, *Theodotion*, *S. Jerome*, *S. Basil*, c. *Eunom*. ii., *Bede*, and see *Schultens*, *A. Lapide*, *Geier*, *McCaul*, and others), and may seem to be authorized by the use of it in xv. 32, and in xix. 8 (*possesseth a heart*, see margin); yet it seems unsafe to desert that rendering (*viz. got, or acquired*) for any other.

This verb occurs about eighty times in the Old Testament;

and in only four places besides the present is it rendered in our Translation by *possess* (Gen. xiv. 19. 22. Ps. cxxxix. 13. Jer. xxxii. 15. Zech. xi. 5); and in the last two it may well have the sense of *getting*, and in the former two of *creating*.

Hence we find that this word is here rendered in some ancient Versions by *create*; e.g. in *Syriac* and *Sept.*, where it is *ἐκτίσας*; and so most recent critics, as *Ewald*, *Hitzig*, *Bertheau*, *Umbreit*, *Gesenius*, and *Fuerst*.

In the present passage, the Holy Spirit, speaking by Solomon, seems to be referring to the *eternal generation* of Christ. See *S. Justin Martyr*, c. Tryphon § 61, who designates Wisdom here as "God begotten by the Father of all, and as the Word, and Wisdom, and Power, and Glory of Him Who begat Him. And in § 129, he affirms that the Wisdom here spoken of is no other than He Who was begotten of the Father before all creation; and he thence takes occasion to observe, that He Who was begotten, must be a different Person from Him Who begat Him. See also *S. Irenæus*, iv. 37, "Est hic Verbum Dei, Dominus Noster Jesus Christus." Cp. *Tertullian*, adv. Hermogen. 18: "Sophia Dei Sermo est sine quo factum est nihil." In modern times, this opinion has been well sustained by *Vaihinger* here, p. 91.

In his Epistle to Cyprian, ii. 697, *S. Jerome* says, that these words are spoken, "ex personâ Sapientiæ, qui Christus est;" and that the Hebrew word *kanani* may be understood as signifying that God *possessed Me*; and he adds, "*Possessio* significat quod semper Filius in Patre, et Pater in Filio erat;" and on Isa. xxvi. he says, that the words describe Him Who before the world was ineffably begotten of the Father. But in his Commentary on Ephes. ii. p. 342, he adopts the translation *creavit*, and applies it to the Incarnation; and this interpretation is also adopted by *S. Athanasius*, *Expositio Fidei*, i. p. 242, and de *Decret.* § 13. Nicænæ Synodi, § 53; and *Oratio* ii. § 2, and § 45, and § 50; and de *Trinitate*, i. 9; contra *Arium*, § 17; and *Orat.* i. contra *Arianos*. Cp. *S. Ambrose*, de *Fide*, i. 15, and iii. 7; and *S. Augustine*, de *Trinitate*, i. § 24; viii. p. 1176; and *S. Greg. Nazian.*, in *Catenâ*, p. 138. *S. Basil*, *ibid.*; and see *Bede* here, who says, "Hoc de *Incarnatione* Dominicâ Patres intelligunt."

Other Fathers said that the Hebrew word *kanani*, and the Greek *ἐκτίσας*, signify that at the Creation God *constituted* the Son (Who is from eternity) to be the *beginning* (so the Hebrew here) or the first principle and efficient cause of His creatures. So *Didymus*, in *Catenâ*, p. 137, and *S. Cyril*, p. 139.

But (as was before said) it seems better to adopt the sense of the earliest Fathers, and say with them, that this text is declaratory of the Son's *eternal generation*.

This opinion is confirmed by the reiteration of the word *brought forth* (from the Hebrew verb *chûl*, to bring forth, in vv. 24, 25).

To those Fathers already cited may be added *S. Cyprian*, who says (c. *Judæos*, ii. p. 205), "Christum primogenitum esse, et Ipsum esse Sapientiam Dei, per Quam omnia facta sunt, apud Salomonem est in paræmiis" (he refers to this passage of Proverbs); and *S. Hilary* (de *Synodis*, p. 453, ed. Oberthür, § v., where the word is rendered by *geniuit*). *S. Hilary* against the Arians (who agreed with the Catholics, that

- 23 ° I was set up from everlasting,
From the beginning, or ever the earth was.
- 24 When *there were* no depths, I was brought forth;
When *there were* no fountains abounding with water.
- 25 ^p Before the mountains were settled,
Before the hills was I brought forth:
- 26 While as yet he had not made the earth, nor the || fields,
Nor || the highest part of the dust of the world.
- 27 When he prepared the heavens, I *was* there:
When he set || a compass upon the face of the depth:
- 28 When he established the clouds above:
When he strengthened the fountains of the deep:
- 29 ^q When he gave to the sea his decree,
That the waters should not pass his commandment:
When ^r he appointed the foundations of the earth:
- 30 ^s Then I was by him, *as one brought up with him*:
^t And I was daily *his* delight, rejoicing always before him;

o Ps. 2. 6.

p Job 15. 7, 8.

|| Or, open places.

|| Or, the chief part.

|| Or, a circle.

q Gen. 1. 9, 10.
Job 38. 10, 11.
Ps. 33. 7. &
104. 9.
Jer. 5. 22.
r Job 38. 4.

s John 1. 1, 2, 18.

t Matt. 3. 17.
Col. 1. 13.

this text was to be applied to Christ, but used it as an argument that He was a *creature*) says, "Quia Dei Filius non corporalis parturitionis est genitus exemplo, sed ex perfecto Deo perfectus Deus natus est, ideo ait *creatum* se esse Sapientia; omnem in *generatione* sua notionem passionis corporalis excludens." And so *S. Epiphanius*, Haer. 73, who supposes that St. Paul refers to these words when he calls Christ *πρωτότοκον πάσης κτίσεως* (see Col. i. 15); in the Apocalypse Christ is declared by Himself to be "the Beginning" (*ἡ ἀρχὴ*) τῆς κτίσεως τοῦ Θεοῦ. Cp. *S. Athanasius* himself (c. Arian. Sermon. iii.), and *S. Cyril*, Thesaur. de Trinitate, v. 6; and *Petavius*, Theol. Dog. de Trinitate, ii. cap. 1, with *Bp. Bull's* strictures upon him (Def. Fid. Nic. ii. 6), and the excellent note of *Dr. Hammond* here, which sums up the matter thus, "By all this it appears—

"(1) How little reason there is to imagine a false reading in the passage of the *Sept.*; and

"(2) How little cause to fear any advantage to the Arian heresy from hence; and

"(3) That the words are favourable to nothing but that Catholic Doctrine of the Church concerning the *eternal generation* of the Son of God; and so assure us that this part of the description of Wisdom is to be interpreted peculiarly of this uncreated Wisdom of the Father, His Eternal Word, or Son." *Bishop Bull*, Def. Fid. Nic. ii. 6, § 8, shows that the word *κτίσιν* is applied to signify any kind of production, and that the word *κτιστός* (created) is sometimes equivalent to *γεννητός*, *begotten*; as in Latin, *creare* is sometimes used for *gignere*. See also *Matthew Henry* here, and *H. P. Liddon*, in his learned and eloquent Bampton Lectures, p. 92.

This note may be closed with one expository observation. Nothing can more clearly show the universal consent of ancient Christendom that the Person of Wisdom, in the Proverbs of Solomon, is a prophetic adumbration of Christ, than the fact, that although the Arians took advantage of the word *ἐκτίσιν* in the *Septuagint* here, and contended that Christ must therefore have been *created*, and, consequently, could not be co-eternal and consubstantial with the Father; yet their Orthodox opponents never thought of evading that argument by alleging that Christ is *not* the subject of this divine description. The Orthodox and the Arians were all agreed in recognizing Him as here designated by the Holy Ghost; but the Orthodox confuted the Arian *interpretation* of the word in question.

With sorrow we must add, that the decline of some modern Biblical exegesis, sinking below even that of Arianism itself, is evident from the common abandonment in the present day (sometimes even with expressions of scorn and disdain) of that primitive universal exposition of this sublime testimony of the Holy Spirit, concerning the Person, Nature, and Offices of *JESUS CHRIST*.

23. *I was set up*] A remarkable word in the original (Heb. *nasac*) connects this passage with Jehovah's words concerning

Christ in Ps. ii. 6. "Yet have *I set* my King," where the verb is the same as here (there it is in *kal*, here in *niphal*). In both cases, the word has been rendered by *anoint* (as a king is anointed); so *Gesen.* 553, and *Schelling* and *Bertheau*; and thus this word would have a distinct prophetic reference to Christ (*Vaihinger*).

— *from everlasting*] As our Lord Himself says, "I and My Father are one" (substance), John x. 30; and He therefore prays, "Glorify Thou Me with Thine Own Self, with the glory which I had with Thee *before the world was*" (John xvii. 5).

— *From the beginning*] As the Evangelist says, "In the beginning was the Word, and the Word was with God (*πρὸς τὸν Θεόν*) and the Word was God" (John i. 1). Both Solomon and St. John refer to the words of Gen. i. 1.

24. *When there were no depths*] See above, on iii. 20, and below, vv. 27, 28, where the same word is used.

— *I was brought forth*] By generation. See Job xv. 7; xxxix. 1. Ps. xxix. 9; li. 5. Isa. xlv. 10; li. 2; lvi. 8; in all which places the verb is the same as here (and so *Sept.*; and in a similar sense, *Aquila*, *Theodotion*, *Symmachus*).

— *abounding*] Literally, *charged*, or *loaded*.

26. *the fields*] Heb. *chulsoth*. Job v. 10. *Gesen.* 266.

27. *a compass*] Literally, *a circle*. Cp. Job xxii. 14; xxvi. 10. Isa. xl. 22.

30. *one brought up with him*] Heb. *amón*, which properly signifies an *artificer*, from *amán*, to build up (*Gesen.* 58; *Fuerst*, 110 and 50; *Ewald*, *Hitzig*, *Bertheau*, and *Vaihinger*. Cp. on Cant. vii. 1); and in this sense it was understood by *Sept.*, *Vulg.*, *Arabic*, *Tertullian*, adv. Hermog. c. 18, and in the Book of Wisdom, vii. 22.

The Word, or Son of God, was the *δημιουργός*, or Architect, as *Lactantius* says (de vera Sap. iv. p. 281), "by Whom God made the worlds" (Heb. i. 2), as St. Paul speaks, "He created all things by Jesus Christ" (Ephes. iii. 9). See *Hammond's* note here. *Schultens* prefers the other rendering, and thinks that there is a reference to this passage in St. John's Gospel, i. 18, where the Eternal Word is spoken of as "in the bosom of the Father." Cp. Num. xi. 12.

— *rejoicing*] See v. 31; xxxi. 25, and Job xli. 5, where the same word is used; a very strong metaphor, showing clearly the distinct personality of the Son. Cp. John i. 8; xvii. 5. Phil. ii. 6—11, and *Nonnus*, as quoted by *Bp. Pearson*, Art. ii. p. 117.

The work of Creation is described here by a bold comparison as a holiday pastime of the Creator, and Wisdom as His playmate; so great was the ease by which that work was effected, and such was His joy and delight in it when first it was produced (cp. Gen. i. 31, and *Vaihinger* here). Such was His Love for the Divine Logos, Who was His companion in the work.

The Evangelical commentary on this is found in John i. 1—3. Col. ii. 3. 9. Heb. i. 1, 2.

³¹ Rejoicing in the habitable part of his earth ;
And ^a my delights were with the sons of men.

u Ps. 16. 3.

³² Now therefore hearken unto me, O ye children :
For ^x blessed are they that keep my ways.

x Ps. 119. 1, 2. &
128. 1, 2.
Luke 11. 28.

³³ Hear instruction, and be wise,
And refuse it not.

y ch. 3. 13, 18.

³⁴ ^y Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.

³⁵ For whoso findeth me findeth life,
And shall [†] obtain favour of the LORD.

† Heb. bring
forth.
z ch. 12. 2.
a ch. 20. 2.

³⁶ But he that sinneth against me ^a wrongeth his own soul :
All they that hate me love death.

a Matt. 16. 18.
Eph. 2. 20, 21, 22.
1 Pet. 2. 5.

IX. ¹ Wisdom hath ^a builded her house,
She hath hewn out her seven pillars :

b Matt. 22. 3, &c.
† Heb. her
killing.
c ver. 5.
ch. 23. 30.

² ^b She hath killed [†] her beasts ; ^c she hath mingled her wine ;
She hath also furnished her table.

³¹ *Rejoicing—earth*] Literally, *rejoicing in the world* (Heb. *tebel*) of *His earth*; that is, in all His creation (see *Gesen.* 327. 855), taking pleasure in all the creatures of His hand as being very good. Cp. Ps. xc. 2. Jer. li. 15.

— *with the sons of men*] Made in God's image (Gen. i. 26).
³⁴ *Blessed is the man that heareth me*] Though Moses and Elias were on the Mount of Transfiguration with Jesus, yet the Voice from heaven speaketh of none but Jesus. "Hear ye Him" (Matt. xvii. 5). He is that Wisdom, the Delight of God, crying in the Proverbs, "*Blessed is the man that heareth Me*" (*Bp. Pearson*, Art. ii. p. 102).

³⁵, ³⁶. *whoso findeth me findeth life—all they that hate me love death*] As our Lord Himself declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36. Cp. 1 John v. 12).

³⁶. *He that sinneth against me*] Still more emphatic in the original, *my sinner*, marking strongly the personality of Wisdom.

CH. IX.] "Christ," says St. Paul, "is the Power of God, and the Wisdom of God" (1 Cor. i. 24), and the Holy Spirit having described in the foregoing chapter the office and work of Christ, as Creator, in the World of Nature, now proceeds to describe His offices and work in the World of Grace.

¹. *Wisdom hath builded her house*] Solomon the son of David, and the builder of the holy house at Jerusalem, and the type of Christ, here describes the operation of his own Divine Antitype, the Essential Wisdom, in building His house. The Son of God, having existed from eternity with the Father, in the fulness of time became Incarnate, building for Himself a human body, and also building for Himself a mystical body, the Church Universal.

This work of building is understood in both these senses by *S. Hippolytus*, frag. ed. Lagarde, p. 198, and others, as *S. Athanasius* (Disp. contra Arium in Conc. Nic.), and *S. Gregory Nyssen* (contra Eunomium, orat. 2). *St. Augustine* says (de Civ. Dei, xvii. 20), "In this passage we recognize the Wisdom of God, namely, the Word co-eternal with the Father, as building for Himself a human body in the womb of the Virgin, and as incorporating the Church into that body, as by the conjunction of members to the Head;" and so *Dr. Hammond*, p. 452.

— *She hath hewn out her seven pillars*] This also may be applied to Christ's human Body, and to His mystical Body the Church. *Seven* is the number of perfection and universality (see below on Rev. p. 220); and Wisdom's seven pillars represent the perfection and universality of Christ's work in both respects.

Especially do they represent the sevenfold fulness of the Universal Church, which Christ has built (Matt. xvi. 18), which is His spiritual house (1 Pet. ii. 5. 1 Tim. iii. 15), and has the sevenfold gifts of the Spirit, and was symbolized by the seven-

branched Candlestick in the Temple (see above on Ex. xxv. 31, and below on Rev. i. 12). *S. Irenæus*, v. 20, refers to Solomon's description of Wisdom, and says, "The Church is the seven-branched candlestick bearing the light of Christ, for she every where preaches His truth." And so *S. Augustine* (in Epist. ad Galat. ii. 6—9), "Wisdom builded her house and erected seven pillars, which number designates the unity of the Churches, inasmuch as *seven* expresses universality; wherefore St. John wrote to seven Churches, which together symbolize the Church Universal; or it may refer to the sevenfold gifts of the Holy Spirit, by which the Church is sustained" (Isa. xi. 2, 3); and cp. *S. Aug.* de Civ. Dei, xvii. 4, and xvii. 20; *S. Athanas.* Orat. 5, c. Arianos. *S. Gregory*, Moral. xxxiii. 15, says, "The Church is here called the house of Wisdom, who is said to have hewn out *seven* pillars because they are supported by the strength of Him Who is perfect, and because *seven* is the number of perfection." And see *Salonius* and *Bede*, and *Dr. Hammond* here.

². *She hath killed her beasts; she hath mingled her wine; she hath also furnished her table*] Christ, Who is the Eternal Priest, hath offered Himself as the Sacrifice for all, and He invites all to partake of the heavenly banquet, at His table, in His Word and Sacraments; see *S. Hippolytus* (ed. Lagarde, p. 199), "Christ hath furnished His own Table, exhibiting His precious and spotless Body and Blood, which are daily celebrated at that mystic and divine board, being sacrificed in commemoration of that ever-to-be-remembered original table of that mystic and divine supper." Cp. *S. Cyprian*, Ep. 63; and see also his *Testimonia* adv. Judæos, ii. cap. 1, and 2; *S. Ambrose* (de Fide, i. 15), says, "Do we not see all this fulfilled in the Gospel since the Incarnation of Christ, inasmuch as He celebrated the mysteries of the sacred banquet, and sent forth His Apostles; and He cries with a loud voice, If any one thirst, let him come unto Me and drink" (John vii. 37). Compare *S. Jerome* in Isa. lv. 1; *S. Athanasius*, Disput. contra Arian. in Conc. Nicæn.; *S. Gregory*, Moral. xvii. 17, where he says, "Immolavit Dominus victimas, Seipsum offerendo pro nobis. Miscuit vinum, et posuit mensam Scripturam sacram, quæ fessos ad se venientes pane verbi non reficit." *S. Chrysostom* in Ps. 22; *S. Aug.* de Civ. Dei, xvii. 20; and the paraphrase of *Dr. Hammond* here, who says that we here may see a prophetic intimation that Christ "would institute and ordain the Sacrament of the Lord's Supper, the elements of which were to be bread and wine, in correspondence with the Priesthood of Melchizedek, who brought forth bread and wine unto Abraham and blessed him (see on Gen. xiv. 18); but the mystical interpretation and importance thereof was the offering up of His Body on the cross for us, the only sacrifice that under the New Testament was to succeed all those of the Old, and supersede them, and thereby obtaining for us grace and pardon, strength and refreshment, which are exhibited by this Sacrament, and so secured to us, on condition we utterly forsake our sins and folly, and be docile and patient of being made wise by Him."

- ³ She hath ^d sent forth her maidens :
^e She crieth ^f upon the highest places of the city,
⁴ ^g Whoso is simple, let him turn in hither :
As for him that wanteth understanding, she saith to him,
⁵ ^h Come, eat of my bread,
 And drink of the wine *which* I have mingled.
⁶ Forsake the foolish, and live ;
 And go in the way of understanding.
⁷ He that reproveth a scorner getteth to himself shame :
 And he that rebuketh a wicked *man* getteth himself a blot.
⁸ ⁱ Reprove not a scorner, lest he hate thee :
^k Rebuke a wise man, and he will love thee.
⁹ Give *instruction* to a wise *man*, and he will be yet wiser :
 Teach a just *man*, ^l and he will increase in learning.
¹⁰ ^m The fear of the LORD *is* the beginning of wisdom :
 And the knowledge of the holy *is* understanding.
¹¹ ⁿ For by me thy days shall be multiplied,
 And the years of thy life shall be increased.
¹² ^o If thou be wise, thou shalt be wise for thyself :
 But if thou scornest, thou alone shalt bear it.
¹³ ^p A foolish woman *is* clamorous :
She is simple, and knoweth nothing.
¹⁴ For she sitteth at the door of her house,
 On a seat ^q in the high places of the city,
¹⁵ To call passengers
 Who go right on their ways :

d Rom. 10. 15.

e ch. 8. 1, 2.

f ver. 14.

g ver. 16.

ch. 6. 32.

Matt. 11. 25.

h ver. 2.

Cant. 5. 1.

Isa. 55. 1.

John 6. 27.

i Matt. 7. 6.

k Ps. 141. 5.

l Matt. 13. 12.

m Job 28. 28.

Ps. 111. 10.

ch. 1. 7.

n ch. 3. 2, 16. &
10. 27.o Job 35. 6, 7.
ch. 16. 26.

p ch. 7. 11.

q ver. 3.

^{3. sent forth her maidens}] The Apostles and other preachers of the Gospel in every age: as the Psalmist says, "The Lord gave the word, great was the company of those that published it" (see on Ps. lxxiii. 11), where a *feminine* word is used to designate the preachers, as here. Besides, in this figurative description, Wisdom being personified by a feminine word, fitly has maidens as her ministers here. May there not also be here an intimation (as *S. Gregory* suggests, *Moral*. xvii. 17, and so *Bede* here) of the natural *feebleness* of the Apostles and other ministers of the Gospel, who have their treasure in earthen vessels (2 Cor. iv. 7); and also of the tender *love* which the preachers of the Gospel must feel for the souls of those to whom they are sent? See below on 1 Thess. ii. 7, and Gal. iv. 19, where, with sympathetic sweetness and affectionate tenderness and condescension, the great Apostle of the Gentiles speaks of himself spiritually as a *nurse* and as a *mother*.

— *the highest places*] As our Lord Himself says, "What I speak to you in the ear, that preach ye upon the *house tops*" (Matt. x. 27).

Observe the contrast here between Wisdom and the strange woman described in vv. 14, 15, where the very same words are used, in order to mark the opposition between the two; and to suggest that the strange Woman has not only a literal, but a spiritual significance.

It is very observable that there is a similar contrast in the Apocalypse, between the Woman in the wilderness, who is the Bride of Christ, the holy and faithful Church, on the one side, and the Spiritual Harlot, or faithless Church, on the other. See the notes below on Revelation xvii. 5, p. 248, where this contrast is displayed.

^{5. Come, eat of my bread}] See above on v. 2. In the bread we may see a prophecy of the Body of Christ, the Living Bread, and in the mingled wine the mystery of His Blood, by which we are refreshed at His holy Table (*Bede*).

^{7. He that reproveth a scorner—shame}] Let not, therefore, the ministers of Divine Wisdom wonder that they suffer contempt; this is not due to the message which they bear, but to the wickedness of the scornors to whom they deliver it. God "willeth all to be saved;" but Christ, Who said, "Go, teach all

nations," said also, "Cast not your pearls before swine, lest they turn again and rend you" (Matt. vii. 6), "and ye shall be hated of all nations for My name's sake" (Matt. xxiv. 9), "but it shall be more tolerable for Sodom and Gomorrah than for those who despise you" (Matt. x. 15). The destruction of the scornors is not from God, but from themselves. Observe the connexion between these three verses (vv. 7—9) and the foregoing, and with what follows.

— *a blot*] Rather, *his blot*; he will be sullied with his stain.

Here caution is given how we tender reprehensions to arrogant and scornful natures, whose manner it is to esteem it for contumely, and accordingly to return it (*Lord Bacon*, *Adv. of Learning*, p. 227).

^{9. he will increase in learning}] Or, *he will add knowledge*; see i. 5, and also give out to others, iv. 2, where the words are the same. Solomon ends this first part of the Proverbs as he had begun. Cp. here vv. 9, 10, and i. 5. 7, and v. 11, with iii. 1, 2.

^{12. thou shalt be wise for thyself}] Wisdom will bring its own reward; and so will folly. Cp. Job xxii. 2. Gal. vi. 6.

^{13. A foolish woman}] Or, *a foolish woman, clamorous* (and restless, Latin "*æstuans*"), *silly, and knowing nothing*; or rather, *reckless of what may happen*, careless of all consequences. See *Schultens*, and cp. v. 6.

Here the picture of a former chapter (vii. 6—23) is repeated with some new features in v. 15. The strange woman is here more impudent; the time is not twilight; and she calls even to those who are going "right on their ways."

Observe, also, here the harlot's mimicry of Wisdom, as described in the foregoing chapter. "Doth not Wisdom cry? She standeth at the top of the *high places*," and see also ix. 3—5, "*She crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine that I have mingled.*"

The Harlot puts on the mask of Wisdom, and borrows her words: so Heresy and Schism often imitate the language of the true Church; so the False Teacher in the Apocalypse bears some emblems of the Lamb (Rev. xiii. 11). Cp. above, on v. 3.

r ver. 4.

16^r Whoso is simple, let him turn in hither :

And as for him that wanteth understanding, she saith to him,

s ch. 20. 17.

17^s Stolen waters are sweet,

And bread † eaten in secret is pleasant.

† Heb. of secrecies.

t ch. 2. 18. & 7. 27.

18 But he knoweth not that ^t the dead are there ;

And that her guests are in the depths of hell.

X. ¹ The proverbs of Solomon.^a A wise son maketh a glad father :

But a foolish son is the heaviness of his mother.

a ch. 15. 20. & 17. 21, 25. & 19. 13. & 29. 3, 15.

b Ps. 49. 6, & c. ch. 11. 4.

c Dan. 4. 27.

2^b Treasures of wickedness profit nothing :^c But righteousness delivereth from death.

d Ps. 10. 14. & 34. 9, 10. & 37. 25.

† Or, the wicked for their wickedness.

c ch. 12. 24. & 19. 15.

f ch. 13. 4. & 21. 5.

3^d The Lord will not suffer the soul of the righteous to famish :

But he casteth away || the substance of the wicked.

4^e He becometh poor that dealeth with a slack hand :But ^f the hand of the diligent maketh rich.5^h He that gathereth in summer is a wise son :But he that sleepeth in harvest is ^g a son that causeth shame.

g ch. 12. 4. & 17. 2. & 19. 26.

17. *stolen waters are sweet*] It is evident, therefore, that there is something more in this description than at first meets the eye. The strange Woman here is not merely a harlot or adulteress ; this, indeed, is one form of wickedness here noted, but the Woman here, as in vii. 5—27, represents in a secondary and spiritual sense the antithesis of Divine Wisdom. She represents unsound Doctrine and idolatrous Worship, alluring the world with fascinating and seductive illusions.

Therefore *S. Augustine* well says (Expos. ad Epist. ad Rom. vii. 11), "The woman in the Proverbs who sits at the door of her house, is a symbol of *fallacious doctrine* (fallacis doctrinæ imagine sedens mulier)." *S. Ambrose* (de Cain. i. 4) regards this as a picture of pleasure, "quæ odorem Christi non habet;" and see *S. Jerome* on Hosea c. xiii.

Perhaps there may be a reference here to the practice of some who drew off water surreptitiously from a neighbour's rivulet or cistern, in order to water their own garden, and to refresh themselves by means of his labours. The words may be explained by reference to v. 15, "Drink waters from thine own cistern"—Do not steal water from others ; but drink from thine own fountain.

Whatever sins are committed by stealth are more sweet, although that sweetness is deadly (*Augustine*). "Illicita amantur, excidit quicquid licet" (*Seneca*).

"Nitimur in vetitum semper cupimusque negata ;

Sic interdictis imminet aeger aquis" (*Ovid*).

— *bread eaten in secret*] Literally, *bread of concealments*. In a spiritual sense this is to be applied to the doctrines and practices of heretical and schismatical conventicles. The Church offers the living waters freely to all ; but Heresy and Schism gather their votaries to secret assemblies, and promise to them much sweetness, but the end of those things is bitterness to the soul (*Bede*).

18. *the dead are there*] Like the bones whitening the shore of the island of the Sirens.

— *her guests—in the depths of hell*] He repeats what was said above ; see ii. 18, vii. 27. This is no sign of interpolation. It is like our Lord's "Amen, amen," and "He that hath ears to hear, let him hear," reiterated for the sake of emphasis.

CH. X.] Here begins the Second Part, or SECOND BOOK, of the PROVERBS, as it is called by some ancient Expositors (e.g. *Bede*).

The former Part, or Book, was like a general Introduction or Prologue of a parennetic or hortatory character, to the whole ; setting forth the characteristics of the two Ways of human life, and the ends to which they respectively lead ; and it may be compared to the first two Psalms which form the Prologue to the Psalter. See above, *Prelim. Note* to chap. i.

The title, *Proverbs of Solomon*, prefixed to this portion, by no means implies that the former portion, to which the same title is prefixed, is an independent and unconnected composition : it serves to mark the transition from the First Book of the Proverbs to the Second, just as the title prefixed to chap. xxv. ("These are also Proverbs of Solomon") indicates the con-

mencement of the Third Book. It is like the "καὶ τὸδε φωνεῖ" —of the Greek Gnostic writer (Poetæ Gnomici, ed. Bruck, p. 124).

It has been supposed by some, that the Proverbs are strung together without systematic connexion ; but this is an erroneous opinion. For example, all the Proverbs of the present chapter are like exemplifications in detail of the principles, practices, and results of the Two Ways of life displayed in the foregoing nine chapters, which constitute the Prologue ; and each of these Proverbs is antithetical, and consists of two members linked together and contrasted for the most part by means of the Hebrew conjunctive particle *vau*.

1. *A wise son maketh a glad father*] After the previous general description of *Wisdom*, Solomon proceeds to particularize special cases of those who are *wise*. He begins with what was uppermost in his own mind, What would be the character of his successor ? What would become of his Throne, his Wealth, his People, after himself ? See his melancholy forebodings in Prov. xvii. 2—21. 25 ; xix. 13 ; and Eccles. ii. 18 ; iv. 8 ; v. 14 ; x. 1. Solomon has one son ; and he is Rehoboam. This thought lies underneath many of the sayings of the Proverbs.

3. *the substance*] Rather, *the wickedness*. See xi. 6 ; xvii. 4. *Gesen.* 219.

4. *He becometh poor—hand*] Rather, *the hand of slackness*, or indolence (Heb. *remiyah*, xii. 24. *Gesen.* 770) *maketh poor*. On the word here rendered *poor* (Heb. *rûsh*), and the difference between it and the other word (Heb. *dâl*), also rendered *poor* in our Version, see on xix. 1, and cp. xviii. 3.

— *the diligent*] Heb. *charûtsim*, from *charats*, to cut into, to dig, to thresh ; cp. xii. 24 ; xiii. 4 ; xxi. 5, where the same word is used. Observe the difference in the original of the two words rendered *hand* in our Version. The former is *caph*, the palm or open hand (Latin *vola*) ; the second is *yad*, the hand with its nerves and sinews strung for vigorous exertion. The hand of the sluggard is represented as lying *loosely open*, that of the diligent as vigorously *clenched for work*. On the different meanings of these two words rendered *hand*, cp. below, xxxi. 20.

5. *He that gathereth*] He that gathers (the Hebrew verb here used is *agar*, cp. Greek ἀγέλω) the harvest, to the threshing-floor and *ba.v*. Solomon continues the allusion to husbandry, from the former verse.

The copula *vau* does not occur in this verse, which is made more impressive by the omission, and may be rendered thus, *Gathering in summer* (thou wilt be), *a wise son ; snoring in harvest* (thou wilt be), *a shame-causing son*. The verb rendered in our Version by *sleepeth*, is *radam*, which is much more significant, and is rightly rendered by *sterto* in *Vulg.* See Judg. iv. 21. Ps. lxxvi. 6. Jon. i. 5.

— *a son that causeth shame*] An ominous expression in the mouth of Solomon, speaking (as he does in the Proverbs) to his son Rehoboam ; and unhappily realized in him. It occurs four times in this Book (x. 5 ; xvii. 2 ; xix. 26 ; xxix. 15. Cp. xii. 4 ; xiv. 35), and nowhere else in the Bible.

- ⁶ Blessings are upon the head of the just :
But ^h violence covereth the mouth of the wicked.
- ⁷ ⁱ The memory of the just is blessed :
But the name of the wicked shall rot.
- ⁸ The wise in heart will receive commandments :
^k But † a prating fool || shall fall.
- ⁹ ^j He that walketh uprightly walketh surely :
But he that perverteth his ways shall be known.
- ¹⁰ ^m He that winketh with the eye causeth sorrow :
ⁿ But a prating fool || shall fall.
- ¹¹ ^o The mouth of a righteous man is a well of life :
But ^p violence covereth the mouth of the wicked.
- ¹² Hatred stirreth up strifes :
But ^q love covereth all sins.
- ¹³ In the lips of him that hath understanding wisdom is found :
But ^r a rod is for the back of him that is void of † understanding.
- ¹⁴ Wise men lay up knowledge :
But ^s the mouth of the foolish is near destruction.
- ¹⁵ ^t The rich man's wealth is his strong city :
The destruction of the poor is their poverty.
- ¹⁶ The labour of the righteous tendeth to life :
The fruit of the wicked to sin.
- ¹⁷ He is in the way of life that keepeth instruction :
But he that refuseth reproof || erreth.
- ¹⁸ He that hideth hatred with lying lips,
And ^u he that uttereth a slander, is a fool.

h ver. 11.
Esth. 7. 8.
i Ps. 9. 5, 6. &
112. 6.
Eccles. 8. 10.

k ver. 10.
† Heb. a fool of
lips.
|| Or, shall be
beaten.
l Ps. 23. 4.
ch. 28. 18.
Isa. 33. 15, 16.
m ch. 6. 13.
n ver. 8.
|| Or, shall be
beaten.
o Ps. 37. 30.
ch. 13. 14. &
18. 4.
p Ps. 107. 42.
ver. 6.

q ch. 17. 9.
l Cor. 13. 4.
l Pet. 4. 8.

r ch. 26. 3.
† Heb. heart.

s ch. 18. 7. &
21. 23.
t Job 31. 24.
Ps. 52. 7.
ch. 18. 11.
† Tim. 6. 17.

|| Or, causeth to
err.

u Ps. 15. 3.

6. violence] Or damage, or misery. Cp. v. 11; xiii. 2, and xxvi. 6, where the same word (*âmās*) is used.

covereth] Compare v. 11, and Ps. xlv. 15, and lxi. 7. "Shame hath covered my face:" and Obad. 10, and Micah vii. 10, where the same verb (*qasah*) is used as here.

the mouth] This word (Heb. *pi*) occurs six times in this chapter, vv. 6. 11 (*bis*). 14. 31, 32; and, together with the frequent occurrence of the word *lips* (see on v. 13), shows how much stress is laid on the government of the tongue.

7. The memory] Literally, what penetrates and pierces the sense, as a fragrant perfume (*Schult.*). There is a contrast between the fragrant perfume which is breathed forth from the memory of the just after death (when all the envy which accompanied him in life will have vanished), and the noisome effluvia sent forth from the name of the wicked, as from a corpse.

It is observable that this seventh verse begins with the seventh letter of the Hebrew alphabet, and the eighth begins with the eighth. It seems probable that portions of the Book may be arranged in groups of seven (cp. *Hitzig* here). Perhaps such coincidences as these were designed as mnemonic helps, like the acrostics in the alphabetical Psalms.

is blessed] Literally, for blessing; he repeats the word (*blessings*) of the foregoing verse.

8. wise in heart] Observe the contrast; the wise in heart, *lit.* the solid in heart, is contrasted with the loose in lips.

This word heart (Heb. *leb*) henceforth is one of frequent occurrence throughout this portion of the Book, to the end of chap. xxiv., see vv. 13 (margin). 20, 21 (margin); xi. 12 (margin). 20. 29; xii. 8. 11 (where our Version has *understanding*). 20. 23. 25; xiii. 12; xiv. 10. 13, 14. 30, 33; and for the subsequent occurrences, see on xvi. 1. The recurrence of the word *leb*, heart, is not so obvious in our Version, where the Heb. *leb* is often rendered by *understanding*, and by other words.

a prating fool] Rather, a fool of lips, contrasted with the wise in heart of the foregoing clause.

9. He that walketh] See *Dr. Barrow*, Sermon v. Vol. i. p. 89, on this text.

shall be known] 1 Tim. v. 25. Shall be a public example of sin and punishment.

10. He that winketh with the eye] In craft and malice behind a man's back (*Gesen.* 745).

But a prating fool] Rather, and a fool of lips (as in v. 8); coupled with eyes here: so as to form a correlative with it. There is an exact precision of language in these Proverbs: the two members of each sentence are adjusted to each other respectively, so as to be in equipoise like the two scales of a balance. In v. 8 there is a contrast between heart and lips; in v. 10 eye is set against lips; in v. 11 mouth is repeated.

12. love covereth] The verb *casah* serves as a catchword of these verses (vv. 11, 12; cp. v. 6); cp. xvii. 9. 1 Pet. iv. 8 James v. 20.

13. In the lips] Here is another catchword which links many of the Proverbs of this chapter together. The word *lips* (Heb. *sephathaim*) occurs seven times in this chapter (vv. 8. 10. 13. 18, 19. 21. 32).

wisdom] "Directio et frenatio" (*Schult.*).

14. lay up knowledge] As a treasure, of which he does not make a display, but which he reserves for use in due season (cp. xii. 23, and *Bertheau*, *Hitzig*, and *Vaihinger* here).

near destruction] That is, is ruin hard by; near is not a preposition, but an adjective. The word destruction (Heb. *mechittah*, *lit.* a breaking) is the catchword which rivets the two verses together; as the word *life* rivets the next couplet; and the word *lips* links together the next distich. This word *mechittah* occurs three times in this chapter, vv. 14, 15. 29, and in xiii. 3; xiv. 28; xviii. 7; xxi. 15, and only in four other places in the Old Testament, Ps. lxxxix. 40. Isa. liv. 14. Jer. xvii. 17; xlviii. 30.

15. poor] Heb. *dal*, see above on v. 4, and below on xix. 1.

17. He is in the way] Rather, he that keepeth in a way of life; this was specially verified in Him Who is "the Way, the Truth, and the Life" (*John* xiv. 6).

18. He that hideth] He that hideth hatred is a man of lying lips.

- x Eccles. 5. 3 19 * In the multitude of words there wanteth not sin :
 y James 3. 2. But ^y he that refraineth his lips is wise.
 20 The tongue of the just is as choice silver :
 The heart of the wicked is little worth.
 21 The lips of the righteous feed many :
 But fools die for want † of wisdom.
 † Heb. of heart.
 z Gen 24. 35. & 26. 12. 22 * The blessing of the LORD, it maketh rich,
 Ps. 37. 22. And he addeth no sorrow with it.
 a ch. 14. 9. & 15. 21. 23 * It is as sport to a fool to do mischief :
 But a man of understanding hath wisdom.
 b Job 15. 21. 24 ^b The fear of the wicked, it shall come upon him :
 But ^c the desire of the righteous shall be granted.
 c Ps. 145. 19. 25 As the whirlwind passeth, ^d so is the wicked no more :
 Matt. 5. 6. But ^e the righteous is an everlasting foundation.
 1 John 5. 14. 15. 26 As vinegar to the teeth, and as smoke to the eyes,
 d Ps. 37. 9. 10. So is the sluggard to them that send him.
 e ver. 30. 27 ^f The fear of the LORD † prolongeth days :
 Ps. 15. 5. But ^g the years of the wicked shall be shortened.
 Matt. 7. 24. 25. & 16. 18. 28 The hope of the righteous shall be gladness :
 But the ^h expectation of the wicked shall perish.
 f ch. 9. 11. 29 The way of the LORD is strength to the upright :
 † Heb. addeth. ⁱ But destruction shall be to the workers of iniquity.
 g Job 15. 32, 33. 30 ^k The righteous shall never be removed :
 & 22. 16. But the wicked shall not inhabit the earth.
 Ps. 55. 23. 31 ^l The mouth of the just bringeth forth wisdom :
 Eccles. 7. 17. But the froward tongue shall be cut out.
 h Job 8. 13. & 11. 20. 32 The lips of the righteous know what is acceptable :
 Ps. 112. 10. But the mouth of the wicked speaketh † frowardness.
 ch. 11. 7. † Heb. froward-
 i Ps. 1. 6. & 37. 20. *ness*.
 k Ps. 37. 22, 29. & 125. 1. XI. ¹ A ^a † false balance is abomination to the LORD :
 ver. 25. But † a just weight is his delight.
 l Ps. 37. 30. 2 ^b When pride cometh, then cometh shame :
 But with the lowly is wisdom.
 † Heb. Balances of deceit. 3 ^c The integrity of the upright shall guide them :
 † Heb. a perfect stone. But the perverseness of transgressors shall destroy them.
 b ch. 15. 33. & 16. 18. & 18. 12. c ch. 13. 6.

20. *The tongue of the just*] Here is another *catchword* which joins this series of Proverbs together: the word *just*, or *righteous* (Heb. *tsaddik*) occurs *thirteen* times in this chapter (vv. 3. 6, 7. 11. 16. 20. 21. 24. 25. 28. 30, 31. 32), and *eight* times in the next chapter (xi. 8, 9, 10. 21. 23. 28. 30, 31), and *eight* times also in the following chapter (xii. 3. 5. 7. 10. 12, 13. 21. 26); and *five* times in the next (xiii. 5. 9. 21, 22. 25).

On the other hand, the word *wicked* (Heb. *râshâ*) occurs *twelve* times in this chapter (vv. 3. 6, 7. 11. 16. 20. 24. 25. 27. 28. 30. 32), and *eight* times in the next chapter (xi. 5. 7, 8. 10, 11. 18. 23. 31), and *seven* times in the chapter following (xii. 5, 6, 7. 10. 12. 21. 26).

Such minutiae as these may serve the purpose of showing that the Book of Proverbs is not put together without method, and that there are, as it were, certain key-notes in it, which maintain an harmonious relation in the several component parts.

— *little worth*] Literally is *drass*, or thin filings; contrasted with the *silver* in the former part of the Proverb (*Schult.*).

21. *feed many*] This is especially verified in the "Good Shepherd" (John x. 2. 11).

29. *strength*] a fortress. Wherever he goes, he is in a castle; and see the next verse.

31. *bringeth forth wisdom*] As a fair sprout germinating from it; cp. Isa. lvii. 19. The metaphor is continued in the latter

clause, where it is said that *the froward tongue shall be cut out* i. e. as a tree cut off from its roots.

32. *speaketh frowardness*] Literally, is *perversions* and *destructions*. See ii. 12.

CH. XI.] This chapter, like the former, has its *catchwords*, by which it is joined to the foregoing chapter, and by which the Proverbs in it are linked together. These are the word *tsaddik* (righteous), occurring eight times in it (see on x. 20), and *tsedâkâh* (righteousness), occurring five times (vv. 4, 5, 6, 18, 19), and *râshâ* (wicked), occurring eight times (see on x. 20), and *yâshâr* (upright), occurring three times (vv. 3. 6. 11), and *yôsher* in v. 24, where it is rendered *meet*.

1. *A false balance*] Solomon now passes to social duties; see on vv. 10, 11, a false balance, lit. *balances of deceit* (Heb. *mur-mah*), a word repeated three times in the next chapter (vv. 5. 17. 20).

— *a just weight*] Literally, a just stone, stones being used anciently as weights. See Lev. xix. 36; Deut. xxv. 13. 15; 2 Sam. xiv. 26; below, xvi. 11; xx. 10. 23; Micah vi. 11.

3. *the perverseness*] Rather the *slipperiness* of sinners shall destroy them. See *Gesen.* under the word *sâlah*, § 590, and below, xiii. 6; xv. 4; xix. 3; xxi. 12; xxii. 12.

- ⁴ ^d Riches profit not in the day of wrath :
But ^e righteousness delivereth from death.
- ⁵ The righteousness of the perfect shall † direct his way :
But the wicked shall fall by his own wickedness.
- ⁶ The righteousness of the upright shall deliver them :
But ^f transgressors shall be taken in *their own* naughtiness.
- ⁷ ^g When a wicked man dieth, *his* expectation shall perish :
And the hope of unjust *men* perisheth.
- ⁸ ^h The righteous is delivered out of trouble,
And the wicked cometh in his stead.
- ⁹ An ⁱ hypocrite with *his* mouth destroyeth his neighbour :
But through knowledge shall the just be delivered.
- ¹⁰ ^k When it goeth well with the righteous, the city rejoiceth :
And when the wicked perish, *there is* shouting.
- ¹¹ ^l By the blessing of the upright the city is exalted :
But it is overthrown by the mouth of the wicked.
- ¹² He that is † void of wisdom despiseth his neighbour :
But a man of understanding holdeth his peace.
- ¹³ ^m † A talebearer revealeth secrets :
But he that is of a faithful spirit concealeth the matter.
- ¹⁴ ⁿ Where no counsel *is*, the people fall :
But in the multitude of counsellors *there is* safety.
- ¹⁵ ^o He that is surety for a stranger † shall smart *for it* :
And he that hateth † suretiship is sure.
- ¹⁶ ^p A gracious woman retaineth honour :
And strong *men* retain riches.
- ¹⁷ ^q The merciful man doeth good to his own soul :
But *he that is* cruel troubleth his own flesh.
- ¹⁸ The wicked worketh a deceitful work :
But ^r to him that soweth righteousness *shall be* a sure reward.
- ¹⁹ As righteousness *tendeth* to life :
So he that pursueth evil *pursueth it* to his own death.
- ²⁰ They that are of a froward heart *are* abomination to the LORD :
But *such as are* upright in *their way are* his delight.
- ²¹ ^s *Though* hand join in hand, the wicked shall not be unpunished :
But ^t the seed of the righteous shall be delivered.

d ch. 10. 2.
Ezek. 7. 19.
Zeph. 1. 18.
e Gen. 7. 1.

† Heb. *rectify*.

f ch. 5. 22.
Eccles. 10. 8.
g ch. 10. 28.

h ch. 21. 18.

i Job 8. 13.

k Esth. 8. 15.
ch. 28. 12, 23.

l ch. 29. 8.

† Heb. *destitute of heart*.

m Lev. 19. 16.
ch. 20. 19.
† Heb. *He that walketh, being a talebearer.*
n 1 Kings 12. 1, &c.
ch. 15. 22. & 24. 6.
o ch. 6. 1.
† Heb. *shall be sore broken.*
† Heb. *thou shalt strike hands.*
p ch. 31. 30.

q Matt. 5. 7. & 23. 34, &c.

r Hos. 10. 12.
Gal. 6. 8, 9.
James 3. 18.

s ch. 16. 5.

t Ps. 112. 2.

4. *Riches profit not*] Do not afford a refuge or fortress (Schult.).

— *delivereth*] The verb *natsal* (to deliver, to rescue) is another word which connects these Proverbs together (see x. 2; xi. 4. 6; xii. 6. Cp. ii. 12, 16); and the antithesis to this is *abád* (to perish and, in *piel*, to destroy), see *vv.* 7 bis. 10.

7. *the hope of unjust men*] Literally, *of vanities*; here, *men of vanity* (Sept., Syriac, Targum, Gesen. 21). Other interpretations are given by Ewald, Bertheau, and Hitzig, who renders it *godless hope*.

10, 11. *the city*] This word also connects these two verses together, cp. *vv.* 14. 26, *the people*, and *vv.* 9. and 12, *neighbour*: words which show that this group of Proverbs is dealing with social duties.

13. *A talebearer*] Literally, “a walker about of slander (i. e. a man who gads about as a pedlar and huckster of slander and calumny, Lev. xix. 16; cp. below xx. 19; Gesen. 769) (is) revealing secrets; but he that is *stedfast in spirit* (is) covering a matter.” There is a contrast between a man walking about, and the *stedfast man*; as well as between the act of revealing and of covering.

14. *Where no counsel is*] Where no governing is, lit. no pilotage of a ship by ropes; see above on i. 5, and below xx. 18.

— *in the multitude of counsellors*] Cp. xv. 22; xx. 18; xxiv. 6.

16. *A gracious woman retaineth honour*] See Bp. Ken’s beautiful application of this text in his sermon at the funeral of Lady M. Maynard (Works, i. 113).

21. *Though hand join in hand*] This sentence, which literally means *Hand to hand*, has received various interpretations, like many other phrases in the Proverbs, which from their terseness and brevity, and from the lack of aid from the context, are often obscure to modern readers. The idiom here may mean “sooner or later,” as in Italian “*da mano in mano*,” or in succession of one generation after another. There is a contrast between this member of the sentence and what follows (*Mercer. Schultens*). Others suppose it to be an affirmation, and to be tantamount to the expression “I give thee my hand, and pledge thee my troth.” Cp. Job xvii. 3 (*Hitzig*, 109; cp. Ewald, 88; *Vaihinger*, 117; and see below, xvi. 5). On the whole, the rendering in our Authorized Version seems the best.

22 As a jewel of gold in a swine's snout,
So is a fair woman which † is without discretion.

23 The desire of the righteous is only good :
But the expectation of the wicked ^u is wrath.

24 There is that ^x scattereth, and yet increaseth ;
And *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 ^y † The liberal soul shall be made fat :
^z And he that watereth shall be watered also himself.

26 ^a He that withholdeth corn, the people shall curse him :
But ^b blessing *shall be* upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour :
^c But he that seeketh mischief, it shall come unto him.

28 ^d He that trusteth in his riches shall fall :
But ^e the righteous shall flourish as a branch,

29 He that troubleth his own house ^f shall inherit the wind :
And the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous is a tree of life ;
And ^g he that † winneth souls *is* wise.

31 ^h Behold, the righteous shall be recompensed in the earth :
Much more the wicked and the sinner.

XII. ¹ Whoso loveth instruction loveth knowledge :
But he that hateth reproof *is* brutish.

2 ^a A good *man* obtaineth favour of the LORD :
But a man of wicked devices will he condemn.

3 A man shall not be established by wickedness :
But the ^b root of the righteous shall not be moved.

4 ^c A virtuous woman *is* a crown to her husband :
But she that maketh ashamed *is* ^d as rottenness in his bones.

5 The thoughts of the righteous *are* right :
But the counsels of the wicked *are* deceit,

† Heb. departeth from.

u Rom. 2. 8, 9.

x Ps. 112. 9.

y 2 Cor. 9. 6, 7, 8, 9, 10.

† Heb. the soul of blessing.

z Matt. 5. 7.

a Amos 8. 5, 6.

b Job 29. 13.

c Esth. 7. 10.

Ps. 7. 15, 16. &

9. 15, 16. & 10. 2.

& 57. 6.

d Job 31. 24.

Ps. 52. 7.

Mark 10. 24.

Luke 12. 21.

1 Tim. 6. 17.

e Ps. 1. 3. &

52. 8. & 92. 12, &c.

Jer. 17. 8.

f Eccles. 5. 16.

g Dan. 12. 3.

1 Cor. 9. 19, &c.

James 5. 20.

† Heb. taketh.

h Jer. 25. 29.

1 Pet. 4. 17, 18.

a ch. 8. 35.

b ch. 10. 2.

c ch. 31. 23.

1 Cor. 11. 7.

d ch. 14. 30.

22. *a jewel—in a swine's snout*] A more natural image to the Hebrew, on account of the practice of Hebrew women to wear nose-rings; see above on Gen. xxiv. 22. The "fair woman without discretion," is contrasted here with the "gracious woman" (lit. the woman of grace), who retaineth, or, literally, will hold fast glory—even everlasting glory—as her jewel. The beauty of the other is merely like a jewel dangling as a nose-ring in a swine's snout, and serves only to attract more attention to her folly.

24. *and yet increaseth*] Or, yet is increased. — *than is meet*] More than is right (Heb. yósher), that is, in God's sight; see *prelim. note*.

25. *The liberal soul*] Lit. the soul of blessing. The word blessing is the catchword which links this Proverb on to the next. — *he that watereth*] Literally, he that raineth, shall himself become a river. The water that falls in refreshing and fertilizing irrigation is not lost, but becomes a fair stream, fringed with flowers and overhung with trees. So the bounty of the liberal man, which rains down blessings, will flow on for ever in a beautiful river.

26. *that selleth it*] Lit. breaketh it, like Joseph to his brethren, and to the people of Egypt; see Gen. xli. 3.

In a spiritual sense this verse may be applied specially to Pastors and to Churches. He that withholdeth corn—he that keepeth back from others the Bread of Life, which is the Word of God, the Holy Scriptures—the food of the soul—he shall be accursed; but blessings are upon him that fully and freely dispense it (*Salonius*).

27. *diligently seeketh*] Literally, seeketh early in the morning.

28—31.] In these verses we are brought again to the imagery of the first Psalm; and in the original the resemblance is more striking on account of the identity of the language,—e. g. *aleh*

(leaf, rendered branch in our Version), here and in Ps. i. 3; *tsaddik* (righteous), here and in Ps. i. 5, 6; *ruach* (wind), here and in Ps. i. 4; *peri* (fruit), here and in Ps. i. 3; *ets* (a tree), here and in Ps. i. 3; *râshâ* (wicked), here and in Ps. i. 1. 4, 5, 6 (where in our Version it is rendered by *ungodly*); *chôte* (sinner) here, and in Ps. i. 1. 5, where it is *châtâ*.

This characteristic of the Book of Proverbs, as an up-growth and development of the Book of Psalms in an ethical and didactic sense, is ever meeting the eye, and reminds us of the connexion between them; cp. above on i. 1. The Book of Proverbs is an echo to the Book of Psalms.

29, 30.] Some interpreters (e. g. *Ewald*) alter the arrangement of these verses, but without reason.

31. *Behold the righteous*] The rendering of this verse in the Septuagint is adopted by St. Peter (1 Pet. iv. 18). "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" and so the Syriac and Arabic here; and there seems some reason for the opinion of *Schultens*, that the word rendered *recompense*, is to be understood in the sense of chastisement for sin. Cp. Job xxiii. 14; Ps. vii. 5; Jerem. li. 24. 26.

CH. XII. 2. *a man of wicked devices*] Heb. *ish mezmoth*, contrasted with *ishah chail* (a woman of virtue) in v. 4.

5—7.] These three verses are joined together by the words *tsaddik* (righteous) and *râshâ* (wicked).

5.] This verse affords an example of that triple antithesis which imparts so much beauty to many of the Proverbs.

"The thoughts of the righteous are right;
But the counsels of the wicked are deceit." Cp. v. 14.
"A man shall be satisfied—with the fruit—of his mouth,
And the recompense—of a man's hands—shall be given unto him."

- 6^e The words of the wicked *are* to lie in wait for blood :
 f But the mouth of the upright shall deliver them. e ch. 1. 11, 18.
 f ch. 14. 3.
- 7^g The wicked are overthrown, and *are* not :
 But the house of the righteous shall stand. g Ps. 37. 36, 37.
 ch. 11. 21.
 Matt. 7. 24, 25,
 26, 27.
- 8^h A man shall be commended according to his wisdom :
 h But he that is † of a perverse heart shall be despised. h 1 Sam. 25. 17.
 † Heb. *perverse*
of heart.
 i ch. 13. 7.
- 9ⁱ *He that is* despised, and hath a servant,
Is better than he that honoureth himself, and lacketh bread.
- 10^k A righteous *man* regardeth the life of his beast :
 But the ‖ tender mercies of the wicked *are* cruel. k Deut. 25. 4.
 ‖ Or, *bowels.*
- 11^l He that tilleth his land shall be satisfied with bread :
 But he that followeth vain *persons* ^m *is* void of understanding. l Gen. 3. 19.
 ch. 28. 19.
 m ch. 6. 32.
- 12 The wicked desireth ‖ the net of evil *men* :
 But the root of the righteous yieldeth *fruit*. ‖ Or, *the fortress.*
- 13 †ⁿ The wicked is snared by the transgression of *his* lips :
 ° But the just shall come out of trouble. † Heb. *The snare*
of the wicked is
in the trans-
gression of lips.
 n ch. 18. 7.
 o 2 Pet. 2. 9.
 p ch. 13. 2. &
 18. 20.
 q Isa. 3. 10, 11.
 r ch. 3. 7.
 Luke 18. 11.
- 14^p A man shall be satisfied with good by the fruit of *his* mouth :
 ° And the recompence of a man's hands shall be rendered unto him.
- 15^r The way of a fool *is* right in his own eyes :
 But he that hearkeneth unto counsel *is* wise.
- 16^s A fool's wrath is † presently known :
 But a prudent *man* covereth shame. s ch. 29. 11.
 † Heb. *in that*
day.
- 17^t *He that* speaketh truth sheweth forth righteousness :
 But a false witness deceit. t ch. 14. 5.
- 18^u There is that speaketh like the piercings of a sword :
 But the tongue of the wise *is* health. u Ps. 57. 4. &
 59. 7. & 64. 3.
- 19 The lip of truth shall be established for ever :
 * But a lying tongue *is* but for a moment. x Ps. 52. 5.
 ch. 19. 9.
- 20 Deceit *is* in the heart of them that imagine evil :
 But to the counsellors of peace *is* joy.
- 21 There shall no evil happen to the just :
 But the wicked shall be filled with mischief.

v. 21,—

"There shall no evil—happen—to the just,
 But the wicked—shall be filled—with mischief."

And see the antithesis in v. 23.

"A prudent man—concealeth—knowledge,
 But the heart of fools—proclaimeth—foolishness."

Cp. J. W. Burgon, "Ninety-one Short Sermons," Sermon 89, 1867.

6. *shall deliver them*] Those for whose blood the wicked lie in wait.

7. *The wicked are overthrown*] Lit. *When they turn themselves*, i. e. suddenly, on any reverse, however slight, *they perish*.

8. *A man shall be commended*] Literally, *for the mouth of his understanding shall a man be praised, and a man whose heart is perverse shall come to shame*. The word *heart* (Heb. *leb*) is one of those which unite these Proverbs together; see vv. 8. 11. 20. 23. 25; xiii. 12; xiv. 10. 13. 14. 30; xv. 7. 13. 14. 15. 21. 28. 30. 32; xvi. 1. 5. 9. 21. 23; xvii. 16. 18. 20. 22, &c., &c.; xxiii. 7. 12. 15. 17. 19. 26. 33, 34, &c.

9. *He that is despised, and hath a servant*] Rather, *Better is a man who is lightly esteemed, and is a servant to himself, than a man who boasts himself and is without bread*. So Sept., Symmachus, Syriac, Arabic, Schult., Hitzig, Vaihinger, cp. x. 27. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

10. *A righteous man regardeth the life of his beast*] Even of his *beast*; whereas the *tender mercies* of the wicked are cruel even to *men*.

12. *the net*] With which to catch prey by evil means (Ps. x. 8—10). Cp. Eccles. vii. 26, where the same word (*matsôd*) is used; and Eccles. ix. 12, "the fishes are taken in an evil net," where *metsôdah* is used.

— *the root of the righteous yieldeth fruit*] Such is the sense given by some ancient Versions. Some render it *He* (i. e. the Lord) *will give a root of the righteous*; that is, will enable them to stand firm; so Sept., Bertheau, Vaihinger.

13. *The wicked is snared*] Observe the connexion between the evil *net*, which the wicked desires (in order to catch his prey), and the *snare* of his own making, in which he himself is caught; and observe also the contrast between the *transgression of the lips*, by which the wicked is *snared*, and the *fruit of the mouth* by which the righteous is *satisfied*.

— *lips*] The words *saphah* (*lip*) and *lashon* (*tongue*) occur, the first in vv. 13. 19. 22, the second in vv. 18, 19, in this chapter. The former occurs about *forty-five* times in this Book; and the words connected with them, such as *strife*, *wrath*, *slander*, *scorn*, and their contraries, *love*, *peace*, *truth*, &c., are very frequent, showing the importance to be attached to the right government of the Tongue.

15. *The way of a fool is right in his own eyes*] See on xvi. 2.

16. *is presently known*] Literally, *is known in the day* in which it breaks forth.

18. *of a sword*] The edge of which is called its *mouth* in Heb. Ex. xvii. 13; Num. xxi. 24; cp. above, v. 4. Hence the metaphor; the tongue of the wise is contrasted with the mouth of the sword brandished by the slanderer.

20. *Deceit*] Treacherous advice.

γ ch. 6. 17. &
11. 20.
Rev. 22. 15.

ε ch. 13. 16. &
15. 2.

α ch. 10. 4.

|| Or, *deceitful*.

β ch. 15. 13.

Ϸ Isa. 50. 4.

|| Or, *abundant*.

α 1 Sam. 2. 25.

β ch. 12. 14.

Ϸ Ps. 39. 1.
ch. 21. 23.
James 3. 2.

δ ch. 10. 4.

ε ch. 11. 3, 5, 6.

† Heb. *sin*.

ζ ch. 12. 9.

g Job 18. 5, 6. &
21. 17.
ch. 24. 20.
|| Or, *candle*.

22 ^γ Lying lips are abomination to the LORD :

But they that deal truly are his delight.

23 ^ε A prudent man concealeth knowledge :

But the heart of fools proclaimeth foolishness.

24 ^α The hand of the diligent shall bear rule :

But the || slothful shall be under tribute.

25 ^β Heaviness in the heart of man maketh it stoop :

But ^Ϸ a good word maketh it glad.

26 The righteous is more || excellent than his neighbour :

But the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting :

But the substance of a diligent man is precious.

28 In the way of righteousness is life ;

And in the pathway thereof there is no death.

XIII. ¹ A wise son heareth his father's instruction :

^α But a scorner heareth not rebuke.

2 ^β A man shall eat good by the fruit of his mouth :

But the soul of the transgressors shall eat violence.

3 ^Ϸ He that keepeth his mouth keepeth his life :

But he that openeth wide his lips shall have destruction.

4 ^δ The soul of the sluggard desireth, and hath nothing :

But the soul of the diligent shall be made fat.

5 A righteous man hateth lying :

But a wicked man is loathsome, and cometh to shame.

6 ^ε Righteousness keepeth him that is upright in the way :

But wickedness overthroweth † the sinner.

7 ^ζ There is that maketh himself rich, yet hath nothing :

There is that maketh himself poor, yet hath great riches.

8 The ransom of a man's life are his riches :

But the poor heareth not rebuke.

9 The light of the righteous rejoiceth :

^ε But the || lamp of the wicked shall be put out.

10 Only by pride cometh contention :

But with the well advised is wisdom.

26. *The righteous is more excellent than his neighbour*] Rather, *the righteous man shows the way to his neighbour*; see *Syriac*, *Schultens*, *Gesenius* 860, *Umbreit*, *Bertheau*. Cp. Num. x. 33; Deut. i. 33; Jud. i. 23. Observe the contrast between this and the other member of the verse. The *righteous* shows the way to his neighbour, and helps him on to his journey's end; but the way of the wicked leads the wicked man himself to ruin.

27. *The slothful*] Rather, *Sloth roasts not its own game*. This seems to be the right rendering, though the word (*charac*) translated *roasteth*, occurs only in Chaldee, Dan. iii. 27; see *Fürst* 489, who rightly observes that the sense assigned to it by others (viz., "will not take in a net," cp. Cant. ii. 9, where the word *characim*, latticed network, occurs) is less suitable, because the game is already supposed to be taken. Cp. *Gesen.* 305.

— *But the substance of a diligent man is precious*] This translation is questionable; the rendering may be, "*And a diligent man is a precious treasure*," which is authorized by *Sept.* and *Syriac*; or "*The competency of man is a precious treasure*" (as *Chaldee*). The word *charuts*, rendered *diligent*, has a double sense—*diligent* and *treasure*, lit. *gold*, viii. 10. 19 (*Gesen.* 304); but inasmuch as it is used in the sense of *diligent* in v. 24 of this chapter, and in v. 4 of the next chapter, that sense seems preferable; cp. xiii. 4.

28. *no death*] Rather, *no-death*, i. e. immortality; cp. the combination in xxx. 31 (*Schult.*).

CH. XIII.] The present chapter deals specially with the question, In what does true wealth consist? And how is it to be gotten? See particularly v. 7.

1. *A wise son heareth his father's instruction*] Or rather, more emphatically, "*A wise son (is) his father's instruction*," i. e. he is the fruit of it: his wisdom is produced by it.

2. *good*] Heb. *tob*; literally, what is pleasant to the taste and smell (*Schult.*), the opposite of which is *châmâs*, literally, what is crude, here rendered *violence* (*Schultens*).

— *violence*] See x. 6. 11; xxvi. 6.

4. *The soul of the sluggard*] Cp. xii. 14.

6. *overthroweth*] Maketh to slip. See xi. 5.

7. *There is that maketh himself poor*] By being rich in good works (James ii. 5), and by sacrificing all worldly things for God and His truth (Phil. iii. 7—9. 2 Cor. vi. 10). The words *poor*, *rich*, &c., recur often in this chapter (vv. 7, 8, 18, and 22).

8. *heareth not rebuke*] Doth not care for it; for he hath nothing to lose (cp. Job iii. 18): he is exempt from envy; and no one expects to obtain any large pecuniary benefit by accusing him.

9. *light*] The *light* (*ôr*) of the righteous is contrasted with the *lamp* (*ner*) of the wicked, which wastes away, and goes out. Cp. iv. 18, 19.

10. *Only*] Or, *surely*. See Gen. xx. 11 (*Gesen.* 779).

- 11 ^h Wealth gotten by vanity shall be diminished :
But he that gathereth † by labour shall increase.
- 12 Hope deferred maketh the heart sick :
But *when* the desire cometh, *it is* a tree of life.
- 13 Whoso ^k despiseth the word shall be destroyed :
But he that feareth the commandment || shall be rewarded.
- 14 ^l The law of the wise *is* a fountain of life,
To depart from ^m the snares of death.
- 15 Good understanding giveth favour :
But the way of transgressors *is* hard.
- 16 ⁿ Every prudent *man* dealeth with knowledge :
But a fool † layeth open *his* folly.
- 17 A wicked messenger falleth into mischief :
But ^o † a faithful ambassador *is* health.
- 18 Poverty and shame *shall be* to him that refuseth instruction :
But ^p he that regardeth reproof shall be honoured.
- 19 ^q The desire accomplished is sweet to the soul :
But *it is* abomination to fools to depart from evil.
- 20 He that walketh with wise *men* shall be wise :
But a companion of fools † shall be destroyed.
- 21 ^r Evil pursueth sinners :
But to the righteous good shall be repayed.
- 22 A good *man* leaveth an inheritance to his children's children :
And ^s the wealth of the sinner *is* laid up for the just.
- 23 ^t Much food *is in* the tillage of the poor :
But there is *that is* destroyed for want of judgment.
- 24 ^u He that spareth his rod hateth his son :
But he that loveth him chasteneth him betimes.
- 25 ^x The righteous eateth to the satisfying of his soul :
But the belly of the wicked shall want.
- XIV. ¹ Every ^a wise woman ^b buildeth her house :
But the foolish plucketh it down with her hands.
- ² He that walketh in his uprightness feareth the LORD :
^c But *he that is* perverse in his ways despiseth him.
- ³ In the mouth of the foolish *is* a rod of pride :
^d But the lips of the wise shall preserve them.
- ⁴ Where no oxen *are*, the crib *is* clean :

h ch. 10. 2. & 20. 21.

† Heb. *with the hand.*

i ver. 19.

k 2 Chron. 36. 16.

|| Or, *shall be in peace.*

l ch. 10. 11. & 14. 27. & 16. 22.

m 2 Sam. 22. 6.

n ch. 12. 23. & 15. 2.

† Heb. *spreadeth.*

o ch. 25. 13.

† Heb. *an ambassador of justice.*

p ch. 15. 5, 31.

q ver. 12.

† Heb. *shall be broken.*

r Ps. 39. 10.

s Job 27. 16, 17 ch. 28. 8.

Eccles. 2. 26. t ch. 12. 11.

u ch. 19. 18. & 22. 15. & 23. 13. & 29. 15, 17.

x Ps. 34. 10. & 37. 3.

a ch. 24. 3. b Ruth 4. 11.

c Job 12. 4.

d ch. 12. 6.

11. *Wealth*] Heb. *hôn*, a catchword, which is taken up from v. 7, where it is rendered *riches*; and in that place it is taken up from the foregoing chapter (xii. 27), and there again from xi. 4, and there again from x. 15.

This is another specimen of the way in which a word runs through a chapter, and connects it with foregoing chapters.

This is not so apparent here in our English Version, where this same word *hôn* is rendered by three different ones, viz. *wealth*, *riches*, and *substance*; and in xxx. 15, another rendering is given. If in this and other cases the same word had been preserved in the Translation, the connexion of the Proverbs (which are supposed by some to be thrown together at random) would have been more manifest.

13. *the word*] The word of God; as Deut. xxx. 14. Cp. xvi. 20.

15. *is hard*] Rough to the feet, and, like a craggy precipice, leading to destruction. See *Gesen*. 42.

23. *Much food—judgment*] Compare xii. 11. The word

mishpat, judgment, is here equivalent to *right* or *justice*; and the sense is, that an honest and industrious poor man prospers; but wrong doing is the cause of poverty. See v. 22: "The wealth of the sinner is laid up for the just;" and xvi. 8: "Better is a little with righteousness, than great revenues without *right*," where the same word, *mishpat*, is used.

24. *betimes*] Literally, *early in the morning*. Cp. i. 28; viii. 17.

CH. XIV. 1. *Every wise woman*] Literally, *wisdom of women* (*Gesen*. 278); and see above, i. 20; and ix. 1: "Wisdom hath builded her house," to which the writer here refers.

3. *a rod*] A branch. Cp. Isa. xi. 1, the only other place in the Old Testament where it occurs. A rod of pride or insolence grows out of the mouth of the foolish, which he brandishes at random, and which often recoils on himself. See *Vaihinger*, who observes that the *fool* here is the boastful and overbearing braggart.

4. *no oxen*] No cattle, whether bullocks or cows; Heb.

But much increase *is* by the strength of the ox.

e Exod. 20. 16.
& 23. 1.
ch. 6. 19. &
12. 17.
ver. 25.

5 ^e A faithful witness will not lie :

But a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not :

f ch. 8. 9. &
17. 24.

But ^f knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man,

When thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way :

But the folly of fools *is* deceit.

g ch. 10. 23.

9 ^g Fools make a mock at sin :

But among the righteous *there is* favour.

† Heb. *the bitterness of his soul.*

10 The heart knoweth [†] his own bitterness ;

And a stranger doth not intermeddle with his joy.

h Job 8. 15.

11 ^h The house of the wicked shall be overthrown :

But the tabernacle of the upright shall flourish.

i ch. 16. 25.

12 ⁱ There is a way which seemeth right unto a man,

k Rom. 6. 21.

But ^k the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful ;

l ch. 5. 4.
Eccles. 2. 2.
m ch. 1. 31. &
12. 14.

And ^l the end of that mirth *is* heaviness.

14 The backslider in heart shall be ^m filled with his own ways :

And a good man *shall be satisfied* from himself.

15 The simple believeth every word :

But the prudent *man* looketh well to his going.

n ch. 22. 3.

16 ⁿ A wise *man* feareth, and departeth from evil :

But the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly :

And a man of wicked devices is hated.

18 The simple inherit folly :

But the prudent are crowned with knowledge.

19 The evil bow before the good ;

And the wicked at the gates of the righteous.

o ch. 19. 7.

20 ^o The poor is hated even of his own neighbour :

But [†] the rich *hath* many friends.

† Heb. *many are the lovers of the rich.*

alaphim, the common gender ; but the word rendered *ox*, at the end of the verse, is *shôr*, which is only masculine, and refers to the work of *ploughing*, done by the *ox*. The distinction is marked in the version of *Theodotion*.

— *crib*] The stall where cattle are fattened. See Job xxxix. 9. (*Gesen*. 4.)

6. *A scorner seeketh wisdom*] That is, a scorner affects to seek for it, but he finds it not, because he is a scorner : “*Quærenti derisori scientia se abscondit*” (*Lord Bacon*) ; but knowledge is easy to him that understandeth, i.e. considers God’s majesty and power and his own weakness, and therefore humbly seeks for His grace by prayer. Cp. xv. 14.

7. *Go from the presence*] Or, *Go over against* (Heb. *minēged*) a foolish man, and thou wilt not know the lips of knowledge. Cp. Gen. xxi. 16. Num. ii. 2. 1 Sam. xxvi. 20.

9. *Fools make a mock at sin*] Or, *guilt*. So *Symmachus* and *Vulgate* ; or it may mean *sin-offering*, see *Gesen*. 435, under the verb *luts*. Others render it *the sin-offering of fools is mockery* ; see *Bertheau* and *Vaihinger*, and compare xv. 8 ; xxi. 27. Eccles. xxxiv. 19—23 ; and this interpretation seems most in harmony with the context. God despises and hates the sacrifice of the evil man as mockery, insult, and abomination ; but He graciously accepts that of the righteous, as was exemplified in the history of Cain and Abel.

— *favour*] Heb. *ratsôn*, acceptance with God and man.

See x. 32 : “The lips of the righteous know what is acceptable.”

10. *The heart*] Literally, *the heart* (Heb. *leb*) *knoweth the bitterness of his soul* (Heb. *nephesh* ; see on Ps. xlii. 5, 6 ; cxxxi. 2, the seat of the passions and perturbations of man’s nature).

11. *the tabernacle*] The tent of the upright is more stable than the house of the wicked.

12. *There is a way*] See below on xvi. 2.

13. *the heart is sorrowful*] This proverb is linked on to that in v. 10 by two words, *leb* (heart), and the word rendered here *mirth* ; and this would be made more evident, if the word translated *mirth* were rendered *joy*, as it is in v. 10. In both cases it is the same word (*simcah*) in the original, which word is taken up again in the following chapter, where it occurs twice (vv. 21 and 23) ; and the word *heart* is repeated here in the next verse (v. 14). See below, on xvi. 1, where it will be seen that the right government of the heart is a leading doctrine of this book, especially of this part of it.

17. *soon angry*] Literally, *short* (or *quick*) *in rage*, contrasted with *long in rage*, in v. 29 ; and in xv. 18.

18. *are crowned*] *Crown themselves*,—an expression taken up again in v. 24 : “The crown of the wise.”

20. *is hated—of his own neighbour*] But see the following verse : “He that despiseth his neighbour sinneth.” Thus these proverbs make a pair.

- 21 He that despiseth his neighbour sinneth :
^p But he that hath mercy on the poor, happy is he.
- 22 Do they not err that devise evil ?
 But mercy and truth *shall be* to them that devise good.
- 23 In all labour there is profit :
 But the talk of the lips *tendeth* only to penury.
- 24 The crown of the wise *is* their riches :
But the foolishness of fools *is* folly.
- 25 ^q A true witness delivereth souls :
 But a deceitful *witness* speaketh lies.
- 26 In the fear of the LORD *is* strong confidence :
 And his children shall have a place of refuge.
- 27 ^r The fear of the LORD *is* a fountain of life,
 To depart from the snares of death.
- 28 In the multitude of people *is* the king's honour :
 But in the want of people *is* the destruction of the prince.
- 29 ^s *He that is* slow to wrath *is* of great understanding :
 But *he that is* † hasty of spirit exalteth folly.
- 30 A sound heart *is* the life of the flesh :
 But ^t envy ^u the rottenness of the bones.
- 31 ^x He that oppresseth the poor reproacheth ^y his Maker :
 But he that honoureth him hath mercy on the poor.
- 32 The wicked is driven away in his wickedness :
 But ^z the righteous hath hope in his death.
- 33 Wisdom resteth in the heart of him that hath understanding :
 But ^a *that which is* in the midst of fools is made known.
- 34 Righteousness exalteth a nation :
 But sin *is* a reproach † to any people.
- 35 ^b The king's favour *is* toward a wise servant :
 But his wrath *is against* him that causeth shame.
- XV. ¹ A ^a soft answer turneth away wrath :
 But ^b grievous words stir up anger.
- ² The tongue of the wise useth knowledge aright :
^c But the mouth of fools † poureth out foolishness.
- ³ ^d The eyes of the LORD *are* in every place,

p Ps. 41. 1. & 112. 9.

q ver. 5.

r ch. 13. 14.

s ch. 16. 32.
James 1. 19.
† Heb. *short of spirit.*t Ps. 112. 10.
u ch. 12. 4.
x ch. 17. 5.
Matt. 25. 40, 45.
y See Job 31. 15, 16.
ch. 22. 2.z Job 13. 15. & 19. 26.
Ps. 23. 4. & 37. 37.
2 Cor. 1. 9. & 5. 8.
2 Tim. 4. 18.
a ch. 12. 16. & 29. 11.† Heb. *to nations.*

b Matt. 24. 45, 47

a Judg. 8. 1, 2, 3.
ch 25. 15.
b 1 Sam. 25.
10, &c.
1 Kings 12. 13, 14, 16.c ver. 28.
ch. 12. 23. & 13. 16.
† Heb. *belcheth, or, bubbleth.*

d Job 34. 21. ch. 5. 21. Jer. 16. 17. & 32. 19. Heb. 4. 13.

23. *the talk of the lips*] "Vox et præterea nihil."24. *the foolishness of fools is folly*] Or, *the sottishness of fools is sottishness.* There is a reference here to the original meaning of the words here rendered *folly* and *fools* (see above, i. 7), which imply *fatness*. Riches are a crown to the wise; but the abundant fatness of fools is only fatness. There is a similar play on the words in the Greek παχυς, which means rich in substance, and dense in mind; and the Latin *crassus*.29. *exalteth folly*] Displayeth it aloft in the eyes of the world.31. *But he that honoureth him*] Or, *he that hath mercy on the poor honoureth Him*, i.e. honoureth God. Cp. xix. 17.32. *the righteous hath hope in his death*] A clear testimony to a future state of rewards and punishments after death. Cp. Job xix. 25—27. Ps. xvi. 12; xvii. 16; xxiii. 4; and Eccles. xii. 14.33. *resteth*] As in a house, or on a couch. Cp. Eccles. vii. 9. — *that which is in the midst of fools*] Heb. *be-kereb*. See xv. 31. Their inmost mind is blurted out and vented by them; their heart is in their mouth. Cp. Eccles. xxi. 26.34. *nation—people*] *Sin is a reproach to nations.* The two words here used (*goi* and *le'ummim*) characterize *foreign nations* rather than the Hebrew people; and the Proverb involves a

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statement *à fortiori*. If righteousness exalts, and if sin degrades foreign nations, how much more does righteousness elevate and sin degrade the people of God, who have much clearer revelations and much heavier responsibilities!— *reproach*] Heb. *chesed*. Cp. Lev. xx. 17, and below, xxv. 10, where the word *châsad* is used; see *Gesen.* 293.35. *But his wrath is against him*] Rather, *but he* (i.e. a servant) *that causeth shame* (see x. 5; xii. 4; xvii. 2, where the word is the same as here) *is his displeasure*, i.e. an object of his wrath. Cp. xvii. 25. A foolish son is a grief (or wrath) to his father, and bitterness to her that bare him.CH. XV. 1. *A soft answer*] Therefore be not sullen and silent; but give an answer; and let it be a gentle one (*Ld. Bacon*).2. *useth knowledge aright*] Beautifies it, renders it more goodly and pleasant. Cp. v. 13, where the same verb is used.3. *The eyes of the Lord*] In this and the following chapters the affairs of life are treated with immediate reference to the Lord God of Israel, and the sacred Name JEHOVAH recurs no less than *nine* times in this chapter (vv. 3. 8, 9. 11. 16. 25. 26. 29. 33), and no less than *eleven* times in the following (vv. 1, 2, 3, 4, 5, 6, 7. 9. 11. 20. 33). It occurs *twice* in the next chapter

F

Beholding the evil and the good.

† Heb. *the healing of the tongue.*

4 † A wholesome tongue *is* a tree of life :
But perverseness therein *is* a breach in the spirit.

e ch. 10. 1.

5 e A fool despiseth his father's instruction :

f ch. 13. 18.
ver. 31, 32.

† But he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure :

But in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge :

But the heart of the foolish *doeth* not so.

g ch. 21. 27. &
28. 9.

8 g The sacrifice of the wicked *is* an abomination to the LORD :

Isa. 1. 11. &
61. 8. & 66. 3.
Jer. 6. 20. &
7. 22.

But the prayer of the upright *is* his delight.

Amos 5. 22.

9 The way of the wicked *is* an abomination unto the LORD :

h ch. 21. 21.

But he loveth him that ^h followeth after righteousness.

i Tim. 6. 11.

|| Or, *Instruction.*

|| 1 Kings 22. 8.

10 || Correction *is* ⁱ grievous unto him that forsaketh the way :

k ch. 5. 12. &
10. 17.

And ^k he that hateth reproof shall die.

l Job 26. 6.

11 ^l Hell and destruction *are* before the LORD :

Ps. 139. 8.

How much more then ^m the hearts of the children of men ?

m 2 Chron. 6. 30.

Ps. 7. 9. & 44. 21.

John 2. 24. 25. &
21. 17.

12 ⁿ A scorner loveth not one that reproveth him :

Acts 1. 24.

Neither will he go unto the wise.

n Amos 5. 10.

2 Tim. 4. 3.

13 ^o A merry heart maketh a cheerful countenance :

o ch. 17. 22.

But ^p by sorrow of the heart the spirit is broken.

p ch. 12. 25.

14 The heart of him that hath understanding seeketh knowledge :

But the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil :

q ch. 17. 22.

^q But he that is of a merry heart *hath* a continual feast.

r Ps. 37. 16.

ch. 16. 8.

1 Tim. 6. 6.

16 ^r Better *is* little with the fear of the LORD

Than great treasure and trouble therewith.

s ch. 17. 1.

17 ^s Better *is* a dinner of herbs where love is,

Than a stalled ox and hatred therewith.

t ch. 26. 21. &
29. 22.

18 ^t A wrathful man stirreth up strife :

But *he that is* slow to anger appeaseth strife.

u ch. 22. 5.

19 ^u The way of the slothful *man is* as an hedge of thorns :

But the way of the righteous [†] *is* made plain.

† Heb. *is raised up as a causeway.*

x ch. 10. 1. &
29. 3.

20 ^x A wise son maketh a glad father :

But a foolish man despiseth his mother.

y ch. 10. 23.

† Heb. *void of heart.*

z Eph. 5. 15.

21 ^y Folly *is* joy to *him that is* [†] destitute of wisdom :

^z But a man of understanding walketh uprightly.

a ch. 11. 14.
& 20. 18.

22 ^a Without counsel purposes are disappointed :

But in the multitude of counsellors they are established.

(xvii. 3. 15), and *twice* in the next (xviii. 10. 22), and *five* times in the next (xix. 3. 14. 17. 21. 33), *six* times in the next (xx. 10. 12. 22. 23. 24. 27), *five* times in the next (xxi. 1. 2. 3. 30. 31), *six* times in the next (xxii. 2. 4. 12. 14. 19. 23), *once* in the next (xxiii. 17), *twice* in the next chapter (xxiv. 18. 21), which concludes this portion of the Book.

— *beholding*] Espying, speculating, as from a watch-tower. Cp. Isa. xxi. 5—8; lii. 8.

4. *a tree of life*] Yielding leaves and fruit for healing. Cp. Rev. xxii. 2.

6. *In the house*] Even the trifling sum which the righteous keeps in his house, is a great treasure, because it has God's blessing; but all the revenues—the large annual rents of the wicked from all his vast estates—are mere trouble (*Burton*).

7. *not so*] Heb. *lo-cen*, i. e. *non rectum*, i. e. *folly*. See *Schultens* 112, and *Gesen.* 402. Cp. Isa. xvi. 6.

8. *The sacrifice*] Even the *costly sacrifice* of the wicked is

abomination to the Lord, and even the *prayer* of the righteous—the breath of his lips (contrasted with the steam of the sumptuous sacrifice)—is His *delight* (*Burton*).

11. *before the Lord*] Open to His eye to see, and ready for His hand to use.

17. *a dinner*] Heb. *arucah*, an appointed portion, or ration, for a march; or any other allowance or diet. See 2 Kings xxv. 30. Jer. lii. 34. (*Gesen.* 78.)

18. *slow to anger*] See xiv. 29.

19. *The way of the slothful man is as an hedge of thorns*] It is beset with difficulties (cp. xxiv. 31, and *Dr. Thomson* "The Land and the Book," p. 337); but *the way of the righteous is cast up*, as a highway (Heb. *selulah*; see on Ps. lxxviii. 5). The metaphor is continued in vv. 21 and 24.

20. *despiseth*] Rather, *shameth*.

21. *wisdom*] Heb. *leb*, *heart*. Cp. vv. 28, 30, where the word *heart* recurs.

- ²³ A man hath joy by the answer of his mouth :
 And ^b a word *spoken* † in due season, how good *is it* !
- ²⁴ ^c The way of life *is* above to the wise,
 That he may depart from hell beneath.
- ²⁵ ^d The LORD will destroy the house of the proud :
 But ^e he will establish the border of the widow.
- ²⁶ ^f The thoughts of the wicked *are* an abomination to the LORD :

b ch. 25. 11.
 † Heb. *in his*
season.
 c Phil. 3. 20,
 Col. 3. 1, 2.

d ch. 12. 7. &
 14. 11.
 e Ps. 68. 5, 6. &
 146. 9.
 f ch. 6. 16, 18.

- ^g But *the words* of the pure *are* † pleasant words.
- ²⁷ ^h He that is greedy of gain troubleth his own house ;
 But he that hateth gifts shall live.
- ²⁸ The heart of the righteous ⁱ studieth to answer :
 But the mouth of the wicked poureth out evil things.

g Ps. 37. 80.
 † Heb. *words of*
pleasantness.
 h ch. 11. 19.
 Isa. 5. 8.
 Jer. 17. 11.

i 1 Pet. 3. 15.

- ²⁹ ^k The LORD *is* far from the wicked :
 But ^l he heareth the prayer of the righteous.

k Ps. 10. 1. &
 34. 16.
 l Ps. 145. 18, 19.

- ³⁰ The light of the eyes rejoiceth the heart :
 And a good report maketh the bones fat.

- ³¹ ^m The ear that heareth the reproof of life
 Abideth among the wise.

m ver. 5.

- ³² He that refuseth || instruction despiseth his own soul :
 But he that || heareth reproof † getteth understanding.

|| Or, *correction.*

|| Or, *obeyeth.*
 † Heb. *possesseth*
an heart.
 n ch. 1. 7.

- ³³ ⁿ The fear of the LORD *is* the instruction of wisdom ;
 And ^o before honour *is* humility.

o ch. 18. 12.

- XVI. ¹ The ^a || preparations of the heart in man,
^b And the answer of the tongue, *is* from the LORD.

a ver. 9.
 ch. 19. 21. &
 20. 24.
 Jer. 10. 23.
 || Or, *disposings.*
 b Matt. 10. 19, 20.
 c ch. 21. 2.
 d 1 Sam. 16. 7.

- ² ^c All the ways of a man *are* clean in his own eyes ;
 But ^d the LORD weigheth the spirits.

- ³ ^e † Commit thy works unto the LORD,
 And thy thoughts shall be established.

e Ps. 37. 5. &
 55. 22.
 Matt. 6. 25.
 Luke 12. 22.
 Phil. 4. 6.
 1 Pet. 5. 7.
 † Heb. *Roll.*
 f Isa. 43. 7.
 Rom. 11. 36.
 g Job 21. 30.
 Rom. 9. 22.
 h ch. 6. 17. &
 8. 13.
 i ch. 11. 21.

- ⁴ ^f The LORD hath made all *things* for himself :
^g Yea, even the wicked for the day of evil.

- ⁵ ^h Every one *that is* proud in heart *is* an abomination to the LORD :
ⁱ Though hand join in hand, he shall not be † unpunished.

† Heb. *held innocent.*

24. *is above*] Tends heavenward.

25. *border*] Heb. *gebûl* ; so as not to be moved. Sometimes the word is used for the space within certain borders (Gen. x. 19. *Gesen.* 153).

31. *among*] Heb. *be-kereb*, in the midst of them ; in their inmost parts (cp. xiv. 33). *There* the wise *ear* dwells, lodges (lit. passes the night). The ear of the wise dwells in their heart ; whereas the heart of fools is in their mouth (see xiv. 33) ; and see what follows here. He that refuseth instruction, despiseth his own soul ; and *he that hearkeneth to reproof, possesseseth, or gaineth, his heart* (Heb. *leb*). See xix. 8.

33. *before honour*] Literally, *in the face of, in front of, honour, is humility.*

CH. XVI. 1. *of the heart*] The word *heart* is taken up from the foregoing chapter (see vv. 7. 13, 14, 15. 21. 28. 30. 33 margin) ; and is repeated here in vv. 1. 5. 9. 21. 23, and in the next chapter (xvii. 16. 18. 20. 22) ; and *three* times in the next chapter (xviii. 2. 12. 15) ; *three* times in the next (xix. 3. 8. 21) ; *twice* in the next (xx. 5. 9) ; *twice* in the next (xxi. 1. 4) ; *three* times in the next (xxii. 11. 15. 17) ; *eight* times in the next (xxiii. 7. 12. 15. 17. 19. 26. 33, 34) ; *four* times in the next (xxiv. 2. 17. 30. 32), with which this portion of the Book ends. It has been already observed, that the word *heart* occurs about *ninety* times in the Book of Proverbs. Cp. above, on iv. 23, and on x. 8.

2. *All the ways of a man are clean in his own eyes*] On the

important doctrine deducible from this text, and from xii. 15 ; xiv. 12 ; xvi. 25 ; and xxi. 2—namely, that *conscience* (simply *as conscience*) is no safe guide, but requires to be informed and regulated by God's Will and Word ; and that a *right intention* is not enough to make a good action, see above, on 1 Sam. xv. 13. *Bp. Sanderson*, "Lectures on Conscience," Lect. ii. vol. ii. pp. 122. 303. 327 ; and below, on Acts xxvi. 9. 1 Tim. i. 13. This is a doctrine which is very necessary to be inculcated in the present times.

3. *Commit*] Lit. *roll*. See on Ps. xxii. 8 ; xxxvii. 5, the only other passages where the word *galal* is used in this sense. It would seem that Solomon is referring to those places in the Psalms.

4. *The LORD hath made all things for himself*] For His own purpose ; lit. to *answer* His design, and to *respond* to His call ; especially at the great Day of reckoning. See *Schultens*, p. 120, and *Gesen.* 496. 642.

— *even the wicked*] God did not make their wickedness ; He is not the Author of any of the evil which He punishes (non est Auctor quorum est Ultor) ; but He makes their wickedness to answer His ends, and subserve His purposes, for the manifestation of His own glory. See *Bp. Pearson* on the Creed, Art. i. pp. 44. 66. *Pfeiffer*, *Dubia*, p. 340, and *Waterland*, *Sermons*, p. 75 ; and the notes above on the case of Pharaoh, on Exod. ix. 16. Rom. ix. 17 ; and of the Jews who crucified Christ, on Acts ii. 23.

5. *though hand join in hand*] See on xi. 21.

k Dan. 4. 27.
 Luke 11. 41.
 ch. 14. 16.

- 6 ^k By mercy and truth iniquity is purged :
 And ^l by the fear of the LORD *men* depart from evil.
 7 When a man's ways please the LORD,
 He maketh even his enemies to be at peace with him.

m Ps. 37. 16.
 ch. 15. 16.

- 8 ^m Better *is* a little with righteousness
 Than great revenues without right.

n ver. 1.
 ch. 19. 21.
 o Ps. 37. 23.
 Prov. 20. 24.
 Jer. 10. 23.
 † Heb. *Divination*.

- 9 ⁿ A man's heart deviseth his way :
 ° But the LORD directeth his steps.

- 10 † A divine sentence *is* in the lips of the king :
 His mouth transgresseth not in judgment.

p Lev. 19. 36.
 ch. 11. 1.
 † Heb. *all the stones*.

- 11 ^p A just weight and balance *are* the LORD's :
 † All the weights of the bag *are* his work.

- 12 *It is* an abomination to kings to commit wickedness :
 For ^q the throne is established by righteousness.

q ch. 25. 5. &
 29. 14.
 r ch. 14. 35. &
 22. 11.

- 13 ^r Righteous lips *are* the delight of kings ;
 And they love him that speaketh right.

s ch. 19. 12. &
 20. 2.

- 14 ^s The wrath of a king *is as* messengers of death :
 But a wise man will pacify it.

- 15 In the light of the king's countenance *is* life ;
 And ^t his favour *is* " as a cloud of the latter rain.

t ch. 19. 12.
 u Job 29. 23.
 Zech. 10. 1.
 x ch. 8. 11, 19.

- 16 ^x How much better *is it* to get wisdom than gold !
 And to get understanding rather to be chosen than silver !

- 17 The highway of the upright *is* to depart from evil :
 He that keepeth his way preserveth his soul.

y ch. 11. 2. &
 17. 19. & 18. 12.

- 18 ^y Pride *goeth* before destruction,
 And an haughty spirit before a fall.

- 19 Better *it is to be* of an humble spirit with the lowly,
 Than to divide the spoil with the proud.

|| Or, *He that understandeth a matter*.
 z Ps. 2. 12. &
 34. 8. & 125. 1.
 Isa. 30. 18.
 Jer. 17. 7.

- 20 || He that handleth a matter wisely shall find good :
 And whoso ^z trusteth in the LORD, happy *is* he.

- 21 The wise in heart shall be called prudent :
 And the sweetness of the lips increaseth learning.

a ch. 13. 14. &
 14. 27.

- 22 ^a Understanding *is* a wellspring of life unto him that hath it :
 But the instruction of fools *is* folly.

6. *purged*] Covered. See Dan. iv. 27. Luke xi. 41.

7. *When a man's ways please the LORD*] On this text, see Bp. Sanderson's Sermon. i. 33.

— *to be at peace with him*] This implies submission to him. Deut. xx. 10. Josh. x. i. (Schultens.)

10. *A divine sentence*] Literally, divination (Heb. *kesem*, from *kasam*, to divine). See Num. xxiii. 23. 1 Sam. xxviii. 8. Solomon's own sentence in the case of the two women was a specimen of this kind of divination. See above, on 1 Kings iii. 16—27.

— *king*] This word (*king*) is, as it were, the *key-note* to this passage. It is grounded on the fundamental principle of the prologue, "By Me (by Wisdom) kings reign," viii. 15; and see v. 12 here, "The throne is established by righteousness." The word *king* (Heb. *melec*) which occurred in xiv. 28, 35, hence becomes frequent. See vv. 10. 12, 13, 14, 15; xix. 12; xx. 2. 8, 26, 28; xxi. 1; xxii. 11. 29; xxiv. 21; xxv. 1, 2, 3, 5, 6; xxix. 4. 14; xxx. 27, 28, 31; xxxi. 1, 3, 4.

Here is internal evidence of the genuineness of this Book. An ordinary writer composing a Book of Proverbs for the benefit of Mankind in general, would not have dealt so much on duties of *kings*; but such admonitions are very appropriate in a work written by a king, Solomon, for the special use of his son and royal heir, Rehoboam.

11. *A just weight and balance are the LORD's*] They are His ordinances, and *are*, as it were, dedicated to Him, whose attri-

bute is Justice, and whose Majesty is offended by any violation of it. Cp. above, on xi. 1, and the phrase "shekel of the sanctuary" (Exod. xxxviii. 24, and *passim*). It has been already observed, that the sacred principle, that social Justice is an essential part of true Religion, is displayed by the consecration of Weights and Measures to the Lord; a principle exemplified in our own country, where the standard Weights are enshrined in a sacred building attached to the church where the Sovereigns of England are crowned.

16. *wisdom—understanding*] The former is preferred to gold, the latter to silver; an evidence of the great superiority of wisdom (*choemah*) over intelligence (*binah*), literally, discernment, the faculty of *distinguishing* (κρίνω, cerno) *between* (Heb. *bein*) one thing and another. See i. 2; ii. 3; iii. 5; iv. 1. 5, 7; vii. 4; viii. 14; ix. 6, 10. It is translated *wisdom* in our Version, in xxiii. 4.

17. *The highway—depart*] That is, *to decline*. A noble paradox; *the highway* (*mesillah*) of the upright, is a *byway* from evil; the *byway* of the wicked is a *highway* to evil (Matt. vii. 13).

18. *a haughty spirit*] Rather, *the lifting up of the spirit* (goes) before a fall. The words *spirit*, *pride*, and *proud*, link this and the next Proverb as a pair. On this text, see Dr. Waterland's Sermon, p. 183.

20. *He that handleth a matter wisely*] *He that attendeth to the Word of God* (Vulg., Targum, Schultens). Cp. xiii. 13.

22. *the instruction of fools is folly*] Rather, *the chastisement*

- ²³ ^b The heart of the wise † teacheth his mouth,
And addeth learning to his lips.
- ²⁴ Pleasant words *are as* an honeycomb,
Sweet to the soul, and health to the bones.
- ²⁵ ^c There is a way that seemeth right unto a man,
But the end thereof *are* the ways of death.
- ²⁶ ^d † He that laboureth laboureth for himself ;
For his mouth † craveth it of him.
- ²⁷ † An ungodly man diggeth up evil :
And in his lips *there is* as a burning fire.
- ²⁸ ^e A froward man † soweth strife :
And † a whisperer separateth chief friends.
- ²⁹ A violent man ^g enticeth his neighbour,
And leadeth him into the way *that is* not good.
- ³⁰ He shutteth his eyes to devise froward things :
Moving his lips he bringeth evil to pass.
- ³¹ ^h The hoary head *is* a crown of glory,
If it be found in the way of righteousness.
- ³² ⁱ *He that is* slow to anger *is* better than the mighty ;
And he that ruleth his spirit than he that taketh a city.
- ³³ The lot is cast into the lap ;
But the whole disposing thereof *is* of the LORD.
- XVII. ¹ Better *is* ^a a dry morsel, and quietness therewith,
Than an house full of || sacrifices *with* strife.
- ² A wise servant shall have rule over ^b a son that causeth shame,
And shall have part of the inheritance among the brethren.
- ³ ^c The fining pot *is* for silver, and the furnace for gold :
But the LORD trieth the hearts.
- ⁴ A wicked doer giveth heed to false lips ;
And a liar giveth ear to a naughty tongue.
- ⁵ ^d Whoso mocketh the poor reproacheth his Maker :
And ^e he that is glad at calamities shall not be † unpunished.

b Ps. 37. 30.
Matt. 12. 34.
† Heb. *maketh*
wise.

c ch. 14. 12.

d See ch. 9. 12.
Eccles. 6. 7.
† Heb. *The soul*
of him that
laboureth.
† Heb. *boweth*
unto him.
† Heb. *A man*
of Belial.
e ch. 6. 14, 19. &
15. 13. & 26. 21.
& 29. 22.
† Heb. *sendeth*
forth.
f ch. 17. 9.
g ch. 1. 10, &c.

h ch. 20. 29.

i ch. 19. 11.

a ch. 15. 17.

|| Or, *good cheer*.

b ch. 10. 5. &
19. 26.

c Ps. 26. 2.
ch. 27. 21.
Jer. 17. 10.
Mal. 3. 3.

d ch. 14. 31.

e Job 31. 29.
Obad. 12.
† Heb. *held*
innocent.

of fools *is* folly ; or fools (i.e. wicked men) make a scourge for their own backs by their folly (wickedness).

Others explain it as meaning that the instruction which fools give is folly (so *Vulg.*, *Syriac*, *Targum*, *Bertheau*). Cp. x. 11 ; xiii. 14.

²⁶ *He that laboureth*] Lit. *the soul (nephesh) of him that laboureth, laboureth for itself, because his mouth* (to satisfy his appetite) *bends over him*, and impels him to work (cp. Eccles. vi. 7, "The labour of man is for his mouth"). This is explained by what follows, "an evil man," lit. *a man of nought (belial, see Deut. xiii. 13 ; xv. 9. Prox. vi. 12) "digs up evil,"* as if it were treasure in a mine ; he does not labour to satisfy the cravings of hunger, but loves wickedness for its own sake.

²⁸ *soweth*] Lit. *sendeth forth* (see vi. 14), perhaps as a missile weapon. See Ps. xxxviii. 35.

— *a whisperer*] Heb. *nirgan*, from *narag*, to roll oneself quickly, to speak fast, to prate and babble (*Gesen.* 507. 566). See below, xviii. 8 ; xxvi. 20. 22, in which places it is rendered *talbearer*.

— *separateth chief friends*] So *Sept.* and most modern Interpreters. Cp. xvii. 9 ; xix. 4. Some render it *severeth*, or *estrangeth*, a leader (Heb. *alaph*) ; alienates one leader from another, or a leader from his army. See ii. 17, where the word is rendered *guide*. Cp. Jer. xiii. 21, where it is translated *captain* ; and see Zech. ix. 7 ; xii. 5, 6, where it is rendered *governor*.

³⁰ *shutteth his eyes*] See *Gesen.* 647 ; or it may mean, *fixing obstinately his eyes*, *obstipans oculos*, to design vanity (*Schultens*).

— *Moving his lips*] Or, *biting his lips* ; lit. *pressing with*, as if in the act of cutting. See vi. 13 ; x. 10, where the word is applied to the action of the eyes (*Gesen.* 745).

³¹ *a crown*] See xvii. 6, where the word is taken up. ³² *slow to anger*] Lit. *long in wrath*, opposed to quick and irascible. See above, xiv. 17. 29 ; xv. 18 ; xxv. 15.

— *he that ruleth his spirit*] "Fortior est qui se quam qui fortissimus vincit Oppida."

³³ *the lap*] Of the garment. Cp. xvii. 23 ; xxi. 14, where the same word (*cheijk*), there rendered *bosom (sinus)*, is used.

CH. XVII. 1. *Better*] Sweeter ; the Heb. *toḥ* has often this sense. See *Schultens*, and, above xiii. 2, "A man shall eat good."

² *A wise servant*] Heb. *ebed mascil*, such as Ethan the Ezrahite ; see *Prelim. Note* to his *mascil* (or Psalm of instruction, Ps. lxxxix), on the degeneracy and misery of Rehoboam, Solomon's son, *causing shame*, Heb. *mēbīsh* (cp. x. 5 ; xix. 26). The Author of the Proverbs felt keenly on this point, and had bitter apprehensions, which were too fully verified in his son's career. Cp. below, *vv.* 21. 25 ; xix. 13, and see above on x. 1.

³ *The fining pot*] See xvii. 21.

f Ps. 127. 3. &
128. 3.

† Heb. *A lip of
excellency.*

† Heb. *a lip of
lying.*

g ch. 18. 16. &
19. 6.

† Heb. *a stone of
grace.*

h ch. 10. 12.

|| Or, *procureth.*

i ch. 16. 28.

|| Or, *A reproof
aweth more a
wise man, than
to strike a fool an
hundred times.*

k Hos. 13. 8.

l Ps. 109. 4. 5.
Jer. 18. 20.
See Rom. 12. 17.
l Thess. 5. 15.
l Pet. 3. 9.

m ch. 20. 3.
l Thess. 4. 11.
n Exod. 23. 7.
ch. 24. 24.
Isa. 5. 23.

o ch. 21. 25, 26.

p Ruth 1. 16.
ch. 18. 24.

q ch. 6. 1. &
11. 15.
† Heb. *heart.*

r ch. 16. 18.

† Heb. *The frow-
ward of heart.*

s James 3. 8.

t ch. 10. 1. &
19. 13.
ver. 25.

6 ^f Children's children *are* the crown of old men ;
And the glory of children *are* their fathers.

7 † Excellent speech becometh not a fool :
Much less do † lying lips a prince.

8 ^g A gift *is* as † a precious stone in the eyes of him that hath it :
Whithersoever it turneth, it prospereth.

9 ^h He that covereth a transgression || seeketh love ;
But ⁱ he that repeateth a matter separateth *very* friends.

10 || A reproof entereth more into a wise man
Than an hundred stripes into a fool.

11 An evil man seeketh only rebellion :
Therefore a cruel messenger shall be sent against him.

12 Let ^k a bear robbed of her whelps meet a man,
Rather than a fool in his folly.

13 Whoso ^l rewardeth evil for good,
Evil shall not depart from his house.

14 The beginning of strife *is* as when one letteth out water :
Therefore ^m leave off contention, before it be meddled with.

15 ⁿ He that justifieth the wicked, and he that condemneth the just,
Even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom,
^o Seeing *he hath* no heart to it ?

17 ^p A friend loveth at all times,
And a brother is born for adversity.

18 ^q A man void of † understanding striketh hands,
And becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife :
And ^r he that exalteth his gate seeketh destruction.

20 † He that hath a froward heart findeth no good :
And he that hath ^s a perverse tongue falleth into mischief.

21 ^t He that begetteth a fool *doeth it* to his sorrow :
And the father of a fool hath no joy.

6. *crown*] See xvi. 31, where the word signifying *crown* (*atereth*) stands at the *beginning* of the Proverb in the original, as it does here, and thus marks the connexion more clearly.

8. *A gift is as a precious stone*] Like a bright jewel, it dazzles the eye of him that receiveth it.

9. *He that covereth*] Casteth a veil over it, and wrappeth it up.

— *separateth very friends*] See xvi. 28.

11. *An evil man*] Rather, *Surely a contumacious person seeketh evil* (*Gesen.* 509).

— *a cruel messenger*] A severe executioner; as Benaiah was against Joab, by Solomon's order (1 Kings ii. 29—34).

14. *before it be meddled with*] Lit. *before it waxes warm* (*Gesen.* 173, *Bertheau*), *before a man becomes wrathful* (*Vaihinger*). Others render it *before it shewed its teeth* (*Hitzig*).

15. *He that justifieth*] Lit. *he that treats the unjust as just, and the just as unjust—an abomination of the Lord are they both*.

16. *Wherefore is there a price*] Or, *Why is there this price in the hand of a fool for the purchase of wisdom, and his heart is not in it?* Why is so much spent on his education, Why are so many opportunities given to him for the acquisition of wisdom, since he has no heart for it? Why is he, as it were, sent into the market with so much money in his hand for buying wisdom (see xxiii. 23, "buy the truth and wisdom"), and his mind is not set on the purchase? Why was so much pains taken with

the writer's own son, Rehoboam (this is the thought in Solomon's mind), that he might be wise, when he had no wish for wisdom? It was all labour lost. Cp. below on Eccles. x. 1—4.

17. *a friend*] Such is the wise *servant*, better than the "*son*" causing shame, see v. 2.

— *is born for adversity*] "Amicus certus in re incertâ cernitur." Adversity brings him forth. He comes, as it were, out of the womb of calamity, and seems to be born for it.

18. *A man void of understanding striketh hands*] The word *understanding*, lit. *heart*, is repeated from v. 16. Another reference to the weakness of Rehoboam. See on vi. 1.

19. *He loveth transgression*] Another prophetic picture of Rehoboam's rashness, recklessness, roughness, and haughtiness, exemplified in his conduct to his subjects at his accession; see 1 Kings xxii. 8—19.

20. *a perverse tongue*] He who is turned away by the tongue from the right course, as Rehoboam was by the foolish advice of his young counsellors; or he who turneth about with his own tongue, at one time saying one thing, and at another time something contrary to it.

21. *He that begetteth a fool doeth it to his sorrow*] Solomon speaks from bitter experience, see v. 25, and above on v. 2.; xviii. 13. The word for *fool* in the first place is *cesil*, in the second it is *nabal*; the former is worse than the latter. See above on i. 7.

²² ^a A merry heart doeth good || like a medicine :

^{*} But a broken spirit drieth the bones.

²³ A wicked man taketh a gift out of the bosom

^y To pervert the ways of judgment.

²⁴ ^z Wisdom is before him that hath understanding ;

But the eyes of a fool are in the ends of the earth.

²⁵ ^a A foolish son is a grief to his father,

And bitterness to her that bare him.

²⁶ Also ^b to punish the just is not good,

Nor to strike princes for equity.

²⁷ ^c He that hath knowledge spareth his words :

And a man of understanding is of || an excellent spirit.

²⁸ ^d Even a fool, when he holdeth his peace, is counted wise :

And he that shutteth his lips is esteemed a man of understanding.

XVIII. ¹ || Through desire a man, having separated himself,

Seeketh and intermeddleth with all wisdom.

² A fool hath no delight in understanding,

But that his heart may discover itself.

³ When the wicked cometh, then cometh also contempt,

And with ignominy reproach.

⁴ ^a The words of a man's mouth are as deep waters,

^b And the wellspring of wisdom as a flowing brook.

⁵ ^c It is not good to accept the person of the wicked,

To overthrow the righteous in judgment.

⁶ A fool's lips enter into contention,

And his mouth calleth for strokes.

⁷ ^d A fool's mouth is his destruction,

And his lips are the snare of his soul.

⁸ ^e The words of a || talebearer are || as wounds,

And they go down into the † innermost parts of the belly.

⁹ He also that is slothful in his work

Is 'brother to him that is a great waster.

u ch. 12. 25. &
15. 13, 15.
|| Or, to a medi-
cine.
x Ps. 22. 15.

y Exod. 23. 8.

z ch. 14. 6.
Eccles. 2. 14. &
8. 1.

a ch. 10. 1. &
15. 20. & 19. 13.
ver. 21.

b ver. 15.
ch. 18. 5.

c James 1. 19.

|| Or, a cool
spirit.

d Job 13. 5.

|| Or, He that
separateth himself
seeketh according
to his desire, and
intermeddleth in
every business :
See Jude 19.

a ch. 10. 11. &
20. 5.

b Ps. 78. 2.

c Lev. 19. 15.
Deut. 1. 17. &
16. 19.
ch. 24. 23. &
28. 21.

d ch. 10. 14. &
12. 13. & 13. 3.
Eccles. 10. 12.

e ch. 12. 18. &
26. 22.
|| Or, whisperer.
|| Or, like as when
men are wounded.
† Heb. chambers.

f ch. 28. 24.

22. *A merry heart*] Lit. a merry heart giveth a happy heal-
ing. See *Gesen.* 161. Cp. xvi. 24.

23. *of the bosom*] Or, fold of the garment, secretly; the
writer takes up the word used in the foregoing chapter, v. 33,
where it is rendered *lap*. Cp. below xxi. 14.

On the practice of endeavouring to warp judgment, by gifts or
bribes secretly offered to Judges (who had no appointed salaries),
cp. Exod. xxiii. 8. Deut. xvi. 19. Job xv. 34. Ps. xv. 5; xxvi. 10.
Isaiah i. 23; v. 23. Ezek. xiii. 19. Hos. iv. 18. Mic. iii. 11; vii. 3.

24. *Wisdom is before*] Lit. *Wisdom is in the presence* (the
face) of the discerning man.

26. *for equity*] For judging right. So *Sept.* and *Vulg.*

27. *spareth*] Restraineth, withholdeth.

— *of an excellent spirit*] Rather, *is cool in spirit* (see
Gesen. 739); or, if the *keri* be adopted, *precious in spirit*;
that is, not lavish of his thoughts and words, but is sparing of
them, as if they were costly.

CH. XVIII. 1. *Through desire—wisdom*] According to this
version, a man who has earnest zeal for wisdom, having sepa-
rated himself (from worldly things and foolish persons, and
devoting himself to its pursuit), will mingle himself, and become
conversant with all wisdom (Heb. *tushyyah*). See ii. 7; iii. 21;
viii. 14. Job. v. 12; vi. 13. Such a man is contrasted with
the fool in v. 2, who has no relish for counsel.

But this does not seem to be the true meaning of the origi-
nal. Rather (with *Syriac*, *Targum*, *Bertheau*, *Vaihinger*, and
others), we may interpret it thus: "Through self-love a man,
having separated himself, seeks (only his own interest), rebels

against all wisdom; cares nothing for counsel, but is hurried on
recklessly by his own wilfulness towards his own private ends.

2. *A fool hath no delight*] In the wisdom of others, and his
only pleasure is in displaying his own folly.

4. *a flowing brook*] *A brook gushing forth*. Heb. *nobēa*, the
participle *poel* of the verb *naba*, used in the *hiphil* in Ps. xix. 2;
lxxviii. 2, where it is rendered by *utter*, and in Prov. i. 23, *to
well out*, whence *nabi*, a prophet (*Gesen.* 525, 529). Cp. below,
v. 28, where the same word is used, and is rendered *poureth out*.

6. *strokes*] *Stripes* for the back of fools. See xix. 29, where
the same word is used.

8. *of a talebearer*] Lit. *a whisperer*. See xvi. 28.

— *are as wounds*] Rather, *are as dainty words* which are
eagerly swallowed, and descend into the innermost parts (lit.
the chambers, Heb. *chadarim*, *Gesen.* 262. Cp. xii. 18; xx. 27.
30; xxvi. 22) of the belly. The Hebrew word rendered *wounds*,
is the *hithpaal* of *laham*, to swallow down (*Schultens*, *Gesen.*
431, *Field* 347). See below xxvi. 23, the only other place
where it occurs.

Solomon is here describing the greedy avidity with which
some men gulp down slander and calumny, as if they were
dainty and delicious viands; and the care with which they retain
them and lay them up as in a chamber or store-room, as if they
were something wholesome and precious, although they come
from the mouth of one whom they know to be a talebearer and
backbiter.

9. *brother to—a great waster*] Rather, *is brother to a master*
(Heb. *baal*) who is a spendthrift. That is, the servant who is
slothful, is brother to a master who is a prodigal. As to the

g 2 Sam. 22. 3, 51.
Ps. 18. 2. &
27. 1. & 61. 3, 4.
& 91. 2. & 144. 2.
† Heb. *is set aloft*.
h ch. 10. 15.

i ch. 11. 2. &
15. 33. & 16. 18.

† Heb. *returneth a word*.
k John 7. 51.

l Gen. 32. 20.
1 Sam. 25. 27.
ch. 17. 8. & 21. 14.

m ch. 12. 14. &
13. 2.

n See Matt. 12.
37.

o ch. 19. 14. &
51. 10.

p James 2. 3.

q ch. 17. 17.

- 10 ^g The name of the LORD is a strong tower :
The righteous runneth into it, and † is safe.
- 11 ^h The rich man's wealth is his strong city,
And as an high wall in his own conceit.
- 12 ⁱ Before destruction the heart of man is haughty,
And before honour is humility.
- 13 He that † answereth a matter ^k before he heareth it,
It is folly and shame unto him.
- 14 The spirit of a man will sustain his infirmity ;
But a wounded spirit who can bear ?
- 15 The heart of the prudent getteth knowledge ;
And the ear of the wise seeketh knowledge.
- 16 ^l A man's gift maketh room for him,
And bringeth him before great men.
- 17 *He that is first in his own cause seemeth just ;*
But his neighbour cometh and searcheth him.
- 18 The lot causeth contentions to cease,
And parteth between the mighty.
- 19 A brother offended *is harder to be won* than a strong city :
And *their contentions are* like the bars of a castle.
- 20 ^m A man's belly shall be satisfied with the fruit of his mouth ;
And with the increase of his lips shall he be filled.
- 21 ⁿ Death and life *are* in the power of the tongue :
And they that love it shall eat the fruit thereof.
- 22 ^o *Whoso findeth a wife findeth a good thing,*
And obtaineth favour of the LORD.
- 23 The poor useth intreaties ;
But the rich answereth ^p roughly.
- 24 A man *that hath* friends must shew himself friendly :
^q And there is a friend *that sticketh* closer than a brother.

Hebrew word *baal*, compare Exod. xxii. 8. 11—15; above, i. 19, where it is rendered *owner*.

10. *The name of the Lord*] His divine essence and attributes (see on Matt. vi. 9; xxviii. 19) *are a strong tower of strength: the righteous runneth into it, and is exalted* (see Isa. ii. 11. 17; xii. 4, where the same word, *sagab*, is used, and *Gesen.* 784); not only is he safe, but he is *raised up*, and looks down upon his enemies.

This is eminently true in a Christian sense. He who has been baptized into the Name of the Lord—the Triune God—and who lives a life of faith, obedience, holiness, and prayer, finds succour there in all the perils of earth, and will at last be exalted above all the sorrows of earth to the bliss of heaven.

This *divine tower of strength* is contrasted with the *earthly city of his strength* in the next verse, which the *rich* man imagines in his own conceit (lit. in his own *picture* or *imagery*, Heb. *mascith*; Lev. xxvi. 1; below xxv. 11; Ezek. viii. 12) that he himself possesses in his wealth; but which fails him in the hour of need. In order to mark this contrast, two words are repeated—*oz* (*strength*) and *sagab* (*to exalt*); this ought to be marked in the translation: *the tower of strength* is contrasted with *his city of strength*; and *the righteous* man who is *exalted*, is contrasted with *the wall* which is *exalted* in the *rich man's conceit*, but which is a mere castle in the air.

14. *The spirit of a man*] The *spirit* is the highest faculty of man, which bears up the fainting soul (see above, on Ps. xlii. 5, 6); but if the *spirit* itself is *broken down* (Heb. *nec'ah*, feminine of *nacē*, *Gesen.* 549; see xv. 13; xvii. 22), who can bear it up? This Proverb shows the need of the grace of God for the continual strengthening and lifting up of the spirit of man, and is a natural sequel to v. 10, which describes the Name of

the Lord as a tower of strength, by which the righteous is strengthened and exalted.

16 *maketh room for him*] The gift goeth like a lacquey before him, and ushers him into the great man's presence, and prepares a seat for him on the divan at the great man's side.

19. *A brother offended*] Lit. *A brother who breaks away* (as Adonijah did from Solomon). See *Gesen.* 695, under *v. pasha*, to rebel.

— *than a strong city*] *A city of strength*, a phrase taken up from v. 11, as the word *contentions* (slightly modified in the original) is from v. 19.

24. *A man that hath friends*] Literally, *There is* (the Heb. *gesh*, signifying *there is*, is to be supplied from the next clause) *a man of friends*—a man of many friends. See the next note.

— *must show himself friendly*] Or, as some render it, *There is a man of friends* (i. e. who seeks for friendships), merely *for the sake of good fellowship* (cp. *Vulg.* and *Targum*).

But the sense seems rather to be, there is a man of friends *for his own destruction*. The Hebrew word here (*hithro'ea*) is the *hithpa'el* of *raa*, to break in pieces, to destroy. Isa. xxiv. 19 (*Gesen.* 775, and so *Cocceius*, *Schultens*, *Rosenmüller*, *Umbreit*, *Field*). There is a paronomasia, or play on the words in the original, between *raah*, to be a friend (*Ges.* 773), and *raa*, to break in pieces; as we might say in English, there is a man of many friends, but it is for his own *rending* and not *befriending*; he is like “the hare with many friends.” The construction is as in xix. 8. 27.

The sense is, there is a man of many *friends*, one who is a friend of all the world (and *every one is a friend of a man of gifts*, see the next chapter, v. 6), and such a man is a man of friends to his own destruction; his fate is, not to be helped by

- XIX. ¹ Better ^a is the poor that walketh in his integrity,
 Than *he that is* perverse in his lips, and is a fool.
- ² Also, *that the soul be* without knowledge, *it is* not good;
 And he that hasteth with *his* feet sinneth.
- ³ The foolishness of man perverteth his way:
^b And his heart fretteth against the LORD.
- ⁴ ^c Wealth maketh many friends;
 But the poor is separated from his neighbour.
- ⁵ ^d A false witness shall not be † unpunished,
 And *he that* speaketh lies shall not escape.
- ⁶ ^e Many will intreat the favour of the prince:
 And ^f every man *is* a friend to † him that giveth gifts.
- ⁷ ^g All the brethren of the poor do hate him:
 How much more do his friends go ^h far from him?
 He pursueth *them with* words, *yet they are* wanting to *him*.
- ⁸ He that getteth † wisdom loveth his own soul:
 He that keepeth understanding ⁱ shall find good.
- ⁹ ^k A false witness shall not be unpunished,
 And *he that* speaketh lies shall perish.
- ¹⁰ Delight is not seemly for a fool;
 Much less ^l for a servant to have rule over princes.
- ¹¹ ^m The ||discretion of a man deferreth his anger;
ⁿ And *it is* his glory to pass over a transgression.
- ¹² ^o The king's wrath *is* as the roaring of a lion;
 But his favour *is* ^p as dew upon the grass.
- ¹³ ^q A foolish son *is* the calamity of his father:
^r And the contentions of a wife *are* a continual dropping.

a ch. 23. 6.

b Ps. 37. 7.

c ch. 14. 20.

d ver. 9.
 Exod. 23. 1.
 Deut. 19. 16, 19
 ch. 6. 19. &
 21. 28.
 i Heb. *held*
innocent.
 e ch. 29. 26.

f ch. 17. 8. &
 18. 16. & 21. 14.
 † Heb. *a man*
of gifts.
 g ch. 14. 20.
 h Ps. 38. 11.

† Heb. *an heart*.

i ch. 16. 20.

k ver. 5.

l ch. 30. 22.
 Eccles. 10. 6, 7.
 m ch. 14. 29.
 James 1. 19.
 || Or, *prudence*.
 n ch. 16. 32.
 o ch. 16. 14, 15.
 & 20. 2. & 28. 15.
 p Hos. 14. 5.

q ch. 10. 1. &
 15. 20. &
 17. 21, 25.
 r ch. 21. 9, 19. &
 27. 15.

his many friends, but to be ruined by them. Solomon thus delivers a warning against the vainglorious passion of aspiring to an universal acquaintance and an empty popularity, such as was courted by his brother Absalom, which will bring with it no support in adversity, but will ruin a man by pride and rashness, and prodigal expenditure.

On the other hand, he asserts that there *is* a friend, the true "alter ego," who, in times of trial, *cleaves closer than a brother*. Solomon himself had experienced this. Absalom his brother disputed the throne which God had appointed for Solomon; his brother Adonijah rebelled against him, but the faithful Nathan remained firm in his allegiance. See above, xvii. 17.

CH. XIX. 1. *the poor*] Heb. *rûsh*. In this chapter and in others, two different Hebrew words are rendered by our English word *poor*.

(1) The word used here (and in *vv.* 7. 22, and taken up from two foregoing chapters, xvii. 5; xviii. 23), which is *rûsh*, and signifies *poor*, in opposition to *rich* (and is derived from *yarash*, to take a possession, and in *niphal* to be dispossessed, to be reduced to poverty. *Gesen.* 370); and (2) the word *dâl*, which has a much more general sense, and is opposed to *strong*; it is derived from *dalat*, to hang in suspense, to be languid, faint, and weak (*Gesen.* 199); and this word is used in this chapter in *vv.* 4 and 17.

The word *rûsh* is used in x. 4; xlii. 7, 8. 23; xiv. 20; xvii. 5; xviii. 23; xxii. 2. 7; xxviii. 3. 6. 27; xxix. 13, and in Eccles. iv. 14; v. 8.

The word *dâl* is used in x. 15; xiv. 31; xix. 4. 17; xxi. 13; xxii. 9. 16. 22; xxviii. 3. 8. 11. 15; xxix. 7. 14. It would be well if these two words could be distinguished.

2. *Also, that the soul be without knowledge*] Or rather, *Even the soul* (i.e. life itself) *without knowledge is not a blessing*. It is better not to live, than to live without God. *That is*
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βίος οὐ βιωτός. Such a soul is "dead, while it liveth" (1 Tim. v. 6).

3. *perverteth*] *Maketh slippery*. Cp. xiii. 6.

4. *the poor*] Heb. *dâl*. See the note on v. 1.

— *neighbour*] *Friend*; it is the same word as in the first member of the sentence.

6. *of the prince*] Or, of a liberal man.

— *to him that giveth gifts*] Lit. *a man of gifts*.

7. *much more*] Heb. *aph-ci*, which signifies *much more*, after an affirmative, and *much less*, after a negative, as in v. 10 (*Gesen.* 69); it is not an interrogation, as in our Version.

— *He pursueth them with words*] Rather, *he craveth words* of kindness from them, but they will not give him even kind words—much less will do him kind *acts*. Compare the pathetic appeal of *Catullus* to his friend (xxvi. 5):

"Quem, tu—quod minimum facillimumque est—
 Quâ solatus es allocutione?
 Irascor tibi—sic meos amores!"

8. *He that getteth wisdom*] *He that possesseth, or acquireth, heart*. See xv. 32.

10. *Delight*] A soft, delicate life (Heb. *taanûg*, from *anag*, to live softly, *Gesen.* 641. 870).

12. *The king's wrath is as the roaring of a lion*] Therefore, my son, do not incur my displeasure; it is the displeasure, not only of a father, but a king (cp. xx. 2). Hence we see the connexion with what follows, "A foolish son is the calamity of his father." The lion, the king of beasts, was sculptured on each of the six steps of the ivory throne of Solomon, to which there is a reference in the next chapter (xx. 8). See 1 Kings x. 19.

How much more applicable is this to Christ, the King of kings, the Divine Solomon, Who is Himself described as "the Lion of the Tribe of Judah" (Rev. v. 5).

13. *A foolish son*] As Rehoboam was. Cp. x. 1; xv. 20; xvii. 21. 25.

- s 2 Cor. 12. 14. 14 ^s House and riches *are* the inheritance of fathers :
 t ch. 18. 22. And ^t a prudent wife *is* from the LORD.
 u ch. 6. 9. 15 ^u Slothfulness casteth into a deep sleep ;
 x ch. 10. 4. & And an idle soul shall ^{*} suffer hunger.
 20. 13. & 23. 21. 16 ^v He that keepeth the commandment keepeth his own soul ;
 y Luke 10. 28. & 11. 28. But he that despiseth his ways shall die.
 z ch. 28. 27. 17 ^z He that hath pity upon the poor lendeth unto the LORD ;
 Eccles. 11. 1. And || that which he hath given will he pay him again.
 Matt. 10. 42. & 25. 40. 18 ^a Chasten thy son while there is hope,
 2 Cor. 9. 6, 7, 8. And let not thy soul spare || for his crying.
 Heb. 6. 10. 19 A man of great wrath shall suffer punishment :
 || Or, *his deed*. For if thou deliver *him*, yet thou must † do it again.
 a ch. 13. 24. & 23. 13. & 29. 17. † Or, *to his de-*
 || Or, *to his de-* struction : or, struction : or,
 to cause him to die. to cause him to die.
 † Heb. *add*. 20 Hear counsel, and receive instruction,
 b Ps. 37. 37. That thou mayest be wise ^b in thy latter end.
 c Job 23. 13. 21 ^c *There are* many devices in a man's heart ;
 Ps. 33. 10, 11. Nevertheless the counsel of the LORD, that shall stand.
 ch. 16. 1, 9. 22 The desire of a man *is* his kindness :
 Isa. 14. 26, 27. & 46. 10. And a poor man *is* better than a liar.
 Acts 5. 39. Heb. 6. 17. 23 ^d The fear of the LORD *tendeth* to life :
 d 1 Tim. 4. 8. And *he that hath it* shall abide satisfied ;
 He shall not be visited with evil.
 e ch. 15. 19. & 26. 13, 15. 24 ^e A slothful man hideth his hand in *his* bosom,
 And will not so much as bring it to his mouth again.
 f ch. 21. 11. 25 ^f Smite a scorner, and the simple † ^g will beware :
 † Heb. *will be* cunning. And ^h reprove one that hath understanding, *and* he will understand know-
 g Deut. 13. 11. ledge.
 h ch. 9. 8. 26 He that wasteth *his* father, *and* chaseth away *his* mother,
 i ch. 17. 2. *Is* ⁱ a son that causeth shame, and bringeth reproach.
 27 Cease, my son, to hear the instruction
 That causeth to err from the words of knowledge.
 † Heb. *A witness* 28 † An ungodly witness scorneth judgment :
 of Belial. And ^k the mouth of the wicked devoureth iniquity.
 k Job 15. 16. & 20. 12, 13. & 34. 7.

17. *the poor*] Heb. *dāl*. See on v. 1.
 — *that which he hath given*] Heb. *gemūl*, generally rendered
recompense (as in xii. 14), and *reward*, or *desert*; but sometimes
benefit, as in Ps. ciii. 2. The reason of this is, that the verb
gamal signifies *to do good to*, as above, xi. 17; and see *Gesen.*
 174.

18. *let not thy soul spare*] Rather, “*but do not desire to de-*
stroy him.” See *Fulg.*, *Aquila*, and *Targ.*, and the margin.
 The sense is,—“Chasten thy son, but do it moderately, and with
 a view to the saving of his soul, not to the indulgence of thy
 wrath.” Cp. Eph. vi. 4. Col. iii. 21; and *Bertheau*, *Vaihinger*,
 and *Field*, and below, xxiii. 13.

19. *thou must do it again*] Literally, *thou shalt add*,—to
 deliver him a second time. These verses (18, 19, 20) have a
 prophetic reference to the case of Rehoboam, who would not
 hear counsel, and was enraged against his subjects, and could
 not be saved from the evil consequences of his own rashness
 (1 Kings xii. 1—25). Cp. below, v. 27.

21. *There are many devices in a man's heart; nevertheless,*
the counsel of the LORD, that shall stand] On this text see
Bp. Sanderson's Sermon. iii. 326.

22. *The desire of a man is his kindness*] Mercy and kind-
 ness are objects of desire (Heb. *taavāh*, x. 24; xi. 23; xiii. 12.
 19), and bring with them their own gratification in this world;
 and much more in another (cp. v. 17; below, xxii. 9; xxviii. 7.
 Eccles. iv. 3—6. Acts xx. 35). The word here translated
kindness is *chēsed* (*mercy*), and this is a catchword which con-

nects together this group of chapters. See xx. 6 (where it is
 translated *goodness*), 28 (bis); xxi. 21.

Or it may mean—that which makes a man to be an object
 of desire to others, is his *kindness*; and this seems to agree best
 with what follows.

— *aliar*] Who *promises* acts of *kindness*, but does not do them.

23. *shall abide satisfied*] Or, *he that is filled with it* (as
 a guest at a repast, cp. xii. 14) *shall abide*; literally, *shall*
pass the night (see xv. 31), and *not be visited with evil*. The
 allusion is to a guest, who is entertained with a plentiful table,
 and then retires to sleep, and reposes safely and sweetly.

24. *in his bosom*] Rather, *in his dish* (Heb. *tsallachath*, the
 word so translated in 2 Kings xxi. 13. Cp. 2 Chron. xxxv. 13,
 and *Field*. The sense is, he is so lazy that he will not take the
 pains to raise his hand from the dish to feed himself. See
Schultens and *Gesen.* 710. Cp. xxvi. 15.

27. *Cease, my son, to hear the instruction that causeth to err*
from the words] Another admonition of a prophetic character,
 in reference to Rehoboam (cp. on v. 19). *Cease, my son, to*
listen to the teaching which leads to error; quæ “*ædificat ad*
ruinam” (*Tertullian*).

Probably before the Proverbs were written, Rehoboam had
 already given evidence of that proneness to reject wise advice,
 and that facility to be swayed by the evil counsels of courtly
 flatterers, which eventually cost him the largest part of his
 kingdom. Therefore his royal father exhorts him to *cease* from
 such temerity and folly.

²⁹ Judgments are prepared for scorers,

¹ And stripes for the back of fools.

XX. ¹ Wine ^a is a mocker, strong drink is raging :

And whosoever is deceived thereby is not wise.

² ^b The fear of a king is as the roaring of a lion :

Whoso provoketh him to anger ^c sinneth against his own soul.

³ ^d It is an honour for a man to cease from strife :

But every fool will be meddling.

⁴ ^e The sluggard will not plow by reason of the || cold ;

^f Therefore shall he beg in harvest, and have nothing.

⁵ ^g Counsel in the heart of man is like deep water ;

But a man of understanding will draw it out.

⁶ ^h Most men will proclaim every one his own || goodness :

But ⁱ a faithful man who can find ?

⁷ ^k The just man walketh in his integrity :

^l His children are blessed after him.

⁸ ^m A king that sitteth in the throne of judgment

Scattereth away all evil with his eyes.

⁹ ⁿ Who can say, I have made my heart clean,

I am pure from my sin ?

¹⁰ ^o † Divers weights, and † divers measures,

Both of them are alike abomination to the LORD.

¹¹ Even a child is ^p known by his doings,

Whether his work be pure, and whether it be right.

¹² ^q The hearing ear, and the seeing eye,

1 ch. 10. 13. &
26. 3.

a Gen. 9. 21.
ch. 23. 29, 30.
Isa. 28. 7.
Hos. 4. 11.

b ch. 16. 14. &
19. 12.

c ch. 8. 36.

d ch. 17. 14.

e ch. 10. 4. &
19. 24.

f Or, win'er.
ch. 19. 15.

g ch. 18. 4.

h ch. 25. 14.

Matt. 6. 2.

Luke 18. 11.

|| Or, bounty.

i Ps. 12. 1.

Luke 18. 8.

k 2 Cor. 1. 12.

l Ps. 37. 26. &
112. 2.

m ver. 26.

n 1 Kings 8. 46
2 Chron. 6. 36.

Job 14. 4.

Ps. 51. 5.

Eccles. 7. 20.

1 Cor. 4. 4.

1 John 1. 8.

o Deut. 25. 13, &c.

ver. 23.

ch. 11. 1. &
16. 11.

Micah 6. 10, 11.

† Heb. A stone

and a stone.

† Heb. an ephah

and an ephah.

p Matt. 7. 16. q Exod. 4. 11. Ps. 94. 9.

29. *stripes for the back of fools*] He takes up the word in the foregoing chapter (v. 6), "his mouth called for *strokes*" (Heb. *mahalumôth*). These are the only two places in the Bible where that word occurs. The root of it, *hâlam* (to beat) occurs in xxxiii. 35.

CH. XX. 1. *Wine is a mocker*] Or, *scorner* (Heb. *luts*). Solomon takes up a word derived from the two previous verses (see xix. 28, 29); and he takes up another word, *shagah* (to err), translated in this verse *is deceived*, from v. 27 of the foregoing chapter.

If such *catchwords* as these were carefully noticed, they would show that there is much more of connexion, both of thought and language, in the Book of Proverbs than is usually imagined. The connexion of this verse with the foregoing verses would be made more apparent, if it were translated, "Wine is a *scorner*; whoso *erret*h thereby is not wise." As much as to say, "My son, I have just now warned thee against men who are *scorners*, causing thee to err; let me remind thee also that there is another *scorner* who causeth thee to err, namely, wine drunk to excess." Cp. xxiii. 29—35. Probably, we may hence infer another of Rehoboam's vices,—intemperance.

Solomon next returns to the former comparison of the King's wrath to the roaring of a lion (see xix. 12), in order to deter his son from incurring his royal displeasure by libertinism and intemperance.

Rehoboam is exhorted not only to love Solomon as a father, but to fear him as a King.

If Solomon himself had remembered his own precepts, and had *reverenced himself* as the King of God's people, and had acted as such, and had feared the King of kings, whose Representative he was, and had not allowed himself to be beguiled by his strange wives, in his old age, to encourage idolatry, how different might have been the character of Rehoboam, how different would have been the history of Judah and of Israel! The schism and idolatry of Jeroboam and his successors were due, in no small degree, to Solomon's own departure from God. Well, therefore, might Solomon, when brought to repentance, a little before his death, leave this legacy to the world, "Fear God, and keep

His commandments: for this is the whole [duty of] man" (Eccles. xii. 13).

3. *every fool will be meddling*] Or, *mingling*; the reference to wine (v. 1) seems to be continued. Cp. above, xvii. 14; xviii. 1, where the same word (*gâla*, to mingle) is used.

4. *by reason of the cold*] Or, *on account of the winter* (Heb. *chôreph*, translated *winter* in Gen. viii. 22. Ps. lxxiv. 17. There is a contrast between *winter* and *harvest*. Cp. Gen. viii. 22. The sluggard loses not only a day, but the season.

6. *goodness*] Or, *mercy* (Heb. *chesed*). See above, on xix. 22.

8. *A king that sitteth in the throne of judgment scattereth away all evil with his eyes*] A noble metaphor. The King is described as *scattering away* all evil; literally, *winnowing* it away, as easily as chaff is driven away from before the wind on the threshing-floor (see Jer. iv. 11; xv. 7; li. 2, and below, on v. 26, where the same verb *zârah* is used, and Ewald, p. 125), and as doing it even with his eyes, when he sits on his royal throne, as Solomon did, when he sat on his magnificent throne (described in 1 Kings x. 19. See above, on xix. 12), and executed vengeance on Joab, Shimei, and Adonijah.

How much more will this be done at the Great Day of Winnowing by the Divine Solomon, Jesus Christ, "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather His wheat into the garner; and burn up the chaff with unquenchable fire" (Matt. iii. 12). The wise King (see v. 26), Who sitteth on the Throne of Judgment, and scattereth all evil with his eyes, is Christ, Whose "eyelids try the children of men" (Ps. xi. 4), to Whom the Father hath committed all judgment (John v. 22), and Who will say at the Great Day to the wicked, "I never knew you: depart from Me, ye that work iniquity" (Matt. vii. 23. Cp. *Salonius* here).

9. *I have made my heart clean*] See Job viii. 6; xi. 4; xvi. 17; xxxiii. 9, where the same word (*zâc*) is used as here.

11. *pure*] Rather, *clean*, as in xvi. 2, where the word here used is translated *clean*; the word is repeated from v. 9, "I have made my heart *clean*;" there the verb (*zâcac*) is used; here, the cognate adjective *zâc*; and this word re-appears in the next chapter (v. 8), where it is translated *pure*. It is to be regretted that it was not rendered *clean* in all cases.

12. *The hearing ear*] Rather, *the ear that hears, and the*

The LORD hath made even both of them.

r ch. 6. 9. &
12. 11. & 19. 15.
Rom. 12. 11.

¹³ ^r Love not sleep, lest thou come to poverty;
Open thine eyes, *and* thou shalt be satisfied with bread.

¹⁴ *It is naught, it is naught*, saith the buyer:
But when he is gone his way, then he boasteth.

¹⁵ There is gold, and a multitude of rubies:
But ^a the lips of knowledge *are* a precious jewel.

s Job 28. 12, 16,
17, 18, 19.
ch. 3. 15. & 8. 11.
t ch. 22. 26, 27.
& 27. 13.

¹⁶ ^t Take his garment that is surety *for* a stranger:
And take a pledge of him for a strange woman.

u ch. 9. 17.
† Heb. *Bread of*
lying, or, *false-*
hood.

¹⁷ ^u † Bread of deceit *is* sweet to a man;
But afterwards his mouth shall be filled with gravel.

x ch. 15. 22. &
24. 6.

¹⁸ ^x Every purpose is established by counsel:

y Luke 14. 31.

^y And with good advice make war.

z ch. 11. 13.

¹⁹ ^z He that goeth about *as* a talebearer revealeth secrets:
Therefore meddle not with him ^a that || flattereth with his lips.

a Rom. 16. 18.
|| Or, *enticeth*.
b Exod. 21. 17.
Lev. 20. 9.
Matt. 15. 4.
c Job 18. 5, 6.
ch. 24. 20.
|| Or, *candle*.
d ch. 28. 20.
e Hab. 2. 6.

²⁰ ^b Whoso curseth his father or his mother,
^c His || lamp shall be put out in obscure darkness.

f Deut. 32. 35.
ch. 17. 13. &
24. 29.
Rom. 12. 17, 19.
1 Thess. 5. 15.
1 Pet. 3. 9.
g 2 Sam. 16. 12.
h ver. 10.
† Heb. *balances*
of deceit.
i Ps. 37. 23.
ch. 16. 9.
Jer. 10. 23.

²¹ ^d An inheritance *may* be gotten hastily at the beginning;
^e But the end thereof shall not be blessed.

²² ^f Say not thou, I will recompense evil;
But ^g wait on the LORD, and he shall save thee.

²³ ^h Divers weights *are* an abomination unto the LORD;
And † a false balance *is* not good.

²⁴ ⁱ Man's goings *are* of the LORD;
How can a man then understand his own way?

²⁵ *It is* a snare to the man *who* devoureth *that which is* holy,

eyes that see, according to the collocation of the words in the original. There are many ears that do not hear, and many eyes that do not see. It is the Lord that enables the organs of man to do their proper functions in the proper way.

— *the LORD hath made even both of them*] This Name (the Lord) joins this Proverb on to that in v. 10.

¹³. *Open thine eyes*] Which God also enables to see (see v. 12), but still thou hast thine own duty to do. Observe the connexion of this Proverb with that in v. 12; when coupled together, they declare the doctrine of divine grace and human free will; and the necessity of the joint action of both.

¹⁵. *the lips of knowledge are a precious jewel*] Therefore *buy* them; the thought of *buying* is to be supplied from the preceding verse.

¹⁶. *Take his garment that is surety*] Literally, *Take his garment because he is a surety for a stranger*. Distrain upon him, even to his garment, because he is surety for a stranger, and may soon be reduced to beggary, and then thou wilt not be able to recover any thing of him (cp. below, xxii. 27). The connexion between *suretyship* and *buying* is obvious.

— *a strange woman*] Our Translators have here adopted the reading of the *keri* instead of the *cethib*, which is *for strangers*; the word rendered *stranger* in the first member of the sentence is *zur*, that in the second is *necar*. See above, on ii. 16.

¹⁸. *Every purpose*] *Contrivances*; literally, *weavings* (see on Ps. xl. 5). This is a remarkable word, and it is also a *catch-word* which connects this and the foregoing and following chapters. See xix. 21, "There are many *devices* in a man's heart;" and xxi. 5, "The *thoughts*" (*devices*) "of the diligent tend only to plenteousness;" in both which places the word in the original is the same as here (*machashaboth*).

— *with good advice*] *With good counsels*; literally, *pilotings*; the word here used (*tachebulôth*) which is derived from *chebel*, a rope (and *chobel*, a sailor, a pilot) by which a ship is guided, is the same as in i. 5; xi. 14; xii. 5; xxiv. 6; it is always in the plural number.

The recurrence of this maritime metaphor in the Proverbs (and it is only found in one other place of the Old Testament, Job xxxvii. 12), may probably be ascribed to the commercial

activity and naval enterprise which characterized the Hebrew Nation in the reign of Solomon. See 1 Kings ix. 28; x. 22; and cp. below, on xxiii. 34.

¹⁹. *meddle not with him that flattereth with his lips*] Rather, *that openeth wide his lips*—a babbler; one who cannot keep a secret. Cp. xiii. 3.

²⁰. *in obscure darkness*] Literally, *in the apple of the eye of darkness* (according to the *cethib*). See vii. 9.

Observe the connexion of this series of Proverbs. God makes the *eye* that sees (v. 12); the lamp of him that curseth his father shall be put out in the apple of the *eye* of night; and the *eye* that mocketh his father shall be picked out. See xxx. 17.

²¹. *An inheritance may be gotten hastily*] Rather, *An inheritance which maketh haste at the beginning, its latter end shall not be blessed*. Such an inheritance is compared to a racer, who runs rapidly at the beginning of the course, but flags miserably at the end; as represented by Plato, quoted in the description of the Stadium in "Athens and Attica," chapter xx.

²². *wait on the LORD*] Observe how the mind of the writer rises heavenwards; the daily events of life are referred to the LORD and His judgments upon them, whether it be in blessing or cursing. The weights of the market and the shop (in vv. 10, 23); the functions of the ear and the eye (v. 12); the inheritance of a man (v. 21); his temper (v. 22); and goings (v. 24); his conscience (v. 27); the king's heart (xxi. 1); the government of conscience (xxi. 2); the execution of judgment and justice—all these are considered in their relation to the LORD, Whose Name occurs *nine* times in these twenty-four verses (xx. 10—xxi. 3). Compare below, on xxi. 30.

²⁴. *Man's goings—how can a man then*] The force of this Proverb proceeds from the two different words translated *man*. It may be rendered thus: "From the Lord are the goings of a great man" (*geber*, cp. xxiv. 5), "and how can a weak man" (*adam*) "understand his own way?" How can he find out by his own intelligence the way he ought to go? The word *adam* is taken up in the next Proverb.

²⁵. *It is a snare to the man*] Rather, *a man's snare* (viz. his covetousness. See 1 Tim. vi. 6, which seems to refer to this

- And ^k after vows to make inquiry.
²⁶ ¹ A wise king scattereth the wicked,
 And bringeth the wheel over them.
²⁷ ^m The spirit of man *is* the || candle of the LORD,
 Searching all the inward parts of the belly.
²⁸ ⁿ Mercy and truth preserve the king :
 And his throne is upholden by mercy.
²⁹ The glory of young men *is* their strength :
 And ^o the beauty of old men *is* the gray head.
³⁰ The blueness of a wound † cleanseth away evil :
 So *do* stripes the inward parts of the belly.
 XXI. ¹ The king's heart *is* in the hand of the LORD, *as* the rivers of water,
 He turneth it whithersoever he will.
² ^a Every way of a man *is* right in his own eyes :
^b But the LORD pondereth the hearts.
³ ^c To do justice and judgment
Is more acceptable to the LORD than sacrifice.
⁴ ^d † An high look, and a proud heart,
 And || the plowing of the wicked, *is* sin.

k Eccles. 5. 4, 5.

l Ps. 101. 5, &c.
ver. 8.

m 1 Cor. 2. 11.
|| Or, lamp.

n Ps. 101. 1.
cn. 29. 14.

o ch. 16. 31.

† Heb. *is a*
purging medicine
against evil

a ch. 16. 2.

b ch. 24. 12.
Luke 16. 15.
c 1 Sam. 15. 22.
Ps. 50. 8.
ch. 15. 8.
Isa. 1. 11, &c.
Hos. 6. 6.
Micah 6. 7, 8.
d ch. 6. 17.
† Heb. *Haughti-*
ness of eyes.

|| Or, the light of the wicked.

Proverb, "They that will be rich fall into a snare") will devour (see Obad. i. 6. *Gesen.* 434) what is holy, and after vows it will (set itself) to make inquiry. Man, therefore, cannot regulate his own ways; he is prone to commit all kinds of sacrilege under the impulse of covetousness; and after he has solemnly vowed to God to do a thing, he will tamper with his conscience, and inquire even of God Himself (see the phrase, 2 Kings xvi. 15). This was the case of Balaam (see above, Num. xxii. 19). Such is the hypocrisy of man (*adam*) in his natural and corrupt state; such is his need of continual guidance from God.

Some regard this Proverb as a caution against rash vows. It is a snare to a man to utter rashly what is holy; i. e. a vow (so *Sept.* and *Syriac*, *Vaihinger*, 219; *Hitzig*, 204. Cp. *Ewald*, 127, who renders it to talk lightly of what is holy); and after he has vowed, to seek occasions for not paying his vow.

26. *A wise king scattereth the wicked, and bringeth the wheel over them*] Literally, the wheel of the sharp threshing-machine. See Isa. xxviii. 27, 28, where vengeance is compared to threshing.

There is a peculiar propriety in this metaphor here, because it is combined with *scattering*; i. e. *winnowing the chaff* from the wheat: see *Sept.* here, which calls "the wise king" the *winnower* (ἀκυήτωρ) of the wicked; and so *Bede*, "Ventilator impiorum Rex sapiens." This metaphor is taken up from a foregoing verse (see on v. 8); and it is enlarged upon by the addition of another figure, also drawn from the threshing-floor. How applicable is this to Christ! Cp. Matt. iii. 12.

27. *The spirit of man is the candle of the LORD, searching all the inward parts of the belly*] Here is a divine assertion (opposed to the specious theories of the *Hobbi*sts, and even of *Locke*, and in accordance with the nobler philosophy of *Bp. Sanderson* and of *Bp. Butler*), that there is such a thing as human Conscience; and here is a divine description of the true character of human Conscience. It is a Light kindled in man by God Himself, and it searches all the *inward parts* (literally, the *chambers*) of the belly, that is, of man's sentient, rational, and intellectual being. Cp. the use of the Heb. word *bēten*, *belly*, in Job xv. 35. Ps. xvii. 14; xxxi. 9; xlv. 25. Prov. xviii. 8; xxii. 18; xxvi. 22. It sheds a divine light on the thoughts, words, and works, which lie, as it were, in the secret chambers of his memory, and displays them in their true light. On this double character of Conscience, 1st, as a light from God; 2nd, as taking cognizance of the acts of man, see *Bp. Sanderson's* "Lectures on Conscience" (Lect. i. ii. iii., *passim*). At the same time, it is declared by Solomon, that human Conscience itself requires to be perpetually regulated by the Divine Will and Word. See xxi. 2.

28. *his throne is upholden by mercy*] A remarkable saying for Solomon. His throne was guarded by *twelve lions*, beside the stays of his throne (1 Kings x. 18—20); but he owns that its true stays and supports were *Mercy and Truth*.

30. *The blueness of a wound*] Literally, the stripes (*vibices*, see Ps. xxxviii. 6. Isa. liii. 5. *Gesen.* 256) of a wound, are the (only) wiping away (*detersio*) of (certain cases of) evil; and strokes in the inward parts of the belly. Chastisement is the only remedy in certain cases. There is a happy paradox here. Wounds, which are themselves cleansed of their black gore, are often the only *detersives* of evil; they are the only healing processes, of which some evil men are capable; compare what is said in the foregoing and following chapters, xix. 25, "smite a scorner," and xxi. 11. Such was the case with some of those bold bad men with whom Solomon had to deal; such as Joab, Shimei, Abiathar, and Adonijah.

Observe also the beautiful connexion between this Proverb and the foregoing. Almighty God intends that Conscience should be a light which man himself may use, to examine the inward parts of the belly, the secret chambers of his own being. But some men are so reckless and reprobate, that they will not use that candle of Conscience, which God has put into their hands, for their own self-examination and correction; and such men, even for their own sake, must be restrained and punished by the severe arm of Law, to chasten and amend them, and to wipe away their wickedness, and to restore them to health; and to cleanse the inward parts of the belly—the secret chambers of their own being. The good man will be subject to God, "not only for wrath, but for Conscience' sake" (Rom. xiii. 5); but some men's Consciences are "seared with a hot iron" (1 Tim. iv. 2), and the "Law is made" for them (1 Tim. i. 9); and it must be applied to them in all its healthful discipline of Coercion and Chastisement, for the sake of Society, and even for their own good, in this World and in Eternity.

CH. XXI. 1. *The king's heart*] Solomon proceeds to deal in further detail with the subject of human Conscience (see xx. 27). The Conscience of man is guided by God. The king's heart is swayed by the Lord, like rivers of waters which God fills with rain from heaven, and guides as it pleases Him, for the work of irrigating and fertilizing the country around them.

2. *Every way of a man is right in his own eyes*] Conscience alone, therefore, is not enough to satisfy a man that his acts are right; but the Heart itself, or Conscience, is weighed by God in the balance of the Sanctuary, and therefore it ought to be regulated thereby. Man is only safe in following his Conscience when he has taken care to conform it to God's Law. See on xvi. 2, and *Theophilus Anglicanus*, pt. iii. ch. ii. pp. 244—246.

4. *An high look*] Rather, the lifting up of the eyes, and the enlargement of the heart, and the plowing of the wicked, *is* sin. Ancient Versions render the last clause "the lamp of the wicked *is* sin" (see margin), and so *Gesenius* 567. The variety of translation arises from the resemblance of the word in the original (*nir*) with the word (*ner*) which signifies a lamp; but the rendering in the text seems preferable, and the word *nir* occurs

e ch. 10. 4. &
13. 4.

⁵ * The thoughts of the diligent *tend* only to plenteousness ;
But of every one *that is* hasty only to want.

f ch. 10. 2. &
13. 11. & 20. 21.
2 Pet. 2. 3.

⁶ † The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.

† Heb. *saw them,*
or, *dwell with*
them.

⁷ The robbery of the wicked shall † destroy them ;
Because they refuse to do judgment.

⁸ The way of man *is* froward and strange :
But *as for* the pure, his work *is* right.

g ver. 19.
ch. 19. 13. &
25. 24. & 27. 15.
† Heb. *a woman*
of contentions.
† Heb. *an house*
of society.
h James 4. 5.
† Heb. *is not*
favoured.
i ch. 19. 25.

⁹ ^g *It is* better to dwell in a corner of the housetop,
Than with † a brawling woman in a † wide house.

¹⁰ ^h The soul of the wicked desireth evil :
His neighbour † findeth no favour in his eyes.

¹¹ ⁱ When the scorner is punished, the simple is made wise :
And when the wise is instructed, he receiveth knowledge.

¹² The righteous *man* wisely considereth the house of the wicked :
But *God* overthroweth the wicked for *their* wickedness.

k Matt. 7. 2. &
18. 30. &c.
James 2. 13.

¹³ ^k Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.

l ch. 17. 8, 23. &
18. 16.

¹⁴ ^l A gift in secret pacifieth anger :
And a reward in the bosom strong wrath.

¹⁵ *It is* joy to the just to do judgment :

m ch. 10. 29.

^m But destruction *shall be* to the workers of iniquity.

¹⁶ The man that wandereth out of the way of understanding
Shall remain in the congregation of the dead.

n Or, *sport.*

¹⁷ He that loveth || pleasure *shall be* a poor man :
He that loveth wine and oil shall not be rich.

above (xiii. 23), where it is rendered *tillage*. Cp. Jerem. iv. 3. Hos. x. 12. The first of the three clauses in this verse describes proud aspirations; the second, covetous ambition; the third, an evil execution of both in a deliberate action, like that of ploughing a furrow in a field. Cp. *Vaihinger*, p. 221.

⁵. *thoughts—hasty*] These two words as they stand in the original, connect this Proverb with two former ones in the foregoing chapter. See xx. 18, and xix. 2.

⁶. *The getting of treasures*] Or, *the work of (getting) treasures by a tongue of falsehood, is vanity driven like chaff*. He returns to the metaphor in the foregoing chapter, v. 25, and uses the same word (*nâdaph*) as is used in the first Psalm to describe the driving away of the wicked, like chaff before the wind; see Ps. i. 4; lxviii. 2. Cp. Isa. xix. 7; xli. 2, “driven stubble,” where the same word is used; the *work* of the wicked and covetous man *is chaff*, and his harvest is *death*. See what follows here.

⁷. *shall destroy them*] *Will sweep them away*; see Jer. xxx. 23. *Gesen.* 181. Instead of their gathering their treasure like harvest into a barn, they themselves will be driven away like chaff (see on v. 6), and be swept away by a whirlwind.

⁸. *The way of man*] Rather, *a man laden with sin* (Heb. *vâzar*, see Ps. xxxviii. 4. Isa. liii. 11) *is perverse in his way*; but the pure, his work *is* right. The word *poal* (work) is a connecting link between this and the foregoing chapter. See note on v. 6, and xx. 11, and cp. xxiv. 12. 29.

⁹. *a wide house*] Literally, *a house of company*, contrasted with the solitude of the corner in the house-top.

¹². But *God overthroweth*] Rather, *which* (i. e. house) *precipitates the sinners to evil*. The wise man considers the house of the wicked,—his prosperity,—which, instead of sheltering him, sends him headlong to ruin, see xiii. 6; xix. 3; and xxi. 12, where the same word (*sâlaph*) is used. The primary sense of the word is *to make slippery* (the word *slip* seems to be connected with *salaph*), or, *make to slide down*; cp. *Gesen.* 589.

The prosperity of the wicked is like a smooth and slippery inclined plane, which carries them down to destruction. The very house itself of the sinner—the magnificent structure of his

wealth and glory—his splendid palace in which he dwells, and in which he trusts and exults as secure and stately—falls on his own head, and buries him in the ruins. The righteous man is made wiser by considering such examples as these (cp. Ps. xxxvii. 35—39, and liii. 8, “Thou dost set them in slippery places;” and he does not envy their transitory prosperity, but is instructed by their fall.

¹⁴. *in the bosom*] That is, in the lap or fold of the garment where it is secreted. Cp. xvi. 33; xvii. 23, where the same word is used, and *Gesen.* 276. It is sometimes used for the *bosom*, or breast itself, as v. 20; vi. 27; cp. Luke vi. 38, and may be compared with Gr. *κόλπος*, and Lat. *sinus*, in this respect.

¹⁶. *Shall remain in the congregation of the dead*] Rather, *shall rest* (as a guest at a banquet) *in the assembly of the dead*; Heb. *rephaim*. Cp. ii. 18; ix. 18. Job xxvi. 5; and Ps. lxxxviii. 10, where the same word is used, and Isa. xiv. 9; xxvi. 14. 19. The meaning is, he shall never see the joys of the *future life*; the paths of life, ii. 19. Cp. iv. 22; viii. 35; xiv. 27; xv. 24.

There is a bitter irony here. The sinner shall lie down and be regaled at a banquet, or like sheep in a fold, but it will be in the miserable company of the dead. There is the same irony in Ps. xlix. 14, “*Death shall be their Shepherd, and feed them*” (see the note there, and *Schultens* here). Here is a clear testimony to a state of retribution after death. Cp. x. 28; xi. 7; xxiii. 18; xxiv. 14. 20; and Eccles. xii. 14.

¹⁷. *a poor man*] Literally, *a man of need*, Heb. *machesôr*, used also vi. 11; xi. 24; xiv. 23; xxi. 5; xxii. 16; xxiv. 34; xxvii. 27, from *châser*, to lack, and adjective *châser*, needy; of frequent occurrence in this Book; see vi. 32; vii. 7; ix. 4. 16; x. 13. It occurs *thirteen* times in Proverbs, *twice* in Ecclesiastes, vi. 2; x. 3; but almost always in connexion with *moral* and *intellectual* poverty (lack of wisdom and understanding); and only *four* times in the rest of the Old Testament.

This frequent presentiment of such destitution, by a glorious and wealthy king like Solomon, is very characteristic. It is a sign that, with regard to his son Rehoboam, to whom the

- 18 ^a The wicked *shall be* a ransom for the righteous,
And the transgressor for the upright.
- 19 ^o *It is better to dwell † in the wilderness,*
Than with a contentious and an angry woman.
- 20 ^p *There is treasure to be desired and oil in the dwelling of the wise ;*
But a foolish man spendeth it up.
- 21 ^q He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.
- 22 ^r A wise *man* scaleth the city of the mighty,
And casteth down the strength of the confidence thereof.
- 23 ^s Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.
- 24 Proud and haughty scorner *is* his name,
Who dealeth † in proud wrath.
- 25 ^t The desire of the slothful killeth him ;
For his hands refuse to labour.
- 26 He coveteth greedily all the day long :
But the ^u righteous giveth and spareth not.
- 27 ^x The sacrifice of the wicked *is* abomination :
How much more, *when* he bringeth it † with a wicked mind ?
- 28 ^y † A false witness shall perish :
But the man that heareth speaketh constantly.
- 29 A wicked man hardeneth his face :
But *as for* the upright, he || directeth his way.
- 30 ^z *There is no wisdom nor understanding*
Nor counsel against the LORD.
- 31 ^a The horse *is* prepared against the day of battle :
But ^b || safety *is* of the LORD.
- XXII. 1 ^a A good name *is* rather to be chosen than great riches,
And || loving favour rather than silver and gold.
- 2 ^b The rich and poor meet together :
The LORD *is* the maker of them all.
- 3 ^d A prudent *man* foreseeeth the evil, and hideth himself :
But the simple pass on, and are punished.

n ch. 11. 8
Isa. 43. 3, 4.

o ver. 9.
† Heb. *in the land of the desert.*

p Ps. 112. 3.
Matt. 25. 3, 4.

q ch. 15. 9.
Matt. 5. 6.

r Eccles. 9. 14,
&c.

s ch. 12. 13. &
13. 3. & 18. 21.
James 3. 2.

† Heb. *in the wrath of pride.*
t ch. 13. 4.

u Ps. 37. 26.
& 112. 9.

x Ps. 50. 9.
ch. 15. 8.
Isa. 66. 3.
Jer. 6. 20.

Amos 5. 22.
† Heb. *in wickedness?*

y ch. 19. 5, 9.
† Heb. *A witness of lies.*

|| Or, *considereth.*

z Isa. 8. 9, 10.
Jer. 9. 23.
Acts 5. 39.

a Ps. 20. 7. &
33. 17.
Isa. 31. 1.
b Ps. 3. 8.
|| Or, *victory.*
a Eccles. 7. 1.

|| Or, *favour is better than, &c.*

b ch. 29. 13.
1 Cor. 12. 21.
c Job 31. 15.
ch. 14. 31.
d ch. 14. 16. &
27. 12.

Proverbs were primarily addressed, he apprehended a failure of what he himself considered most precious, and which would involve other impoverishment; and the sequel showed that his fears were too well grounded. Cp. below, on Ecclesiastes v. 14: "Riches perish by evil travail: and he begetteth a son, and there is nothing in his hand."

18. *The wicked shall be a ransom for the righteous*] See xi. 8.

20. *a foolish man*] The spendthrift son swallows up the wealth of the wise father—as Rehoboam did.

22. *A wise man scaleth the city of the mighty*] As David did Zion. See 2 Sam. v. 6—9. 1 Chron. xi. 6—9.

25, 26. *The desire—spareth not*] *The craving of the slothful killeth him, for his hands refuse to labour* (in order to procure his desire). *His craving craveth all day long* (but never works, and he has nothing), *but the righteous* (who labours and obtains his end) has not only enough for himself, but *giveth* to others, and *spareth not*. He "labours with his hands, that he may have to give to him that needeth" (Ephes. iv. 28).

27. *with a wicked mind*] Or, *in wickedness*; in an act of sin.

28. *A false witness*] *A witness of lies*; (i. e. a lying witness) *shall perish*; but *he that heareth* (he who is attentive and obe-

dient, he who *hears*, in order that he may report accurately what he hears), *he shall speak for ever*; that is, his witness will never be silenced and put to shame. Cp. Job xxxiv. 36. Isa. xxxiv. 10, for the sense of the Hebrew words rendered *for ever*.

29. *directeth*] Rather, *establisheth*; there is a contrast between *hardening the face*, and *hardening the way*.

30. *against the LORD*] Here again we are brought back to the divine origin and everlasting foundation of all things—the LORD; compare the close of the last chapter and the beginning of the present chapter (see above, on xx. 22). The Name of the LORD is repeated *seven times* before the end of the next chapter.

The words of the Poet—

"Dis te minorem quodd geris, imperas,
Hinc omne principium, huc refer exitum"

(Hor. 3 Od. vi. 5),

are exemplified in the highest sense in this Book.

31. *The horse*] Cp. Ps. xx. 7.

CH. XXII. 1. *A good name*] Cp. below, on Eccl. vii. 1.

— *And loving favour*] Or, *and favour is good, rather than silver and gold.*

e Ps. 112. 3.
Matt. 6. 33.
|| Or, *The reward*
of humility, &c.
f ch. 15. 19.

g l John 5. 18.

h Eph. 6. 4.
2 Tim. 3. 15.
|| Or, *Catechise.*
† Heb. *in his*
way.
i Jam

† Heb. *to the man*
that lendeth.

k Job 4. 8.
Hos. 10. 13.
|| Or, *and with*
the rod of his
anger he shall be
consumed.
l 2 Cor. 9. 6.
† Heb. *Good of*
eye.
m Gen. 21. 9, 10.
Ps. 101. 5.

n Ps. 101. 6.
ch. 16. 13.
|| Or, *and hath*
grace in his lips.

|| Or, *the matters.*

o ch. 26. 13.

p ch. 2. 16. &
5. 3. & 7. 5. &
23. 27.
q Eccles. 7. 26.

r ch. 13. 24. &
19. 18. & 23. 13,
14. & 29. 15, 17.

† Heb. *in thy*
belly.

4^e || By humility *and* the fear of the LORD

Are riches, and honour, and life.

5^t Thorns *and* snares *are* in the way of the froward :

He that doth keep his soul shall be far from them.

6^b || Train up a child † in the way he should go :

And when he is old, he will not depart from it.

7ⁱ The rich ruleth over the poor,

And the borrower *is* servant † to the lender.

8^k He that soweth iniquity shall reap vanity :

|| And the rod of his anger shall fail.

9^l † He that hath a bountiful eye shall be blessed ;

For he giveth of his bread to the poor.

10^m Cast out the scorner, and contention shall go out ;

Yea, strife and reproach shall cease.

11ⁿ He that loveth pureness of heart,

|| For the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge,

And he overthroweth || the words of the transgressor.

13^o The slothful *man* saith, *There is* a lion without,

I shall be slain in the streets.

14^p The mouth of strange women *is* a deep pit :

He that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child ;

But † the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches*,

And he that giveth to the rich, *shall* surely come to want.

17 Bow down thine ear, and hear the words of the wise,

And apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them † within thee ;

4. By humility and the fear of the LORD] Or, by humility (which is) the fear of the Lord. That is, by genuine humility, produced by the fear of the Lord, and not of man, come riches, and honour, and life.

5. shall be far from them] Will go far from them.

6. Train up a child in the way he should go] Lit. apply the palate of a child to the mouth of his way. The metaphor is derived from mothers and nurses, who masticate food in their own mouths, in order to prepare it for reception in the mouth, and for digestion by the stomach, of infants (see the Commentators on Aristophanes, Equites 716, 717). On this sense of the Hebrew word *chanak*, rendered *train* (Lat. *imbuo*), see Schultens here, and Gesen. p. 292, and Field, 355, and note above on Gen. iv. 17. Deut. xx. 5. On this text see Dr. Waterland's Sermon, A.D. 1723, viii. 465, and Bp. Butler's Sermon, preached before the Lord Mayor, A.D. 1745, p. 226. The sense is, "Do thou habituate a child—that is thy son while he is a child—to the elementary rudiments of his way (i. e. the right way, his only happy way); and when he is old, he will not depart from it." Cp. Virgil, Georg. ii. 272,

"Adeò in teneris consuescere multum est."

and Horat. 1 Ep. ii. 67 :

"Nunc adhibe puro
Pectore verba, puer."

Do it while he is a child; for, when he is no longer a child, it will be too late to attempt it.

8. shall fail] Or, shall be consumed. See Isa. i. 28, where the word here used is so translated; and so in Jer. xvi. 4, and Ezek. v. 12.

11. For the grace of his lips] His lips are grace; the king shall be his friend.

12. he overthroweth] See xxi. 12, where the same word is used.

13. in the streets] Lit. in the midst of the streets; even in the city full of men, so timid is he.

14. The mouth of strange women] Her mouth, contrasted with the mouth of the right way in v. 6, in which the child is to be initiated; so the word eye in v. 9 is repeated in v. 12; and the word lips in v. 11 is repeated in v. 18; and the word ear in xx. 12 is repeated in xxi. 13; xxii. 17; xxiii. 9, 12; and the word heart occurs in all the twenty-seven consecutive chapters, from chap. ii. to chap. xxviii.; and in most of them it recurs frequently.

16. He that oppresseth the poor to increase his riches] Rather, he that oppresseth the poor, will add to his (the poor man's) wealth. See the sense of the word here used, Gen. iii. 16. 1 Chron. xxvii. 23. 2 Chron. xxv. 9. That is, the extortion which the poor man suffers at the hand of the oppressor, will eventually rebound, under God's controlling hand, to the poor man's benefit and enrichment, if not in this world, yet in another. This Proverb is connected with the foregoing one in v. 2, "The rich and poor meet together, the Lord is the Maker of them all;" and in v. 4, "Riches come by the fear of the Lord;" and in v. 12, "The eyes of the Lord preserve (protect) knowledge; and He overthroweth the words of the transgressor;" and see especially vv. 22, 23.

— he that giveth to the rich, shall surely come to want] Rather, he giveth to him only to render him poor; that is, he injures the rich man by his gift.

Or, the sense may be, He that oppresseth the poor, in order to enrich himself, he giveth to a rich man, but only to make him poor (see Bertheau).

17. Bow down thine ear] From this point to the end of this portion of the Book, Solomon pleads with his son in a personal apostrophe, with tender pathos and affectionate earnestness.

- They shall withal be fitted in thy lips.
- ¹⁹ That thy trust may be in the LORD,
I have made known to thee this day, || even to thee.
- ²⁰ Have not I written to thee
* Excellent things in counsels and knowledge,
- ²¹ ^t That I might make thee know the certainty of the words of truth;
^u That thou mightest answer the words of truth || to them that send unto thee?
- ²² * Rob not the poor, because he is poor:
^y Neither oppress the afflicted in the gate:
- ²³ ^z For the LORD will plead their cause,
And spoil the soul of those that spoiled them.
- ²⁴ Make no friendship with an angry man;
And with a furious man thou shalt not go:
- ²⁵ Lest thou learn his ways,
And get a snare to thy soul.
- ²⁶ * Be not thou *one* of them that strike hands,
Or of them that are sureties for debts.
- ²⁷ If thou hast nothing to pay,
Why should he ^b take away thy bed from under thee?
- ²⁸ ^c Remove not the ancient || landmark,
Which thy fathers have set.
- ²⁹ Seest thou a man diligent in his business?
He shall stand before kings;
He shall not stand before † mean *men*.
- XXIII. ¹ When thou sittest to eat with a ruler,
Consider diligently what is before thee:
- ² And put a knife to thy throat,
If thou *be* a man given to appetite.
- ³ Be not desirous of his dainties:
For they *are* deceitful meat.
- ⁴ * Labour not to be rich:
^b Cease from thine own wisdom.
- ⁵ † Wilt thou set thine eyes upon that which is not?
For *riches* certainly make themselves wings;
They fly away as an eagle toward heaven.
- ⁶ ^c Eat thou not the bread of *him that hath* ^d an evil eye,

|| Or, trust *thou*
also.

s ch. 8. 6.

t Luke 1. 3. 4.

u 1 Pet. 3. 15.
|| Or, to those that
sent thee?

x Exod. 23. 6.
Job 31. 16, 21.
y Zech. 7. 10.
Mal. 3. 5.
z 1 Sam. 24. 12.
& 25. 39.
Ps. 12. 5. &
35. 1, 10. &
68. 5. & 140. 12.
ch. 23. 11.
Jer. 51. 36.

a ch. 6. 1. &
11. 15.

b ch. 20. 16.

c Deut. 19. 14. &
27. 17.
ch. 23. 10.
|| Or, *bound*.

† Heb. *obscure*
men.

a ch. 28. 20.
1 Tim. 6. 9, 10.
b ch. 3. 5.
Rom. 12. 16.

† Heb. *Wilt thou*
cause thine eyes
to fly upon.

c Ps. 141. 4.
d Deut. 15. 9.

20. *Excellent things*] Heb. *shalishim*, derived from *shalôsh*, three, or *shalish*, a captain (see on Exod. xiv. 7). Cp. viii. 6. Some suppose it to mean *triple* here, comparing the *triple* cord in Eccles. iv. 12.

22. *poor*] Lit. *weak*; Heb. *dal*. See above, on xix. 1. Be not tempted by his *weakness* to oppress the *weak*.
— *in the gate*] See on Job xxxi. 21.

23. *And spoil*] See Gesen. 721.

24. *an angry man*] Heb. *baal aph*; lit. *an owner of rage*, properly, of a nose snorting with fury (cp. xxiii. 2; xxix. 22, and Gesen. 69, and above, on i. 17). Rage is his possession, but it masters its owner. Rehoboam had cause to rue his neglect of these precepts; it lost him the best part of his kingdom.

26. *strike hands*] In suretyship. See vi. 1; xi. 15.

27. *thy bed*] Cp. xx. 16.

CH. XXIII. 1. *When thou sittest to eat with a ruler*] Observe the connexion. He had just said, A diligent man "shall VOL. IV. PART III.—49

stand before kings;" he now teaches him how to behave in their presence.

2. *put a knife to thy throat*] Stab thine own gluttony.

— *given to appetite*] Lit. *owner of appetite*. Heb. *baal nephesh*. On this sense of *baal*, see v. 24 of the foregoing chapter, and the note on i. 17; xxiv. 8; xxx. 23; and on this meaning of *nephesh*, cp. vi. 30; x. 3. Deut. xii. 20, 21. Mic. vii. 1. Gesen. 559.

5. *Wilt thou set thine eyes*] Lit. and more vividly, *Wilt thou make thine eyes to fly after that which soon vanishes*, for riches certainly *make themselves wings, they fly as an eagle toward heaven*. Do not then let thine eyes fly after them; the pursuit is vain—"Passim sequeris corvos testâque lutoque" (*Persius* iii. 61).

6. *Eat thou not*] Another precept as to temperance. The word *eat* is taken up from v. 1; and the more remarkable word rendered *dainty meats*, is also taken up from v. 3, where it is translated *dainties*, on which see Gen. xxvii. 4. It occurs only

Neither desire thou his dainty meats :

7 For as he thinketh in his heart, so *is* he :

e Ps. 12. 2.

Eat and drink, ^e saith he to thee ;

But his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up,
And lose thy sweet words.

f ch. 9. 8.
Matt. 7. 6.

9 ^f Speak not in the ears of a fool :

For he will despise the wisdom of thy words.

g Deut. 19. 14. & 10
27. 17.
ch. 22. 28.
|| Or, bound.

10 ^g Remove not the old || landmark ;

And enter not into the fields of the fatherless :

h Job 31. 21.
ch. 22. 23.

11 ^h For their redeemer *is* mighty ;

He shall plead their cause with thee.

12 Apply thine heart unto instruction,
And thine ears to the words of knowledge.

i ch. 13. 24. &
19. 18. & 22. 15.
& 29. 15, 17.

13 ⁱ Withhold not correction from the child :

For *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod,

And ^k shalt deliver his soul from hell.

k 1 Cor. 5. 5.

15 My son, ⁱ if thine heart be wise,

My heart shall rejoice, || even mine.

l ver. 24, 25.
ch. 29. 3.
|| Or, even I will
rejoice.

16 Yea, my reins shall rejoice,

When thy lips speak right things.

m Ps. 37. 1. &
73. 3.
ch. 3. 31. &
24. 1.
n ch. 28. 14.
o Ps. 37. 37.
ch. 24. 14.
Luke 16. 25.
|| Or, reward.

17 ^m Let not thine heart envy sinners :

But ⁿ *be thou* in the fear of the LORD all the day long.

18 ^o For surely there is an || end ;

And thine expectation shall not be cut off.

19 Hear thou, my son, and be wise,

And ^p guide thine heart in the way.

p ch. 4. 23.

20 ^q Be not among winebibbers ;

Among riotous eaters † of flesh :

q Isa. 5. 22.
Matt. 24. 49.
Luke 21. 34.
Rom. 13. 13.
Eph. 5. 18.
† Heb. of their flesh.

in this chapter of Proverbs, and in Gen. xxvii. vv. 4. 7. 9. 14. 17. 31. Cp. *Gesen.* 467.

7. *as he thinketh*] Heb. *shaar*, the only place where this verb occurs; it properly signifies *to divide*, thence *to judge* (*Gesen.* 842. Cp. *Bertheau*, 87. *Vaihinger*, 244). Hence, some render the words, *as one who is divided in his heart* (cp. James i. 8, *a double-minded man*; and iv. 8), *so is he*. See *Ewald*, 137. *Hitzig*, p. 235.

— *in his heart*] Rather, *in his appetite*, Heb. *nephesk*, which word is taken up from v. 2. It ought *not* to be translated *heart*, especially as the word rightly translated *heart*, follows immediately. The sense is, “He is not as he *speaketh* with his *lips*, which say in a friendly tone, “Eat and drink; but he is as he judgeth in his *appetite*, which is greedy, and grudges thee any thing; and whatever may be the language of his tongue, the thought of his *heart* is far from thee.”

8. *The morsel*] The sense is, When thou findest how evil the eye is (v. 6), and how unfriendly the heart of him with whom thou hast desired to be a guest, is towards thyself, then thou wilt loathe and nauseate the dainty fare that thou hast swallowed at his table; thy stomach will be sickened by it, and thou wilt *lose*, or rather (as *Schultens* supposes) wilt *destroy*, i.e. *revoke*, cancel, and, as it were, disgorge, thy *sweet words*, thy flattering speeches, with which thou hast courted the favours of the rich man, and hast fawned on him as a parasite of his table.

On the word *shackath*, here only rendered *lose*, but in almost all other places translated *destroy*, or *corrupt*, see *Gesen.* 816. It may mean, *thou wilt have wasted thy sweet words*.

10. *Remove not the old landmark*] He takes up the precept of the foregoing chapter (v. 28), and enlarges upon it.

11. *He shall plead their cause*] Here again he takes up a precept of the former chapter (v. 22), and extends it. These are not vain repetitions, but recapitulations with enlargements, for the sake of emphasis.

At the close of this portion of the Book, Solomon desired to gather together and sum up the wise precepts of the foregoing chapters (x.—xxii.), and enforce them on the mind of his son, and of his readers generally. See the marginal references which point to the places where they have appeared.

13. *he shall not die*] If thou beatest him with the rod, i.e. moderately, he shall not die either in body or soul. Cp. xix. 18. The one proverb is supplementary to the other.

18. *an end*] Heb. *acharith*; see xix. 20; xx. 21; it is translated *a reward* in the next chapter, vv. 14. 20. It occurs in this Book *thirteen* times oftener than in any other Book of Scripture; and shows that Solomon's maxim was, “respite finem,” “exitus acta probat;” and that he looked for a state of future rewards and punishments beyond the grave. Cp. below, on Eccl. iii. 31; xii. 14.

20. *of flesh*] Lit. *of flesh for themselves*. Cp. v. 7; i. e. of

- 21 For the drunkard and the glutton shall come to poverty :
And ^r drowsiness shall clothe *a man* with rags. r ch. 19. 15.
- 22 ^s Hearken unto thy father that begat thee,
And despise not thy mother when she is old. s ch. 1. 8. & 30. 17.
Eph. 6. 1, 2.
- 23 ^t Buy the truth, and sell *it* not ;
Also wisdom, and instruction, and understanding. t ch. 4. 5, 7.
Matt. 13. 44.
- 24 ^u The father of the righteous shall greatly rejoice :
And he that begetteth a wise *child* shall have joy of him. u ch. 10. 1. & 15. 20.
ver. 15.
- 25 Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.
- 26 My son, give me thine heart,
And let thine eyes observe my ways.
- 27 ^x For a whore *is* a deep ditch ;
And a strange woman *is* a narrow pit. x ch. 22. 14.
- 28 ^y She also lieth in wait || as *for* a prey,
And increaseth the transgressors among men. y ch. 7. 12.
Eccles. 7. 26.
|| Or, as a robber.
- 29 ^z Who hath woe ? who hath sorrow ?
Who hath contentions ? who hath babbling ?
Who hath wounds without cause ? who ^a hath redness of eyes ? z Isa. 5. 11, 22.
- 30 ^b They that tarry long at the wine ;
They that go to seek ^c mixed wine. a Gen. 49. 12.
b ch. 20. 1.
Eph. 5. 18.
c Ps. 75. 8.
ch. 9. 2.
- 31 Look not thou upon the wine when it is red,
When it giveth his colour in the cup, *when* it moveth itself aright.
- 32 At the last it biteth like a serpent,
And stingeth like || an adder. || Or, a cockatrice.
- 33 Thine eyes shall behold strange women,
And thine heart shall utter perverse things.
- 34 Yea, thou shalt be as he that lieth down † in the midst of the sea,
Or as he that lieth upon the top of a mast. † Heb. *in the heart of the sea*.
- 35 ^d They have stricken me, *shalt thou say*, and I was not sick ;
They have beaten me, and † ^e I felt *it* not :
^f When shall I awake ? I will seek it yet again. d ch. 27. 22.
Jer. 5. 3.
† Heb. *I knew it not*.
e Eph. 4. 19.
f See Deut. 29. 19.
Isa. 56. 12.
a Ps. 37. 1, &c.
& 73. 3.
ch. 3. 31. & 23. 17.
- XXIV. ¹ Be not thou ^a envious against evil men,
^b Neither desire to be with them. ver. 19. b Prov. 1. 15.

those who seek only to pamper their own sensual appetites, and care nothing for their friends, or for the poor.

23. *Buy the truth, and sell it not*] Truth is the most valuable of all treasures. No price is too great to give for its purchase, and none is great enough to receive for its sale. Cp. iv. 5. 7, and Matt. xiii. 44.

28. *as for a prey*] Heb. *chêltheph*, the root of which is found in Job ix. 12. See *Gesen.* 315 ; and it is supposed to mean as *an harpoon* by *Schultens*, p. 208.

29. *Who hath woe ? who hath sorrow ?*] Lit. *to whom is lamentation, to whom is misery, or penury ?* (*Gesen.* 19). — *babbling*] Aberration of mind or tongue.

30. *to seek*] Heb. *châkar*, to search out as a desirable treasure, or as a region to be explored (*Gesen.* 301).

31. *his colour*] Lit. *his eye*. Let not thine eye glance on the eye of the wine in the cup ; so that the one may kindle and flash with the motions of the other.

— *when it moveth itself aright*] The cup is regarded as the socket of the eye of the wine, which moves in it, with piercing glances, as the eye moves in its socket. Cp. on Cant. vii. 9.

32. *an adder*] Or *basilisk* (*Aquila*, *Schultens*), the metaphor of the eye is kept up ; the wine is compared to a serpent with a piercing glance and venomous sting.

33. *Thine eyes*] Which glanced on the eye of the wine (see v. 3), shall be dazzled with the sight of strange women.

34. *lieth down in the midst of the sea*] Lit. *lying in the heart of the sea* ; the word *heart* is repeated from the foregoing verse, “the heart will utter perverse things, or confusions” (see *Schultens* and *Gesenius*, 230), “and thou wilt be like one lying in the heart of a troubled sea.”

— *of a mast*] Heb. *chibbel*. See *Schultens*, 215. *Gesen.* 258. This reference to maritime affairs is in harmony with what has been already observed on the cognate word in the note on xx. 18, with reference to the maritime activity and nautical enterprise which characterized the age of Solomon.

35. *They have stricken me*] My messmates have smitten me with the wounds mentioned in v. 29, but I was not conscious of them ; they did me no harm by their buffetings, for wine made me insensible to them. This is the drunkard's apology. He even eulogizes his sin, and praises his deadly poison, as if it were a narcotic against pain !

— *When shall I awake ?*] “Ex somno quo edormit crapulam.” The time seems long before the drunkard awakes from the slumber after his debauch, in order to return to the orgies of yesternight.

- c Ps. 10. 7. 2 ^c For their heart studieth destruction,
And their lips talk of mischief.
- 3 Through wisdom is an house builded ;
And by understanding it is established :
- 4 And by knowledge shall the chambers be filled
With all precious and pleasant riches.
- d ch. 21. 22. 5 ^d A wise man † is strong ;
Eccles. 9. 16. Yea, a man of knowledge † increaseth strength.
† Heb. *is in strength.*
- † Heb. *strength-
neth might.* 6 ^e For by wise counsel thou shalt make thy war :
e ch. 11. 14. & And in multitude of counsellors *there is* safety.
15. 22. & 20. 18.
Luke 14. 31.
- f Ps. 10. 5. 7 ^f Wisdom *is* too high for a fool :
ch. 14. 6. He openeth not his mouth in the gate.
- g Rom. 1. 30. 8 He that ^g deviseth to do evil
Shall be called a mischievous person.
- 9 The thought of foolishness *is* sin :
And the scorner *is* an abomination to men.
- 10 If thou faint in the day of adversity,
† Heb. *narrow.* Thy strength *is* † small.
- h Ps. 82. 4. 11 ^h If thou forbear to deliver *them that are* drawn unto death,
Isa. 58. 5, 7. And *those that are* ready to be slain ;
1 John 3. 16.
- i ch. 21. 2. 12 If thou sayest, Behold, we knew it not ;
Doth not ⁱ he that pondereth the heart consider *it* ?
And he that keepeth thy soul, doth *not* he know *it* ?
And shall *not* he render to *every* man ^k according to his works ?
- k Job 34. 11. 13 My son, ⁱ eat thou honey, because *it is* good ;
Ps. 62. 12. And the honeycomb, *which is* sweet † to thy taste :
Jer. 32. 19. † Heb. *upon thy*
Rom. 2. 6. *palate.*
Rev. 2. 23. & 14 ^m So *shall* the knowledge of wisdom *be* unto thy soul :
22. 12. When thou hast found *it*, ⁿ then there shall be a reward,
† Cant. 5. 1. And thy expectation shall not be cut off.
† Ps. 19. 10. &
119. 103.
n ch. 23. 18.
- o Ps. 10. 9, 10. 15 ^o Lay not wait, O wicked man, against the dwelling of the righteous ;
Spoil not his resting place :
- p Job 5. 19. 16 ^p For a just man falleth seven times, and riseth up again :
Ps. 34. 19. & But the wicked shall fall into mischief.
37. 24.
Micah 7. 8.
q Esth. 7. 10.
Amos 5. 2. & 8. 14. Rev. 18. 21.

CH. XXIV. 6. *by wise counsel thou shalt make thy war*] Rather, *by wise counsels* (gubernationibus, see on i. 5 ; xx. 18), *thou shalt finish* (conficies) *thy war*.

6. *safety*] Victory.

7. *Wisdom is too high*] Lit. *Wisdom is high places*, inaccessible to fools: what *Lucretius* well calls "*Edita doctrinā sapientū templa serena*," whose lofty altitudes cannot be scaled by fools.

8. *a mischievous person*] Lit. *an owner* (Heb. *bāal*) of mischief. This is his property and ownership—mischief and wrong. See on i. 17 ; xxii. 24 ; xxiii. 2.

10. *If thou faint*] There is a paronomasia, or play on the words, in the original, between *tsārah*, rendered *adversity*, and *tsar*, rendered *small* (lit. *narrow*, as in margin). It may be rendered in Latin, "*Si deficiis in die angustiae*" (Germ. *Klemme*), "*virtus tua est angusta*" ("*Klemm ist dein Muth*"); or,

"Wenn du erschläfst am Tag der Enge,

So ist auch enge deine Kraft."

"If thou faintest in the day of *straitness*, thy courage is *strait*." On this text (vv. 10—12) see *Bp. Sanderson's* Sermon ii. 272—301.

11. *If thou forbear*] Rather, *Deliver thou them that are*

captured for death, and are tottering onward to slaughter ; if thou forbearst to do this—if thou holdest back—if *thou sayest*, *Behold, we know him not*: that is, if thou standest calmly on the shore, and sayest that the wretched man who is drowning, is no friend of thine, why should I trouble myself about him? Such was the thought of the Priest and Levite, who looked on the wounded traveller, and did not recognize him as an acquaintance, and "passed by on the other side." But God marked it. *Doth not He, Who pondereth the heart, and He Who preserveth thy life, mark this?* And will not He render to thee according to thy deeds? If God, Who preserveth thy life, and rescueth thee from innumerable dangers, were to be as hard-hearted toward thee, as thou art to the poor who are ready to perish, where wouldest thou be? And remember, He observes thy steps, and will deal with thee as thou dealest with them. Cp. the reference to the Divine Omniscience in v. 18.

13. *eat thou honey*] As thou eatest honey with relish, so feed upon wisdom.

14. *a reward*] At the close of this portion of the Proverbs, Solomon dwells on the future reward. See v. 20, and xxiii. 18, and the end of Ecclesiastes, xii. 14.

- 17 ^r Rejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth :
- 18 Lest the LORD see *it*, and † it displease him,
And he turn away his wrath from him.
- 19 ^s ¶ Fret not thyself because of evil *men*,
Neither be thou envious at the wicked ;
- 20 For 'there shall be no reward to the evil *man* ;
"The ¶ candle of the wicked shall be put out.
- 21 My son, * fear thou the LORD and the king :
And meddle not with † them that are given to change :
- 22 For their calamity shall rise suddenly ;
And who knoweth the ruin of them both ?
- 23 These *things* also *belong* to the wise.
^r *It is* not good to have respect of persons in judgment.
- 24 ^z He that saith unto the wicked, Thou *art* righteous ;
Him shall the people curse, nations shall abhor him :
- 25 But to them that rebuke *him* shall be delight,
And † a good blessing shall come upon them.
- 26 *Every man* shall kiss *his* lips
† That giveth a right answer.
- 27 * Prepare thy work without,
And make it fit for thyself in the field ;
And afterwards build thine house.
- 28 ^b Be not a witness against thy neighbour without cause ;
And deceive *not* with thy lips,
- 29 ^c Say not, I will do so to him as he hath done to me :
I will render to the man according to his work.
- 30 I went by the field of the slothful,
And by the vineyard of the man void of understanding ;
- 31 And, lo, ^d it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.

r Job 31. 29.
Ps. 35. 15, 19.
ch. 17. 5.
Obad. 12.
† Heb. *it be evil in his eyes.*

s Ps. 37. 1. & 73. 3.
ch. 23. 17.
ver. 1.
¶ Or, *Keep not company with the wicked.*
t Ps. 11. 6.
u Job 18. 5, 6. & 21. 17.
ch. 13. 9. & 20. 20.
¶ Or, *lamp.*
x Rom. 13. 7.
1 Pet. 2. 17.
† Heb. *changers.*

y Lev. 19. 15.
Deut. 1. 17. & 16. 19.
ch. 18. 5. & 28. 21.
John 7. 24.
z ch. 17. 15.
Isa. 5. 23.

† Heb. *a blessing of good.*

† Heb. *that answereth right words.*
a 1 Kings 5. 17, 18.
Luke 14. 28.

b Eph. 4. 25.

c ch. 20. 22.
Matt. 5. 39, 44.
Rom. 12. 17, 19.

d Gen. 3. 18.

18. *And he turn away his wrath from him*] Lest He turn His wrath to thee (*Schultens*).

19. *Fret not thyself*] Solomon, in his advice to his son, shows that he remembers his own father's words, Ps. xxxvii. 1.

21. *given to change*] Lit. *alters*; men of fickleness, who cannot be relied on; faithless rebels and traitors. See xxxi. 5, where the same verb *shānah* is rendered by *pervert*, and cp. Jer. ii. 36. *Gesen.* 839. The contrast to this character in Mal. iii. 6, "I, Jehovah, *change* not." It is therefore a caution not only against those who change other things, but also against those who change themselves. On this text see *Bp. Andrewes*, *Serm.* iv. 297.

A modern German Expositor, *Vaihinger*, whose criticisms are characterized by piety and learning, applies this text to the neologians of his own age (p. 255):—"Meddle not" (he says) "with those who tamper with the words of Divine Revelation, and undermine them by their own novel paradoxes."

22. *the ruin of them both*] Rather, *the stroke* (of vengeance) *from them both*; i. e. from God and the king, upon the evil-doers (cp. Job xxxi. 23). There is a paronomasia in the original between the words, the *changers*, *shōnim*, and *them both*, *she-neihem*, on which word see *Gesen.* 840.

27. *without*] Abroad, Heb. *chūts*. See viii. 26, where it is rendered *fields*. Cp. Ps. cxliv. 13, and *Gesen.* 266. The sense

is, Begin with cultivating well thy estate, and then build thy homestead, according to the fertility of thy land and the abundance of thy fruits. The tillage of thy land is first to be cared for; then the erection of thy buildings. A farm well worked will sustain thee without a large house; but what use will a house be, if thou hast no provision to store in it, and to feed thee and thy labourers?

This may be applied in a spiritual sense. First clear the soil of thine heart from thorns and thistles (see v. 31), and cultivate it well, and then build thy house.

The sense is well expressed by *Bede*:—"Root out first the brambles of sin from thy soul, and till the soil of thy life with virtuous practice. Then proceed to build thy house, that is, execute in good habits what thou hast designed and prepared in the cultivation of thy heart. That man builds well the house of his mind, who first cleanses the field of his body from the thorns of vice; but if the briars and nettles of evil desires strangle the good seed, and overgrow the soil, the whole fabric of virtue will be destroyed by the spiritual hunger that will famish the soul."

We may apply this also to Church-economy. Take care first for the living Church of God, then provide for the material fabric. First provide for the Clergy, then build Churches.

30. *field*] He takes up the word *field* from v. 27, and contrasts the *sluggard's field* with that of the wise man.

† Heb. *set my heart.*

e ch. 6. 9, &c.

† Heb. *a man of shield.*

a 1 Kings 4. 32.

b Deut. 29. 29.
Rom. 11. 33.
c Job 29. 16.

† Heb. *there is no searching.*

d 2 Tim. 2. 21.

e ch. 20. 8.

f ch. 16. 12. &
29. 14.

† Heb. *Set not out thy glory.*

g Luke 14. 8, 9,
10.

h ch. 17. 14.
Matt. 5. 25.

32 Then I saw, and † considered it well :
I looked upon it, and received instruction.

33 ^e Yet a little sleep, a little slumber,
A little folding of the hands to sleep :

34 So shall thy poverty come as one that travelleth ;
And thy want as † an armed man.

XXV. ¹ ^a These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 ^b It is the glory of God to conceal a thing :
But the honour of kings is ^c to search out a matter.

3 The heaven for height, and the earth for depth,
And the heart of kings † is unsearchable.

4 ^d Take away the dross from the silver,
And there shall come forth a vessel for the finer.

5 ^e Take away the wicked from before the king,
And † his throne shall be established in righteousness.

6 † Put not forth thyself in the presence of the king,
And stand not in the place of great men :

7 ^g For better it is that it be said unto thee, Come up hither ;
Than that thou shouldest be put lower
In the presence of the prince whom thine eyes have seen.

8 ^h Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.

33, 34. *slumber—armed man*] See on vi. 9. Solomon ends the original collection of his Proverbs with a contrast similar to that with which our Lord concludes the Sermon on the Mount. In our Lord's Discourse, the house of the wise man is compared with that of the foolish. In Solomon's Proverbs, the contrast is between the field of the one with that of the other ; and in both cases the contrast admits and suggests a spiritual application.

BOOK THE THIRD.

CH. XXV. 1. *These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out*] Or *extracted*, lit. *transferred* (see *Gesen.* 663, under the word *athak*). This is an important statement. It shows that in the days of Hezekiah there existed a collection of the Proverbs of Solomon, which could be no other than our present Book of Proverbs, from chap. i. to chap. xxiv. inclusive (for no other was ever received by the Hebrew Church), and that "the men of Hezekiah" appended to it the following Proverbs of Solomon (chap. xxv.—xxix.). Cp. *Pusey* on Daniel, p. 322, who renders the word by "copied into."

A question arises—Why did not Solomon himself insert the following Proverbs in the preceding collection ?

Solomon spake three thousand Proverbs (1 Kings iv. 32) ; and the first twenty-four chapters, which form the Book of Proverbs, as published by himself, appear to have been framed, primarily, for a special purpose, namely, for the guidance of his son Rehoboam. It is observable that the address "*my son*" occurs fifteen times in that original collection, but only once (xxvii. 11) in this appendix of the men of Hezekiah.

The "Book of Proverbs," as Solomon gave it to the world, may be regarded as a βασιλικὸν δῶρον, or *regium donum*, to his son. But after this large harvest, there remained a gleanings to be made ; and that was done in this appendix of the men of Hezekiah, which contains Proverbs that were not so suitable for that original collection. This Supplement does not consist of sheaves bound together by the hand of the reaper, but of single ears picked up and tied together in handfuls (not, however, without method and order) by those who come after.

We have seen a similar process in the composition of the Psalter. The First Book was put together by David's own hand ; but he left other Psalms to be gathered up by later hands, especially by Ezra and Nehemiah, who have inserted them in the last Book of the Psalter.

A learned and pious Expositor of Holy Scripture, in our own days, *Dr. Rudolf Stier*, has published a commentary on this portion of the Proverbs (xxv.—xxix.), which will repay careful perusal (Barmen, 1849).

The word rendered *Proverbs* in our Version is translated *Parables* by *Vulg.*, *Aquila*, and *Theodotion* (see above on i. 1).

2. *the glory of God*] This is one of the few places where the *Name of God* (*Elohim*) occurs in the Proverbs. The others are ii. 5. 17 ; iii. 4 ; xxx. 9. In no case is it used *absolutely*, but always in *regimine*, i. e. as a *genitive* case (of God).

David says, "The heavens declare the glory of God" (Ps. xix. 1), and Solomon adds, that God's glory is seen, not only in what He reveals, but what He conceals—a profound observation, which is the best answer to many sceptical objections to Divine Revelation, as has been shown by *Bp. Butler* in his "Analogy."

— *of kings*] The word *king* occurs in all these first four Proverbs (vv. 2—6), and in verse 7 is *prince*—a sufficient sign at the beginning of this portion of the Book, that these Proverbs, which were copied out by the men of Hezekiah, are not put together at random, but are arranged in order ; and a presumptive evidence, also, that, in their opinion, the preceding portion of the Book (chapters i.—xxiv.) was composed with systematic precision.

3. *The heaven for height*] Or, *of the heaven for height, and of the earth for depth, and of the heart of kings, there is no searching out.*

— *unsearchable*] Observe another connexion here. It is the honour of kings to *search out* (Heb. *chakar*) a matter ; but it is not possible to *search out* (Heb. *chakar*) the king's heart. The word is also taken up again in v. 27. See also xxviii. 11.

6. *Put not forth thyself*] Put not thyself forward. Our Blessed Lord Himself adopts what follows, Luke xiv. 8.

7. *whom thine eyes have seen*] Into whose presence thou hast been admitted, so as to *see his face*. Cp. 2 Sam. xiv. 24. 28.

- ⁹ ⁱ Debate thy cause with thy neighbour *himself*;
And || discover not a secret to another :
- ¹⁰ Lest he that heareth *it* put thee to shame,
And thine infamy turn not away.
- ¹¹ ^k A word † fitly spoken
Is like apples of gold in pictures of silver.
- ¹² As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.
- ¹³ ^l As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him :
For he refresheth the soul of his masters.
- ¹⁴ ^m Whoso boasteth himself † of a false gift
Is like ⁿ clouds and wind without rain.
- ¹⁵ ^o By long forbearing is a prince persuaded,
And a soft tongue breaketh the bone.
- ¹⁶ ^p Hast thou found honey ? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
- ¹⁷ || Withdraw thy foot from thy neighbour's house ;
Lest he be † weary of thee, and so hate thee.
- ¹⁸ ^q A man that beareth false witness against his neighbour
Is a maul, and a sword, and a sharp arrow.
- ¹⁹ Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.
- ²⁰ As he that taketh away a garment in cold weather,
And as vinegar upon nitre,
So is he that ^r singeth songs to an heavy heart.

i Matt. 5. 25. &
18. 15.
|| Or, discover not
the secret of
another.

k ch. 15. 23.
Isa. 50. 4.
† Heb. spoken
upon his wheels.

l ch. 13. 17.

m ch. 20. 6.
† Heb. in a gift
of falsehood.
n Jude 12.

o Gen. 32. 4. &c.
1 Sam. 25. 24. &c.
ch. 15. 1. &
16. 14.
p ver. 27.

|| Or, Let thy
foot be seldom in
thy neighbour's
house.
† Heb. full of
thee.
q Ps. 57. 4. &
120. 3, 4.
ch. 12. 18.

r Dan. 6. 18.
Rom. 12. 15.

9. to another] Rather, of another.

10. Lest he that heareth it] Rather, lest he (the other, v. 9) whose secret thou hast revealed, hearing it (i. e. hearing that thou hast betrayed his secret), put thee to shame (*Gesen.* 293), and thine infamy turn not back; that it never come to an end, but flow on as a tide without any ebb.

11. A word fitly spoken] Rendered by some, a word spoken on its wheels, so as to move quickly and easily, like the bases in Solomon's Temple; see 1 Kings vii. 32; and cp. *Gesen.* 71, who observes that the other interpretation—in due season—has good authority for it (see *Vulg. Symmachus, Luther, and Stier*, p. 50, and *Field*; and cp. xv. 23, and *Ecclus.* xx. 1—7. 19, 20), the Hebrew *ophen* signifying both a wheel and a period or revolution of time, a season (cp. *cycle*). This is the only place in the Bible where the word occurs.

The translation “a word spoken in its due season” seems preferable; for it is hardly appropriate or probable that there should be a metaphor in the thing compared as well as in that which is compared to it. The due season is compared to the silver gravure or carving already prepared, and the word spoken is compared to apples of gold which are set in it.

—pictures] *Graven imagery, sculpture* (*Ezek.* viii. 12). The root of the word is *secá*, to behold (cp. above, xviii. 11). Others render it baskets wreathed, from *sacac*, to plait (*Gesen.* 513). The former appears to be the preferable translation, and to be the only one authorized by the use of the word in the Hebrew Scriptures, where it occurs six times. See *Levit.* xxvi. 1; *Num.* xxxiii. 52; *Ps.* lxxiv. 7; and cp. *Stier*, p. 47.

12. a wise reprover] A wise reprover is compared to an earring of gold, because the obedient ear does not reject his precepts, but makes them its own, and wears them as an ornament on itself; so the commandments of God and of Parents are compared to golden chains about the neck and arms. See on i. 9.

14. clouds and wind] Or rather, in an inverted order, as in the original—clouds and wind (which promise a refreshing shower), but no rain; a man vaunting himself with a false gift. In these Proverbs, in the original, the object to which a thing

is compared usually comes before the thing which is compared with it; and thus greater force and beauty is given to them. This is the case in v. 11, where the order is changed in our translation, and so in vv. 18, 19.

15. By long forbearing] Or, by restraint of passion a judge is persuaded; who will be irritated by angry words; and a soft tongue breaketh a hard bone.

16. Hast thou found honey?] Wild honey was often found in Palestine (*Judg.* xiv. 8; 1 Sam. xiv. 25), a “land flowing with milk and honey” (*Exod.* iii. 8. 17). If thou hast found it, do as Jonathan did, take only a little of it, as it were with the top of a staff. So use thyself to act with regard to all pleasures of the sense. Cp. the note at the end of *Judges* chap. vii., on the conduct of Gideon's soldiers.

17. Withdraw thy foot] Lit. Make thy foot scarce or precious. The verb here used is *yákar*, which is connected with the adjective *yakar*, which frequently occurs, and is always rendered in our Translation by *precious* or *costly*. See above, i. 13; iii. 15, &c.; xxiv. 4. Cp. *Gesen.* 363.

18. a maul (or hammer), and a sword, and a sharp arrow; a man that beareth false witness] This is the order in the original, which is here changed in our Translation, as it is in v. 11, and v. 19, and v. 26, and v. 28.

19. A broken tooth, and a foot out of joint (or a tottering foot)] See *Job* xii. 5.

20. As he that taketh away a garment] So the *Syriac Targum, Aquila, Symmachus, Theodotion*. Some Expositors allege that this rendering is hardly suitable. The man who sings songs to a heavy heart, who carols joyful music to it (cp. *Ecclus.* xxii. 6, 7), instead of comforting and relieving it of its burden, does something that is positive, although it is untimely and unavailing; and the sense seems rather to be, as he that tricks out a man in a gay dress in winter (on the verb here used, *adah*, cp. *Isa.* lxi. 10. *Jer.* iv. 30; xxxi. 4. *Ezek.* xvi. 11. 13. *Hos.* ii. 13), he who busies himself about the fineness and brilliancy, instead of the texture and warmth, of the attire which he brings to his friend in a cold winter's day (see *R. Levi* and

• Exod. 23. 4, 5.
Matt. 5. 44.
Rom. 12. 20.

21 ^a If thine enemy be hungry, give him bread to eat ;
And if he be thirsty, give him water to drink :

22 For thou shalt heap coals of fire upon his head,
^t And the LORD shall reward thee.

† 2 Sam. 16. 12.

u Job 37. 22.
|| Or, The north
wind bringeth
forth rain: so
doth a backbiting
tongue an angry
countenance.
x Ps. 101. 5.
y ch. 19. 13. &
21. 9, 19.

23 ^a || The north wind driveth away rain :
So doth an angry countenance ^x a backbiting tongue.

24 ^y It is better to dwell in the corner of the housetop,
Than with a brawling woman and in a wide house.

25 As cold waters to a thirsty soul,
So is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain,
And a corrupt spring.

z ver 16.

27 ^z It is not good to eat much honey :
So for men ^a to search their own glory is not glory.

a ch. 27. 2.

b ch. 16. 32.

28 ^b He that hath no rule over his own spirit
Is like a city that is broken down, and without walls.

a 1 Sam. 12. 17.

XXVI. ¹ As snow in summer, ^a and as rain in harvest,
So honour is not seemly for a fool.

² As the bird by wandering, as the swallow by flying,
So ^b the curse causeless shall not come.

b Num. 23. 8.
Deut. 23. 5.
c Ps. 32. 9.
ch. 10. 13.

³ ^c A whip for the horse, a bridle for the ass,
And a rod for the fool's back.

⁴ Answer not a fool according to his folly,
Lest thou also be like unto him.

d Matt. 16. 1—4.
& 21. 24—27.
† Heb. his own
eyes.

⁵ ^d Answer a fool according to his folly,
Lest he be wise in [†] his own conceit.

Schultens here), and he who pours vinegar upon nitre,—not saltpetre, but *natron* or alkali like carbonate of soda (*Dr. Shaw*, cp. *Gesen.* 575), that is, what effervesces and evaporates, but has no substance in it,—such is a man who chants cheerful tunes to a heavy heart.

21, 22. *If thine enemy be hungry*] See the notes below, on Rom. xii. 20; above, 1 Sam. xxiv. 6; xxvi. 9; *S. Augustine*, de Doctr. Christian. iii. 16; and *Schultens* here, and *Stier*, p. 69.

23. *The north wind driveth away rain*] Rather, *the north wind bringeth rain*, as in the margin. Cp. Ps. xc. 2; and see *Monconys*, Travels in Syria, p. 353, and *Stier*, p. 73.

26. *A righteous man*] Rather, with the words in an inverted order, as in the original—*A fountain trodden down and fouled with the feet* (see Ezek. xxxii. 2; xxxiv. 18, 19), and *a spring spoiled*, so is a just man tottering at the feet of the wicked. See *Ld. Bacon* on this Proverb, de Augm. Scient. viii. c. 2, par. 25.

27. *It is not good*] Rather, *The eating of honey to excess is not good for men; but the search of their glory is glory*. Our Translation inserts *not*, which the original does not authorize.

This verse has been very diversely rendered (see *Hitzig*). The sense seems to be: Men may exceed in eating, they may indulge too much in what is sweet and luscious, as honey is to the palate of the animal man; but they cannot be too eager for true glory, which has been already described as consisting in wisdom (iii. 16. 35; viii. 18), and grace (xi. 16), and in righteousness (xxi. 21), and in humility (xv. 33; xlvii. 12; xxii. 4; xxi. 3; see *Symmachus* and *Theodotion* here).

The word here translated *search*, is *chequer*, and it always appears to have that sense (see cp. *Gesen.* 301): see above, v. 3. Job viii. 8; xi. 7. It does not signify ambitious grasping; but serious and rational investigation, like the working of a mine in search of gold.

The word rendered *glory* (Heb. *câbod*) is never used in a bad sense in the Proverbs (as some would render it here), but it is the proper aim and inheritance of the wise and good; cp. Eccl. vi. 2; x. 1; and v. 2 of the present chapter, where it is used twice, but in our Translation it is there rendered once by *glory* and once by *honour*.

The present Proverb may be illustrated by St. Paul's pre-

cept, "*Covet earnestly the best gifts*" (1 Cor. xii. 31), and "to them that seek for glory, honour, and immortality, God will render eternal life," Rom. ii. 7, where the Apostle seems to be referring to the present passage; and this interpretation is confirmed by what follows in the next chapter, where the same word (*câbod*) is used, and where it is said that it is not an attribute of the fool (xxvi. 1. 8).

CH. XXVI. 1. *a fool*] Heb. *cesil*, which occurs eleven times in this chapter (vv. 1. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12).

The Heb. word *evil*, often rendered *fool* by our Translators, does not occur in this chapter. On the difference of these words, see note on i. 7. The present chapter deals with the fool whose folly is characterized by bold impiety.

2. *As the bird*] Rather, *as a sparrow*, seeming to be born only for flitting, and as a swallow, for flying (wheeling about in endless gyrations, whence its name; see on Ps. lxxxiv. 3, and *Rosenmüller* here), so the curse which is not deserved will not come, will not attain its object, but will spend itself in the air—"in ventos abit" (*Grotius*). Cp. 2 Sam. xvi. 12. 1 Kings ii. 8, for an example of such a curse uttered by Shimei against David. Perhaps Solomon may have had that curse in his mind. The connexion is—Such profane cursers, such godless Shimeis, are fools; and no honour will be given by God to their words—"A maledicto immerito ne superstitiosè tibi metuas, adeoque nec a cæco Papæ fulmine; prætervolat enim ut avis vagabunda" (*Geier, Stier*). Indeed, like Baalam's curse, it may be turned by God into a blessing. Deut. xxiii. 5.

3. *a bridle for the ass*] The Eastern ass, being a noble animal, needs the restraint of a bridle to guide it.

4. *Answer not a fool*] *A fool*, a malignant man. This was exemplified in the case just referred to, that of Shimei; of whom David said, "Let him alone." See 2 Sam. xvi. 11.

—*folly*] Or, *foolishness*. See xxii. 15; xxiv. 9; xxvii. 22.

5. *Answer a fool*] If thou answerest him at all, which I do not advise (see v. 4), answer him according to his foolishness. The former Proverb may be illustrated from the case of Shimei and David. If David had answered Shimei according to his foolishness (as Abishai did) in the sense of that Proverb, he

- ⁶ He that sendeth a message by the hand of a fool
Cutteth off the feet, *and* drinketh || damage. || Or, violence.
- ⁷ The legs of the lame † are not equal :
So is a parable in the mouth of fools. † Heb. are lifted up.
- ⁸ || As he that bindeth a stone in a sling,
So is he that giveth honour to a fool. || Or, As he that putteth a precious stone in an heap of stones.
- ⁹ As a thorn goeth up into the hand of a drunkard,
So is a parable in the mouth of fools.
- ¹⁰ || The great God that formed all things
Both rewardeth the fool, and rewardeth transgressors. || Or, A great man grieveth all, and he hireth the fool, he hireth also transgressors. e 2 Pet. 2. 22.
- ¹¹ ^e As a dog returneth to his vomit,
^f So a fool † returneth to his folly. f Exod. 8. 15.
† Heb. iteraleth his folly.
g ch. 29. 20.
Luke 18. 11.
Rom. 12. 16.
Rev. 3. 17.
- ¹² ^g Seest thou a man wise in his own conceit ?
There is more hope of a fool than of him. h ch. 22. 13.
- ¹³ ^h The slothful man saith, *There is a lion in the way ;*
A lion is in the streets.
- ¹⁴ As the door turneth upon his hinges,
So doth the slothful upon his bed.
- ¹⁵ ⁱ The slothful hideth his hand in *his* bosom ;
|| It grieveth him to bring it again to his mouth. i ch. 19. 24.
l Or, he is weary.
- ¹⁶ The sluggard is wiser in his own conceit
Than seven men that can render a reason.
- ¹⁷ He that passeth by, *and* || meddleth with strife *belonging* not to him,
Is like one that taketh a dog by the ears. || Or, is enraged.
- ¹⁸ As a mad man who casteth † firebrands, arrows, and death,
¹⁹ So is the man that deceiveth his neighbour,
And saith, ^k Am not I in sport ? † Heb. flames, or, sparks.
k Eph. 5. 4.

would have rendered cursing for cursing, and so David would have made himself like to Shimei.

But if he had answered Shimei, and if in answering him he had argued with Shimei as if Shimei were accessible to reason, then he would have treated him as a rational man, and Shimei would have been wise in his own eyes.

When Solomon answered Shimei, it was not by reasoning with him, but by a stern command, confining him within the limits of the brook Kidron, which when David crossed in his affliction, Shimei had cursed him. See 1 Kings ii. 37.

These two precepts may at first seem contradictory, but they are in harmony with each other. If thou answerest a fool (an impious man) answer him not foolishly (i. e. with anger and railing), but answer him according to his folly, by wise rebuke, and by proving how great his folly is, lest he should imagine himself wise (*Salonius*).

6. *Cutteth off the feet*] Cuts off his own feet with his own hands.

— *damage*] Heb. *châmas*. See x. 6. 11; xiii. 2. The original signification of this word is *sourness*. See *Schultens*, p. 238; hence the metaphor here.

7. *The legs of the lame*] Rather, *the legs dangle down from the lame man*; so is a *parable in the mouth of fools*. Cp. Job xxviii. 4, where the same verb is used of the miners, who swing in the air. See *Gesen.*, under the word *dalat*, p. 200. Cp. the Version of *Symmachus*, and *Field*, p. 364.

8. *As he that bindeth*] Rather, as in the margin, *as he that bindeth a jewel* (not in a purse, but) *on a heap of stones*,—i. e. on a sepulchral cairn, like that of Absalom (2 Sam. xviii. 17), where it would be exposed to all passers by,—*so is he that giveth honour to a fool* (see *Gesen.* 507. 757). There is a point in the comparison of the fool (i. e. the profane sinner) to a heap of stones raised as a funeral monument over a dead body, which was regarded as unclean (see Matt. xxiii. 27). A man who eulogizes a fool, only makes his folly more conspicuous; as he who puts a

brilliant jewel on a sepulchral heap of stones attracts attention to it. Cp. *Horat.* i. Serm. vi. 25—37.

9. *a thorn goeth up into the hand of a drunkard*] And he is not conscious of it (see xxiii. 24, 25), so a fool does not understand a parable, even in his own mouth.

10. *The great God that formed all things*] Rather, *A skilful man, or master-workman* (Heb. *rab*, hence *rabbi*) *may produce or form any thing* (cp. below, xxviii. 5); *but he that hireth a fool, hireth vagabonds*. The skilful man, or master-workman, is here contrasted with the fool. On this word *rab*, rendered *master*, or a skilful man, see *Gesen.* 753.

Solomon exemplified this precept in his own practice, by sending to Tyre, to fetch Hiram to be his *rab*, or master-workman, for making the holy vessels of the Temple. See 1 Kings vii. 13. 40.

As to the verb translated *may produce*, see xxv. 23, where the same form, the *polet* of the verb *châl*, occurs, as here; and see also Deut. xxxii. 18. Ps. xc. 2, and Prov. viii. 24, 25, and *Gesen.* 265.

Others render this Proverb, *An archer* (cp. Job xvi. 13. Jer. l. 29) *who woundeth all, and he who hireth a fool, and he who hireth sinners* (are alike). See *Bertheau*, 97. *Stier*, p. 103; but this rendering has no ancient authority in its favour.

13. *The slothful*] Heb. *âtsel*. See vi. 6. 9. It occurs four times in consecutive verses in the present chapter (vv. 13, 14, 15, 16).

15. *hideth his hand in his bosom*] Or rather, *in the dish*. See xix. 24, and *Stier*, p. 111. The moral is, that a fool loves to have his hand (the organ of work) in the dish, the place of sensual pleasure; but he will not use his hand for any active exertion.

16. *that can render a reason*] So *Vulg.* and most interpreters; and this seems, on the whole, the best rendering. Some translate it, *that can recover*, or revive, reason or discernment in others (*Stier*).

17. *meddleth with*] *Rages against*; as in the margin.

† Heb. *Without wood.*
l ch. 22. 10.
|| Or, *whisperer.*
† Heb. *is silent.*
m ch. 15. 18. &
29. 22.

n ch. 18. 8.

† Heb. *chambers.*

|| Or, *is known.*

o Ps. 28. 3.
Jer. 9. 8.
† Heb. *maketh his voice gracious.*
|| Or, *hatred is covered in secret.*

p Ps. 7. 15, 16.
& 9. 15. & 10. 2.
& 57. 6.
ch. 28. 10.
Eccles. 10. 8.

a Luke 12. 19, 20.
James 4. 13, &c.
† Heb. *to-morrow day.*

b ch. 25. 27.

† Heb. *heaviness.*

† Heb. *Wrath is cruelty, and anger an overflow.*

c l John 3. 12.
|| Or, *jealousy?*
ch. 6. 34.
d ch. 28. 23.
Gal. 2. 14.
e Ps. 141. 5.
|| Or, *earnest, or frequent.*

20 † Where no wood is, *there* the fire goeth out :
So ¹ where *there is* no || talebearer, the strife † ceaseth.

21 ^m As coals *are* to burning coals, and wood to fire ;
So is a contentious man to kindle strife.

22 ⁿ The words of a talebearer *are* as wounds,
And they go down into the † innermost parts of the belly.

23 Burning lips and a wicked heart
Are like a potsherd covered with silver dross.

24 He that hateth || dissembleth with his lips,
And layeth up deceit within him ;

25 ^o When he † speaketh fair, believe him not :
For *there are* seven abominations in his heart.

26 Whose || hatred is covered by deceit,
His wickedness shall be shewed before the *whole* congregation.

27 ^p Whoso diggeth a pit shall fall therein :
And he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it ;
And a flattering mouth worketh ruin.

XXVII. ¹ Boast ^a not thyself of † to-morrow ;
For thou knowest not what a day may bring forth.

2 ^b Let another man praise thee, and not thine own mouth ;
A stranger, and not thine own lips.

3 A stone is † heavy, and the sand weighty ;
But a fool's wrath *is* heavier than them both.

4 † Wrath *is* cruel, and anger *is* outrageous ;
But ^c who *is* able to stand before || envy ?

5 ^d Open rebuke *is* better than secret love.

6 ^e Faithful *are* the wounds of a friend ;
But the kisses of an enemy *are* || deceitful.

20. Where no wood is] Or, Where the wood is spent.

21. As coals] As black coal (Heb. *pecham*, from *pácham*, to be black), to red hot coals (Heb. *gechálím*. Gesen. 167. See xxv. 22).

22. wounds] Rather, As dainty morsels. See xviii. 8. Cp. *Stier* here, p. 126, who, however, suggests that these morsels are supposed in the Proverb to have a poisonous character.

23. a potsherd covered with silver dross] Which glitters brightly to the eye, but is sullied with impure admixtures; such are burning words—glowing and enthusiastic expressions of love—from an evil heart. Cp. *Schultens* here, and *Stier*.

24. He that hateth] *Hating, he disguiseth* (his hate) *with his lips*. This Proverb refers to the hypocrite described in the foregoing one.

26. Whose hatred] Although his hatred may disguise itself with deceit (Gesen. 514. 570), yet his wickedness shall be displayed in the assembly; his counsel shall be like a pit that he has digged for himself, and like a stone that, like Sisyphus, he has rolled upward, in order that it may fall back again on his own head: "Malum consilium consultori pessimum."

28. A lying tongue hateth those that are afflicted by it] "Proprium est humani generis odisse quem læseris" (*Tacitus*).

CH. XXVII.] The present chapter, from vv. 1—11, is a dissuasive from folly; from vv. 12—27, it is an exhortation to wisdom.

3. A stone is heavy] Lit. *Heaviness is in stone, and weight in sand, but the anger of a fool* (i. e. a proud infidel) *is heavier than them both*. On the word *câas*, rendered *anger*, or *provoking*, see Deut. xxxii. 19; Ezek. xx. 28; above, xii. 16; xxi. 19. Gesen. 409.

4. Wrath is cruel] Or, *Cruelty is in wrath, and overflow is fury*. The word rendered *overflow* is *sheteph*, which is applied to floods and torrents. See Gesen. 817.

5. Open rebuke is better than secret love] I. e. than love which is, in fact, no love; for the property of true love is not to be obscure, dormant, and stagnant like a deep well, but to be bright, awake, flowing forth, and sparkling, like a spring (*R. Levi* and *Stier*, p. 141), as is happily expressed by the late Poet Laureate:

"A COMPLAINT.

"There is a change—and I am poor ;
Your love hath been, nor long ago,
A fountain at my fond heart's door,
Whose only business was to flow ;
And flow it did ; not taking heed
Of its own bounty, or my need.

"What happy moments did I count !
Blest was I then all bliss above !
Now, for that consecrated fount
Of murmuring, sparkling, living love,
What have I ? Shall I dare to tell ?
—A comfortless and hidden well.

"A well of love,—it may be deep—
I trust it is,—and never dry :
What matter ? if the waters sleep
In silence and obscurity.
Such change, and at the very door
Of my fond heart, hath made me poor."

6. are deceitful] The Hebrew word here used is the *niphal* of the verb *athar*, which signifies to *burn incense to*, to *supplicate*, or *entreat* (Gen. xxv. 21. Cp. Ezek. viii. 11), and also to *be*

- ⁷ The full soul † loatheth an honeycomb ;
But † to the hungry soul every bitter thing is sweet.
- ⁸ As a bird that wandereth from her nest,
So is a man that wandereth from his place.
- ⁹ Ointment and perfume rejoice the heart :
So doth the sweetness of a man's friend † by hearty counsel.
- ¹⁰ Thine own friend, and thy father's friend, forsake not ;
Neither go into thy brother's house in the day of thy calamity :
For ⁸ better is a neighbour that is near than a brother far off.
- ¹¹ ^h My son, be wise, and make my heart glad,
ⁱ That I may answer him that reproacheth me.
- ¹² ^k A prudent man foreseeth the evil, and hideth himself ;
But the simple pass on, and are punished.
- ¹³ ^l Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.
- ¹⁴ He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.
- ¹⁵ ^m A continual dropping in a very rainy day
And a contentious woman are alike.
- ¹⁶ Whosoever hideth her hideth the wind,
And the ointment of his right hand, which bewrayeth itself.
- ¹⁷ Iron sharpeneth iron ;
So a man sharpeneth the countenance of his friend.
- ¹⁸ ⁿ Whoso keepeth the fig tree shall eat the fruit thereof :
So he that waiteth on his master shall be honoured.

† Heb. treadeth
under foot.
f Job 6. 7.

† Heb. from the
counsel of the
soul.

g ch. 17. 17. &
18. 24.
See ch. 19. 7.
h ch. 10. 1. &
23. 15, 24.
i Ps. 127. 5.

k ch. 22. 3.

l See Exod. 22. 26.
ch. 20. 16.

m ch. 19. 13.

n 1 Cor. 9. 7, 13.

abundant (Gesen. 663) ; hence our marginal rendering “earnest or frequent,” and the latter word seems to give the true meaning : “Faithful are the wounds of one who loves, and abundant are the kisses of one who hates ;” and so Gesen. Schultens supposes that the adjective in the latter clause may signify *venomous*, a sense derived from the Arabic root (p. 256) ; but this is questionable. As to the sense, compare Ps. cxli. 5. God chastens, and the World caresses ; but God's chastisements are better and more loving than the caresses of the World. Cp. Stier, p. 144.

7. *loatheth*] *Trampleth under foot* the honey which it finds in its path. See xxv. 16.

8. *As a bird that wandereth*] This Proverb is connected with the foregoing. In order to enjoy what is bitter, thou must be hungry ; but let not thine hunger make thee a vagabond ; for

“Nusquam est qui ubique est.”

(Seneca.)

10. *Neither go into thy brother's house*] In the day of trial look for aid from thy friend rather than from thy kindred, even thy brother.

Solomon had personal experience of this. Absalom, his brother, usurped the throne which belonged to him ; and Adonijah, his brother, rebelled against him (1 Kings i. 5. 18). Polygamy among the Hebrews made the tie of brotherhood a very feeble one ; and the history of David's house showed that jealousies were frequent and bitter among them. See 2 Sam. xiii. “Fratrum quoque gratia rara est,” was also a Roman proverb ; and Hesiod observes (O. and D. 343), that in the case of emergency, neighbours are more helpful than kinsmen :

γείτονες ἄζωστοι ἐκίον, ζώσαντο δὲ πηλοί.

In our Lord's Parable, the Jewish Priest and Levite were brethren to the poor wounded traveller lying in the road, but the Samaritan was his neighbour (*Bede*).

11. *My son*] This is the only place where this address “my son,” occurs in this latter portion of the Proverbs. See on i. 8. 12. *and are punished*] Lit. by judicial mulct or fine (cp. Exod. xxi. 22) ; this prepares the way for the next Proverb, which has a forensic character (*Stier*).

13. *Take his garment*] See xx. 16.

— *a strange woman*] The *strange woman* in this Proverb is a generic expression for whatever is false and treacherous. See above, ii. 16 ; v. 20 ; vi. 24 ; vii. 5 ; xxiii. 27, 28. And the moral is, that a man who is reckless in his engagements, will be the victim of all delusions in faith and morals.

14. *a loud voice, rising early in the morning*] Clamorous and hasty professions of affection are to be distrusted ; they may have the sound of benedictions in the morning, but often they are soon turned into cursing. “Laudes immoderatæ et streperæ et importunè effusæ nihil prosunt, imò potiùs impensè nocent. Primò enim manifestè se produnt aut ex nimia benevolentia oriundas, aut ex composito affectatas, quo collaudatum potiùs falsis præconiis demereantur, quàm veris attributis ornent. Secundò laudes parvæ et modestæ invitant ut ipsi etiam adjiciant, profusæ contra et immodicæ ut aliquid demant et detrahant. Tertiò conflatur illi invidia qui nimis laudatur” (*Ld. Bacon*). *S. Ignatius* said (ad Trall. 4), “that they who praised him, scourged him.” Such eager and clamorous enthusiasm will not be accepted by the wise as having any real significance, but will be reckoned and set down to the account of the flatterer as no better than a curse. How soon were the eager *hosannas* of Palm Sunday succeeded by the “Crucify Him, crucify Him,” of Good Friday!

16. *Whosoever hideth her*] That is, whosoever attempts to hide her (a quarrelsome wife), might as well attempt to hide a boisterous wind : *and the ointment of his right hand bewrayeth itself* ; that is, however he may attempt to conceal the domestic troubles which arise from the contentions of his wife, yet they proclaim themselves, as the ointment of his right hand betrays itself by its scent. The relative *which*, in our translation, ought to be omitted. A man's wife is the ointment of his right hand, which is either fragrant or rancid, and cannot be concealed, but declares itself by what it emits.

17. *Iron sharpeneth iron*] “Viros non tam schola . . . quàm contubernium facit” (*Oetinger*).

18. *that waiteth on his master*] *That guardeth his master ; or, observeth his master*. “Colit et curat,” as a gardener does a tree.

19 As in water face *answereth* to face,
So the heart of man to man.

o ch. 30. 16.
Hab. 2. 5.
† Heb. *not*.
p Eccles. 1. 8. &
6. 7.
q ch. 17. 3.

20 ° Hell and destruction are † never full;
So ° the eyes of man are never satisfied.

r ch. 23. 25.
Isa. 1. 5.
Jer. 5. 3.

21 ° As the fining pot for silver, and the furnace for gold;
So is a man to his praise.

22 ° Though thou shouldst bray a fool in a mortar among wheat with a pestle,
Yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks,
And † look well to thy herds.

† Heb. *set thy heart*.

24 For † riches are not for ever:

† Heb. *strength*.

And doth the crown *endure* † to every generation?

† Heb. *to generation and generation?*
s Ps. 104. 14.

25 ° The hay appeareth, and the tender grass sheweth itself,
— And herbs of the mountains are gathered.

19. *As in water*] This rendering is hardly admissible. There is no preposition (*in*) before *water* in the original. *Water* is the nominative case, and corresponds to *heart*. *Water* is the common medium, as the heart is. Observe also, that the word rendered *man* (in the first place) is, in the original, *ha-adam*, i. e. *the man*, human nature. The property of *the man*, i. e. of humanity, is this, that as *water* (reflects) *face to face*, so the *heart* (reflects) *man to man*. Whatever a man is in himself, he will find reflected in those about him. A man moulds his society by his own behaviour. A parent will find himself reflected in his children; an instructor will find himself reflected in his scholars; a master will find himself reflected in his servants. As Solomon himself says, "If a ruler hearken to lies, all his *servants* are wicked" (xxix. 12). "What manner of man the ruler of the city is, such are all they that dwell therein" (Eccles. i. xvi. 17). "Like people, like Priest" (Hos. iv. 9). "Regis ad exemplum totus componitur orbis."

20. *Hell*] Heb. *sheöl*, the place of departed spirits. "*Hades*."

— *are never full*] *Are never satisfied*; the verb is the same in both members of the Proverb. Cp. xxviii. 19.

— *The eyes of man are never satisfied*] Therefore, let not the appetite of the eye be indulged, but let it be kept under restraint. "Turn away mine eyes from beholding vanity" (Ps. cxix. 37).

21. *As the fining pot*] *As the fining pot, or crucible* (see xvii. 3. *Gesen.* 502. 719) to *silver*, and *the furnace to gold* (see *Gesen.* 389, and so *Winer, De Wette, Umbreit*); that is, as the fining pot purifies silver, and as the furnace smelts gold of its scoria or dross, so a wise man will act to *his praise*, literally, to *the mouth of his praise*, to the sound of the ephemeral applause with which he may be greeted. Let him be sure that this popularity contains much dross, and needs to be smelted by him. Let him not, therefore, receive it as pure sterling ore, but let him consult his own Conscience and God's Word, and let him purify it of its baser ingredients in that crucible and furnace. "Illi nesciunt—et laudant," let him say; "sed tu, Deus, scis omnia—et taces."

Our Blessed Lord hid Himself from the praise of the multitude, and rejected the flattering speeches of unclean spirits; and so did St. Paul at Philippi; and our Saviour has said, "Woe unto you, when all men shall speak well of you" (Luke vi. 26). Therefore popular praise is not to be courted as a friend, but is rather to be feared as an enemy.

22. *in a mortar*] Observe the connexion between the *fining pot* and *furnace* of the foregoing verse, and the *mortar* in the present. Take care to put thy *praise* (the popular applause of thee) into a crucible, and purify it of its dross; but thou canst never smelt away the foolishness, or rather the impiety, out of a proud scoffer. *You may bray him in a mortar in the midst of the meal* (2 Sam. xvii. 19; *Gesen.* 768), *with a pestle, but foolishness will not depart from him*. You may separate wheat, and even the coarsest grain, from its husk, but by no process of pounding can you rid a fool of his folly.

EXHORTATIONS TO THE PASTOR AND HUSBANDMAN.

23—27. *Be thou diligent—maiden's*] These precepts, like other Proverbs, or *Parables* (see on i. 1), have doubtless a secondary

spiritual sense, as well as a primary and literal one; and may be compared with the beautiful description of the "virtuous Woman," the type of the Church of God, with which the Book closes. See xxxi. 10. 27.

In the Greek *Catena*, and in the Commentaries of *Salonius* and of *Bede*, which represent the expository teaching of the Western Church, they are interpreted as specially applicable to the Christian Pastor, who has the oversight of Christ's flock, and to the Christian Labourer in "God's husbandry" (1 Cor. iii. 9); and they have a peculiar interest for them.

They are applicable also to all Rulers of States and Civil Magistrates (*ποιμένες λαών*), and Parents and Masters of families, who have the care of the souls, as well as of the bodies, of those whom God has placed under their influence, and has committed to their trust.

It is well said by *Geier*, "We have here an exhortation to pastoral care." But under this figure of pastoral care, we may discern an admonition "to do our duty in that state of life to which God has called us."

Especially let them who have cure of souls, look well to their spiritual herds and flocks; then they will have an unfading crown which will endure for ever, and those flocks will yield to them a robe of angelic beauty and glory, and the price of a fold in the heavenly inheritance.

As St. Peter says to Christian Pastors, "Feed the flock of God, which is among you, taking the oversight thereof with a ready mind; and when the Chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away" (1 Pet. v. 2—4). Cp. Rom. xii. 4—8, generalizing these precepts.

24. *riches are not for ever*] Earthly tillage and earthly pastoral care bring only an earthly reward; but there is a tillage and a pastoral care which will bring hereafter an imperishable inheritance in heaven. Cp. 1 Cor. ix. 25.

25. *The hay appeareth*] See Ps. xc. 5. Isa. xl. 6; xlv. 4, where the same word is used. Or, it may mean, *the hay vanisheth, or goeth forth* (out of the field). Cp. 1 Sam. iv. 21. Isa. v. 13. Ezek. xii. 3; and so *Michaelis, Gesen., De Wette, Umbreit, Bertheau, Stier*.

The grass will soon wither, but it will feed thy lambs; and if it be gathered as hay, it will maintain thy flocks and herds in the winter; and thy flocks and herds will feed thee and thine with their milk and flesh, and will clothe thee and thine with their wool.

So the perishable things of earth—even that which is most fleeting, like the grass and the herb, which are green in the morning and in the evening are cut down—may be made the means and instruments of eternal happiness and glory to him who uses them aright. Our moments are the seed-time of our millenniums.

— *the tender grass sheweth itself*] In the highest sense, this is applied by ancient Expositors to the Christian Pastor. The *grass springeth up* under his culture in the field of the Lord's husbandry, and he gathers it in due season; and the tender lambs of Christ's fold, which he nurtures, furnish to him a raiment of grace and glory; and the goats which he rears, are the price of the field in his heavenly inheritance. All that he bestows on Christ's husbandry and flock will be repaid an hundredfold into his own bosom at the Great Day.

- ²⁶ The lambs *are* for thy clothing,
And the goats *are* the price of the field.
- ²⁷ And thou shalt have goats' milk enough for thy food,
For the food of thy household,
And for the † maintenance for thy maidens.
- XXVIII. ¹ The ^a wicked flee when no man pursueth:
But the righteous are bold as a lion.
- ² For the transgression of a land many *are* the princes thereof:
But || by a man of understanding and knowledge the state thereof shall be prolonged.
- ³ ^b A poor man that oppresseth the poor
Is like a sweeping rain † which leaveth no food.
- ⁴ They that forsake the law praise the wicked:
^d But such as keep the law contend with them.
- ⁵ ^e Evil men understand not judgment:
But ^f they that seek the LORD understand all things.
- ⁶ ^g Better is the poor that walketh in his uprightness,
Than *he that is* perverse in his ways, though he *be* rich.
- ⁷ ^h Whoso keepeth the law *is* a wise son:
But he that || is a companion of riotous men shameth his father.
- ⁸ ⁱ He that by usury and † unjust gain increaseth his substance,
He shall gather it for him that will pity the poor.
- ⁹ ^k He that turneth away his ear from hearing the law,
^l Even his prayer shall be abomination.
- ¹⁰ ^m Whoso causeth the righteous to go astray in an evil way,
He shall fall himself into his own pit:
But the upright shall have good things in possession.
- ¹¹ The rich man *is* wise † in his own conceit;
But the poor that hath understanding searcheth him out.
- ¹² ⁿ When righteous men do rejoice, *there is* great glory:
But when the wicked rise, a man is || hidden.

† Heb. life.

a Lev. 26. 17, 36
Ps. 53. 5.

|| Or, by men of understanding and wisdom shall they likewise be prolonged.
b Matt. 18. 28.

† Heb. without food.

c Ps. 10. 3. & 49. 13.

Rom. 1. 32.
d 1 Kings 18. 13

21.
Matt. 3. 7. & 14. 4.

Eph. 5. 11.

e Ps. 92. 6.

f John 7. 17.

1 Cor. 2. 15

1 John 2. 20, 27.

g ch. 19. 1.

ver. 18.

h ch. 29. 3.

|| Or, feedeth gluttons.

i Job 27. 16, 17.

ch. 13. 22.

Eccles. 2. 26.

† Heb. by increase.

k Zech. 7. 11.

l Ps. 66. 18. & 109. 7.

ch. 15. 8.

m ch. 26. 27.

n Matt. 6. 33.

† Heb. in his eyes.

o ver. 28.
ch. 11. 10. & 29. 2.

Eccles. 10. 6.

|| Or, sought for.

CH. XXVIII.] The main argument of the present chapter is—that the wicked are fools; and that the good man is the only wise one—“Der Weise ein König,” in a far higher sense than that of the Stoic philosophy (*Horat.* 1 Sermon. iii. 125. 1 Epist. xvi. 20).

2. *A poor man that oppresseth the poor*] Rather, a man that is needy and oppresseth the weak. In the original the two words rendered *poor* in our Version are not the same; the former is *rûsh*, the latter is *dal*, on the difference of which, see above, on xix. 1.

—by a man of understanding and knowledge] This was exemplified by the long and prosperous reigns of such good kings of Judah as Asa, Jehoshaphat, Uziah, and Hezekiah.

3. *A poor man that oppresseth the poor*] Rather, a man that is needy and oppresseth the weak. In the original the two words rendered *poor* in our Version are not the same; the former is *rûsh*, the latter is *dal*, on the difference of which, see above, on xix. 1.

A needy man may be powerful (such was Catiline and many of his fellow-conspirators), and may be able to oppress the weak, who may sometimes be rich; indeed, the origin of civil tumults, and of the sweeping rain which carries away the Institutions of a Country as with a torrent, and impoverishes States, so that there is no food (lit. no bread) left to a people, are often to be traced to the neediness of covetous Demagogues and Democrats, who desire to improve their own fortunes, and to aggrandise themselves by the spoils of others. As *Lucan* observes, it is the “multis utile bellum” which produces Pharsalia (*Lucan.* Pharsal. 182).

The former word (*rûsh*) occurs in iv. 6. 27, and in xxix. 13;

the latter (*dal*) in vv. 8. 11. 15, and in xxix. 7. 14; and they ought to be distinguished from one another.

4. *contend with them*] Will strive with them; for it is necessary to strive, if the Realm is to be saved. Lukewarmness is fatal. On the verb here used, see Deut. ii. 9, and *Gesen.* 179.

6. *poor*] Heb. *rûsh*, opposed here to rich (*ashir*).

7. *a companion of riotous men*] Lit. one who feeds gluttons (*Luther, Schult.*) shameth his father. Cp. xxv. 8 for the verb here used (Heb. *cdlam*), which occurs in the Proverbs in these two places only; it signifies properly to wound, thence to reproach, to insult; it is stronger than the word *bôsh*, which is translated put to shame, to cause shame, and is used in x. 5; and again ch. xvii. 2; xix. 26; xxix. 15 (see *Gesen.* 400).

9. *his prayer shall be an abomination*] God will not hear the prayers of the man who shuts his ears to the prayers of the poor.

11. *searcheth him out*] Proves, as by a touchstone, whether his wisdom is true or counterfeit. *Schultens* supposes that the primary meaning of the verb here used (*châkar*) is to file; and that the sense is here, that the poor man files the rich, and thus discovers whether he is good metal, genuine gold or silver, or only plated over.

12. *a man is hidden*] Or it rather may mean, a man is searched out. Evil times, whether in religion or politics, are men's trial. They prove and search them out, and display to themselves and to others what they really are. Cp. 1 Cor. xi. 19, “There must be heresies among you, that they which are approved may be made manifest among you;” cp. also *Ter-tullian*, *Præser. hæret.* c. 1—3, and *Stier*, p. 212.

Others suppose the sense to be, that in evil times a man hides himself; instead of coming forward as a good man does,

- p Ps. 32. 3, 5.
1 John 1. 8, 9, 10.
- q Ps. 16. 8.
ch. 23. 17.
- r Rom. 2. 5. &
11. 20.
- s 1 Pet. 5. 8.
- t Exod. 1. 14,
16, 22.
Matt. 2. 16.
- u Gen. 9. 6.
Exod. 21. 14.
- x ch. 10. 9, 25.
- y ver. 6.
- z ch. 12. 11.
- a ch. 13. 11. &
20. 21. & 23. 4.
ver. 22.
1 Tim. 6. 9.
|| Or, *unpunished*.
b ch. 18. 5. &
24. 23.
c Ezek. 13. 19.
|| Or, *He that
hath an evil eye
hasteth to be rich*.
d ver. 20.
e ch. 27. 5, 6.
- f ch. 18. 9.
† Heb. *a man
destroying*.
g ch. 13. 10.
h 1 Tim. 6. 6.
- i Deut. 15. 7, &c.
ch. 19. 17. &
22. 9.
- k ver. 12.
ch. 29. 2.
1 Job 24. 4.
- 13 ^p He that covereth his sins shall not prosper :
But whoso confesseth and forsaketh *them* shall have mercy.
- 14 Happy *is* the man ^a that feareth alway :
^r But he that hardeneth his heart shall fall into mischief.
- 15 ^s As a roaring lion, and a ranging bear ;
^t So *is* a wicked ruler over the poor people.
- 16 The prince that wanteth understanding *is* also a great oppressor :
But he that hateth covetousness shall prolong *his* days.
- 17 ^u A man that doeth violence to the blood of *any* person
Shall flee to the pit ; let no man stay him.
- 18 ^x Whoso walketh uprightly shall be saved :
But ^y *he that is* perverse in *his* ways shall fall at once.
- 19 ^z He that tilleth his land shall have plenty of bread :
But he that followeth after vain *persons* shall have poverty enough.
- 20 A faithful man shall abound with blessings :
^a But he that maketh haste to be rich shall not be || innocent.
- 21 ^b To have respect of persons *is* not good :
For ^c for a piece of bread *that* man will transgress.
- 22 || ^d He that hasteth to be rich *hath* an evil eye,
And considereth not that poverty shall come upon him.
- 23 ^e He that rebuketh a man
Afterwards shall find more favour
Than he that flattereth with the tongue.
- 24 Whoso robbeth his father or his mother,
And saith, *It is* no transgression ;
The same ^f *is* the companion of † a destroyer.
- 25 ^g He that is of a proud heart stirreth up strife :
^h But he that putteth his trust in the Lord shall be made fat.
- 26 He that trusteth in his own heart is a fool :
But whoso walketh wisely, he shall be delivered.
- 27 ⁱ He that giveth unto the poor shall not lack :
But he that hideth his eyes shall have many a curse.
- 28 ^k When the wicked rise, ^l men hide themselves :
But when they perish, the righteous increase.

to salute the righteous and rejoice in their glory, he hides himself, and will take no part in the triumph of the wicked. When power is in the hands of the base, good men retire from public affairs. The verb here used means in *hithpael*, to disguise oneself (see 1 Sam. xxviii. 8. 1 Kings xx. 38 ; xxii. 30. 2 Chron. xviii. 29 ; xxxv. 22) ; and this is a similar sense to that which is found here. Cp. *Gesen.* 297, and below, v. 28, "when the wicked rise, men hide themselves," and xxix. 2, and *Bertheau*.

15. *a ranging bear*] Eager for his prey. See Ps. cvii. 9. Isa. xxix. 8. Joel ii. 9 ; where the same verb (*skākak*) is used. — *the poor people*] Lit. *a weak people*. This, and the next proverb, were exemplified in the history of Rehoboam (1 Kings xii. 11).

17. *A man that doeth violence*] Rather, *A man that is oppressed with life-blood* (which he has shed) *will flee even to a pit* (*bôr*) ; let not men stay him in his course.

In the former verse Solomon had spoken of evil men who oppress others ; and he here takes up the same word (*āshak*, *Gesen.* 660), and describes the evil man as oppressed by the load of his own crime. Such a man will fly in despair even to the pit for refuge. He may be left to himself ; God will find him out : his place of refuge will be his prison, and will be his place of destruction.

This was exemplified in the history of that ruthless man of blood, Joab (see 1 Kings ii. 5, 6, and 28—34). Cp. above, v. 22.

18. he that is *perverse in his ways*] Rather, *He that walks perversely in two ways, will fall in one of the two*. The word *ways* is in the dual number here. Cp. James i. 8, "A double-minded man is unstable in all his ways."

19. *He that tilleth his land*] *Shall be satiated with bread ; but he that followeth idlers shall be satiated with want*. The same word (*satiated*) is repeated in the second clause, as in xxvii. 20.

21. *for a piece of bread*] Cp. vi. 26, and Cato's saying in *Aulus Gellius*, Noct. Att. i. 15, "*frusto panis* conduci potest vel uti taceat vel uti loquatur ;" *Stier*, p. 228.

22. *He that hasteth to be rich*] Or, *a man of evil eye troubleth himself with haste to be rich*. The verb here used (*bāhal*) has the sense of *haste*, and also of *trouble*, and corresponds to the Latin *æstuo*. See xx. 21. Ps. xxx. 7 ; xlviii. 5 ; xc. 7. Isa. xiii. 8. Ezek. xxvi. 18. Cp. *Gesen.* 104.

23. *He that rebuketh a man*] *Melius est cum severitate diligere, quam cum lenitate decipere* (*S. Aug.*).

27. *he that hideth his eyes*] See the same phrase in 1 Sam. xii. 3. Isa. i. 15.

28. *men hide themselves*] Compare above, v. 12, where, however, the verb in the original is different from what it is here. The triumph of the wicked *searches men out* ; but it also is too often the consequence of such a triumph, that *man* (Heb. *adam*, the natural man) is *hidden* ; men's virtues are concealed,

- XXIX. ¹†^a He, that being often reprov'd hardeneth *his neck*,
Shall suddenly be destroyed, and that without remedy.
- ²^b When the righteous are || in authority, the people rejoice :
But when the wicked beareth rule, ^c the people mourn.
- ³^d Whoso loveth wisdom rejoiceth his father :
^e But he that keepeth company with harlots spendeth *his substance*.
- ⁴ The king by judgment establisheth the land :
But † he that receiveth gifts overthroweth it.
- ⁵ A man that flattereth his neighbour
Spreadeth a net for his feet.
- ⁶ In the transgression of an evil man *there is a snare* :
But the righteous doth sing and rejoice.
- ⁷† The righteous considereth the cause of the poor :
But the wicked regardeth not to know it.
- ⁸^g Scornful men || bring a city into a snare :
But wise *men* ^h turn away wrath.
- ⁹ If a wise man contendeth with a foolish man,
ⁱ Whether he rage or laugh, *there is no rest*.
- ¹⁰†^k The bloodthirsty hate the upright :
But the just seek his soul.
- ¹¹ A ^l fool uttereth all his mind :
But a wise *man* keepeth it in till afterwards.
- ¹² If a ruler hearken to lies,
All his servants *are* wicked.
- ¹³ The poor and || the deceitful man ^m meet together :
ⁿ The LORD lighteneth both their eyes.
- ¹⁴^o The king that ^p faithfully judgeth the poor,
His throne shall be established for ever.

† Heb. *A man of reproofs.*

a 1 Sam. 2. 25.

2 Chron. 36. 16.

ch. 1. 24—27.

b Esth. 8. 15.

ch. 11. 10.

& 28. 12, 28.

|| Or, *increased.*

c Esth. 3. 15.

d ch. 10. 1. &

15. 20. & 27. 11.

e ch. 5. 9, 10. &

6. 26. & 28. 7.

Luke 15. 13, 30.

† Heb. *a man of oblations.*

f Job 29. 16. &

31. 13.

Ps. 41. 1.

g ch. 11. 11.

|| Or, *set a city**on fire.*

h Ezek. 22. 30.

i Matt. 11. 17.

† Heb. *Men of blood.*

k Gen. 4. 5, 8.

l John 3. 12.

m Judg. 16. 17.

ch. 12. 16. &

14. 33.

|| Or, *the usurer.*

n ch. 22. 2.

o Matt. 5. 45.

p ch. 20. 28. &

25. 5.

q Ps. 72. 2, 4,

13, 14.

and are not brought forward into public light by the ruler; and they hide themselves (as men did in the days of the worst Roman Emperors), and retire from public business into obscurity, as is often the case in a State when the dregs of the nation rise up to the summit of public affairs, and float as scum upon the surface.

CH. XXIX. 1. *hardeneth his neck*] Solomon takes up the word used in the foregoing chapter, v. 14; and this remark may be applied to many of the Proverbs with which this portion of the Book is closed. Like the latter part of the former portion, it is occupied in reinforcing, with enlargements, the precepts already delivered, as may be seen by the references in the margin.

3. *he that keepeth company with*] *He that feedeth*; it is the same word as in the foregoing chapter, v. 7 (see the note there); and there is generally a connexion between each of these Proverbs and that which follows it.

4. *he that receiveth gifts*] Lit. *a man of heave-offerings (teremôth)*, a man who claims and receives oblations and gifts, as if he himself were a deity on earth (cp. *Gesen.* 874).

5. *that flattereth*] The word here used is taken up from the foregoing chapter, v. 23.

6. *In the transgression—snare*] Observe the connexion. A flatterer spreads a net for his *friend's* feet; but a sinner lays a snare for *himself*. And the sins of wicked oppressors are overruled for good by God, so as to give occasion for the righteous to *sing and rejoice*, as Moses and Miriam did at the deliverance of Israel, and the overthrow of Pharaoh, who spread a net for his own feet by driving them into the Red Sea.

7. *The righteous*] The word is taken up from the foregoing verse.

—*regardeth not to know it*] *Does not understand knowledge*, which consists in piety and charity; takes no heed to

any thing; he is a Gallio, and will not inform himself of what it is his duty to know; see Acts xviii. 17.

8. *Scornful men bring a city into a snare*] Rather, *blow it into a blaze* (cp. Job xx. 26; xli. 21. Ezek. xxi. 31; and above, on vi. 19; and so *Sept.*, *Symm.*, *Meyer*, *Umbreit*, *De Wette*, *Stier*, and the margin here); but *wise men appease wrath*. The contrast is between the inflammatory fury of seditious men, who love to kindle the fire of civil discord, and the tranquillizing counsels of wise citizens who allay it.

9. *Whether he rage or laugh*] Or rather, *he will rage or laugh*; that is, the fool will either rage against the wise in his wrath, or will laugh him to scorn with buffoonery, so that there will be no rest for the wise man who tries to prevail with him. The fool will not be won either by austere means, like the mission of the Baptist, or by milder methods, like the preaching of Christ: he will reject both (cp. Matt. xi. 16—19); but “Wisdom is justified of all her children.”

This is enlarged upon in what follows—evil men hate the righteous, and seek his life.

10. *But the just seek his soul*] To deliver it from death—both temporal and eternal.

11. *a wise man keepeth it in till afterwards*] Rather, *a wise man calmeth his own spirit*, so as to keep it back. With regard to the verb (*shaback*) rendered *calmeth*, see Ps. lxxv. 6, 7; lxxxix. 9, where it is applied to the action of the Almighty *stilling* the waves of the sea, so as to restrain them, and call them *back* into a calm. Cp. *Gesen.* 801, and above, xii. 16, 23.

13. *the deceitful man*] *The oppressor*, lit. *the man of oppressions*. See *Gesen.* 864. This Proverb enlarges on xxii. 2.

—*The LORD lighteneth both their eyes*] Both the oppressor and the oppressed owe their light and life to God. He is their common Father and Judge. Here is comfort to the poor in his sufferings; here is warning to the rich in his violence. This is enforced by what follows.

q ver. 17.

r ch. 10. 1. &
17. 21, 25.

s Ps. 37. 36. &
58. 10. & 91. 8.
& 92. 11.
t ch. 13. 24. &
19. 18. & 22. 15.
& 23. 13, 14.

ver. 15.
u 1 Sam. 3. 1.
Amos. 8. 11, 12.
|| Or, *is made*
naked.
x John 13. 17.
James 1. 25.

|| Or, *in his*
matters?

y ch. 26. 12.

z ch. 15. 18. &
26. 21.

a Job 22. 29.
ch. 15. 33. &
18. 12.
Isa. 66. 2.
Dan. 4. 30, 31, &c.
Matt. 23. 12.
Luke 14. 11. &
18. 14.
Acts 12. 23.
James 4. 6, 10.
1 Pet. 5. 5.
b Lev. 5. 1.
c Gen. 12. 12. &
20. 2, 11.
† Heb. *shall be*
set on high.
d See Ps. 20. 9.
ch. 19. 6.
† Heb. *the face*
of a ruler.

a ch. 31. 1.

- 15 ^a The rod and reproof give wisdom :
But ^r a child left to *himself* bringeth his mother to shame.
16 When the wicked are multiplied, transgression increaseth :
^s But the righteous shall see their fall.
17 ^t Correct thy son, and he shall give thee rest ;
Yea, he shall give delight unto thy soul.
18 ^u Where *there is* no vision, the people || perish :
But ^x he that keepeth the law, happy is he.
19 A servant will not be corrected by words :
For though he understand he will not answer.
20 Seest thou a man *that is* hasty || in his words ?
^y *There is* more hope of a fool than of him.
21 He that delicately bringeth up his servant from a child
Shall have him become *his* son at the length.
22 ^z An angry man stirreth up strife,
And a furious man aboundeth in transgression.
23 ^a A man's pride shall bring him low :
But honour shall uphold the humble in spirit.
24 Whoso is partner with a thief hateth his own soul :
^b He heareth cursing, and bewrayeth *it* not.
25 ^c The fear of man bringeth a snare :
But whoso putteth his trust in the LORD † shall be safe.
26 ^d Many seek † the ruler's favour ;
But *every* man's judgment cometh from the LORD.
27 An unjust man is an abomination to the just :
And *he that is* upright in the way is abomination to the wicked.

XXX. ¹ The words of Agur the son of Jakeh, *even* ^a the prophecy : the man
spake unto Ithiel, even unto Ithiel and Ucal,

15. left to himself] Lit. left loose, as a horse without a rein.

18. Where there is no vision (see 1 Sam. iii. 1), the people perish] Rather, the people are dissolute, dissipated, and abandoned and lawless ; literally, are *let loose*, like hair dishevelled, without any covering, or like a horse without a rein. Cp. Exod. xxxii. 25. Levit. x. 6 ; and *Gesen.* 690 ; and above, i. 25 ; iv. 15 ; viii. 33 ; xiii. 18 ; xv. 32, where it signifies to *discard*, to *abandon* ; and 2 Chron. xxviii. 19, where it is applied to the impiety of King Ahaz, "making Judah naked," or losing it from all restraint of God's law, and exposing it to His wrath.

The contrast here is between the *lawlessness* of a Nation, which has no religious principle, and is not enlightened with the *vision* of Divine truth, and those who *keep the law*, and are *blessed*. The ancient expositors apply this text to declare the necessity of a wise and learned Clergy to a Nation. The word *vision* represents the erudition and teaching of the Ministry. Where that fails, the people are scattered into a variety of sects, and into a wilderness of unbelief and of evil living (*Salonius*).

19. by words] Words alone will not suffice, there must be the salutary control, discipline, and correction of deeds. Cp. xxvi. 3 ; xxiii. 13, 14 ; xxix. 15.

— he will not answer] Much less will he obey.

21. He that delicately bringeth up] He that pampers ; Heb. *pának*, which only occurs here (cp. *Gesen.* 683).

— his son] Or, a son, or an offspring (Heb. *mánón*) ; this is the only place where the word is found (cp. *Gesen.* 486).

Some render the word by *refractory*, *insolent* (*Vulg.*, *Symm.*, *Fuerst* 832). Others render the words, *his posterity will be mere spawn*, or evil increase (*Stier*). The rendering in the text seems preferable. He who pampers his slave from childhood, his end will be to have him as his son.

22. a furious man] Lit. an owner of rage. Cp. xxii. 24.

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23. honour shall uphold] Rather, the humble in spirit shall attain honour.

24. and bewrayeth it not] He hears the imprecation pronounced against those who steal, and against those who receive stolen goods, and does not reveal what is stolen, and therefore hates his own soul, for he brings the curse on himself. This is illustrated by Levit. v. 1, and by the history in Judg. xvii. 2.

27. an abomination] Heb. *toēbah*, a word repeated here from former proverbs. It occurs more than twenty times in this Book. The present portion of it is summed up by an appeal to the Omnipotence, Omniscience, and Justice of the LORD (see v. 13, and vv. 25, 26), as contrasted with the highest among men ; and thus the unity of the Book is maintained and manifested. See xxi. 30 ; xxiv. 18. 21 ; and compare the end of ECCLESIASTES.

CH. XXX.] The following chapter, which forms the FOURTH PART of the Book of Proverbs, is one of the most profound and mysterious in Holy Scripture.

THE WORDS OF AGUR.

1. The words of Agur the son of Jakeh, even the prophecy] After all that has been written on these words (by *Bertheau*, *Hitzig*, and others), this appears to be the true rendering of them. Who Agur was, we do not know ; but it is most probable that this and the other names here used are symbolical. Agur signifies a gatherer or assembler, from *ágar* (Gr. *ἀγείρω*, to gather, to assemble), "a master of the assembly," Eccles. xii. 11, and it is therefore rendered "congregans," by *Vulg.* ; and the name may therefore be compared with *Kohleleth*, or the Gatherer, which Solomon adopts as the title of that Book—the Book ECCLESIASTES—in which Divine Wisdom speaks by his mouth, and gathers together by her counsel and exhortation those who are scattered by sin. See below, the Introduction to ECCLESIASTES, and note on Eccl. i. 1.

Bede says, "Hinc rursum verba Salomonis (habemus) ab

- ² ^b Surely I *am* more brutish than *any* man,
And have not the understanding of a man.
- ³ I neither learned wisdom,
Nor † have the knowledge of the holy.
- ⁴ ^c Who hath ascended up into heaven, or descended ?
^d Who hath gathered the wind in his fists ?
Who hath bound the waters in a garment ?
Who hath established all the ends of the earth ?
What *is* his name, and what *is* his son's name, if thou canst tell ?
- ⁵ ^e Every word of God *is* † pure :
^f He *is* a shield unto them that put their trust in him.
- ⁶ ^g Add thou not unto his words, lest he reprove thee,
And thou be found a liar.

b Ps. 73. 22.

† Heb. *know*.

c John 3. 13.

d Job 38. 4, &c.
Ps. 104. 3, &c.
Isa. 40. 12, &c.

e Ps. 12. 6. &
18. 30. & 19. 8.
& 119. 140.

† Heb. *purified*.
f Ps. 18. 30. &c.
84. 11. & 115. 9,
10, 11.

g Deut. 4. 2. &
12. 32.
Rev. 22. 18, 19.

ipso quod Græcè *Ecclesiastes* dicitur, nunc interpretato in Latium nomine illo, *Congregans* (Agur) appellatur." Cp. *Gesen.* 10. 11. And (as *Aben Ezra* and others observe) the word *Jakeh* signifies *reverent*, *pious*, and *obedient*, from the verb, *yakah*, to fear, whence we have, in 1 Chron. iv. 18, *Jekuthiel* (i. e. *God-fearing*), which was borne by a descendant of Judah (cp. *Gesen.* 362). The derivative substantive *yekahah* (*reverence*, *obedience*) is found in this chapter, v. 17 (cp. Gen. xlix. 10), and is probably introduced as an allusion to this name.

Perhaps also the name *Agur* may be explained from the use of it in a foregoing chapter; he that *gathereth* in summer is a *wise son* (x. 5; cp. vi. 8, where the same verb is used).

On the whole, therefore, it appears that "*Agur the son of Jakeh*" is a symbolic name of *Solomon* himself, the son of *David*, the *God-fearing* man, of the family of Judah, the "man after God's own heart." And this opinion—which was that of *S. Jerome's* Hebrew Teacher and of *Aben Ezra*, and is adopted by *Bede*, *Lyranus*, *A. Lapide*, and others—is confirmed by the analogy between this and the following chapter, where *Lemuel* is in all probability a symbolical name for *Solomon*. See xxxi. 1. The contents of these two chapters are remarkably symbolical; this may have been a reason for the adoption of a *symbolical* name by the Writer.

— *the prophecy*] Heb. *māssa* (lit. *the burden lifted up*), from *nāsa*, to lift up, to bear (*Gesen.* 512. 567). See below, xxxi. 1, and on Isa. xiii. 1; xiv. 28; xv. 1, and *passim*, in the Prophetic Books. It means an inspired oracle, or message taken up, borne, and delivered by a prophet commissioned by God.

— *the man spake*] Rather, *the inspired oracle* (Heb. *nēum*; see above, on Ps. cx. 1) *of the man*; "effatum viri," "oraculum inspiratum viri," a remarkable expression, put in apposition with *māssa* (*the burden or prophecy*), and declaring the Divine origin of what is about to be uttered.

— *unto Ithiel, even unto Ithiel and Ucal*] These also appear to be symbolical names, indicating the moral character which the Author desires, and the kind of persons whom "*Agur the son of Jakeh*" (i. e. *Solomon the son of David*) addresses.

The name *Ithiel* (which is found also in Neh. xi. 7, among the descendants of Benjamin, and was borne by a son of *Jesaiah*, which means *salvation of Jehovah*, *Gesen.* 375) signifies *God (is) with me* (*Bede*, p. 164, *Gesen.* 41), and may be compared with *Emmanuel*, *God (is) with us*. The name *Ucal* may perhaps signify *consumed*, i. e. *eaten up*, by zeal for God (see Ps. lxxix. 9, "The zeal of Thine house hath eaten me"); and as to the form of the verb, see Exod. iii. 2 (cp. Isa. i. 20. Nahum i. 10. Neh. ii. 3. 13); and there may be a reference to this word below in v. 17, where the same verb is used. But other Expositors are of opinion that it is derived either from *yacal*, to be strong (*Gesen.* 348), or from *calah*, to be perfected, or *calal*, to perfect, which are connected with *acal*, to eat, to consume, to finish (*Gesen.* 42. 398. 400). The word is rendered by *Theodotion*, "I shall be able." "Undoubtedly *Ithiel* and *Ucal* is an appellation which the Poet adopts for his own purpose, and signifies '*with me (is) God; and I am strong*,'" (*Ewald*, p. 166. Cp. *Pusey*, *Lect.* on Daniel, p. 322).

The meaning, therefore is, that the writer here chooses such persons for his readers as feel and confess that "God is with them," and that their *strength* consists in having *God with them*. He therefore repeats the word *Ithiel* for the sake of greater emphasis, as much as to say, "You must have *God with you*; yea, you must have God with you, if you are to be strong; you must be *Ithiels*, if you are to be *Ucals*."

He thus anticipates the Apostle's sayings, "Not I, but the grace of God which was with me" (1 Cor. xv. 10); "Not that we are sufficient of ourselves; our sufficiency is of God" (2 Cor. iii. 5); and, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

Well, therefore, does he begin with a profession of humility, as follows; as if he were taking up the words with which Job humbles himself before the Almighty, "Behold, I am vile; what shall I answer Thee?" "I abhor myself, and repent in dust and ashes" (Job xl. 4; xlii. 6).

2. *I am more brutish*] As the Apostle says, "We are fools for Christ's sake" (1 Cor. iv. 10), and "Let a man become a fool, that he may be wise" (1 Cor. iii. 18); for (says the True Wisdom) God hath hidden His mysteries from the wise and prudent, and hath revealed them unto babes (Matt. xi. 25).

3. *knowledge of the holy*] *Of holy ones*; of the Saints of God; or it may rather mean, the knowledge of God Himself as the object (see ix. 10).

RETROSPECTIVE view of this PROLOGUE. There is something very solemn in this Preamble, which promises a Revelation of profound mysteries. *The words of Agur the son of Jakeh*, addressed to *Ithiel* and *Ucal*, are described as a *prophecy*, as a *divine oracle*. But the Writer of it claims no credit of learning or wisdom for himself personally, and characterizes himself even as *more brutish than any man*, and as *not* having the *understanding of a man*. Clearly, therefore, the words which he utters, and which he designates as a prophetic oracle, are represented by him as Divinely inspired, and as containing deep spiritual truths; and are to be interpreted accordingly. It is necessary to premise this, as authorizing, and indeed necessitating, a spiritual exposition of them.

We recognize the same spirit of self-humiliation and of self-abnegation in Solomon's last work, *ECCLESIASTES*. The title itself (*Koheleth*, a *feminine* substantive) is an indication of this. Solomon there lays aside all his own personality (for reasons special to himself at that time, when he was writing in deep penitential self-abasement for his sins), and he is transfigured, as it were, under the influence of Divine Inspiration, from Solomon into Wisdom, who speaks as *Koheleth*, or the gatherer (*feminine*), by him. See *Introd.* to *Ecclesiastes*.

4. *Who hath ascended up into heaven*] It seems as if the words of the Almighty to Job were ringing in his ears (see Job xxxviii. 4).

— *what is his son's name, if thou canst tell?*] A wonderful question, when compared with the words of the Apocalypse concerning the Son of God, "He had a Name written, that *no man knew*, but He Himself" (Rev. xix. 12).

5. *word*] Heb. *imrah*. This is the only place in the Proverbs where this word occurs; cp. Ps. xii. 6, to which it seems to refer, and where *imrah* is used, and also the word here rendered *pure* (Heb. *tserupah*, purified and refined in fire, cp. Ps. xviii. 30; cxix. 140).

— *of God*] Heb. *Eloah*. This is also the only place in the Proverbs where this name of God occurs. It occurs *forty-one* times in the Book of Job, on which the author seems to have his eye, but rarely in other portions of Scripture; only four times in the Psalms, and ten times only in all the other Books of the Bible. The Sacred Name *JEHOVAH* occurs in v. 9, together with *ELOHIM*.

6. *Add thou not unto his words*] See on Gal. i. 8, 9. Rev. xxii. 18, 19. 2 Tim. iii. 15.

- 7 Two things have I required of thee ;
 † Deny me *them* not before I die :
 8 Remove far from me vanity and lies :
 Give me neither poverty nor riches ;
^h Feed me with food † convenient for me :
 9 ⁱ Lest I be full, and † deny thee,
 And say, Who is the LORD ?
 Or lest I be poor, and steal,
 And take the name of my God *in vain*.
 † Heb. *withhold not from me*.
^h Matt. 6. 11.
 † Heb. *of my allowance*.
ⁱ Deut. 8. 12, 14, 17, & 31. 20. & 32. 15.
 Neh. 9. 25, 26.
 Job 31. 24, 25, 28.
 Hos. 13. 6.
 † Heb. *belie thee*.
 † Heb. *Hurt not with thy tongue*.
 10 † Accuse not a servant unto his master,
 Lest he curse thee, and thou be found guilty.
 11 There is a generation that curseth their father,
 And doth not bless their mother.
^k Luke 18. 11.
 12 There is a generation ^k that are pure in their own eyes,
 And yet is not washed from their filthiness.
 13 There is a generation, O how ^l lofty are their eyes !
 And their eyelids are lifted up.
^m Job 29. 17.
 Ps. 52. 2. & 57. 4.
 ch. 12. 18.
 14 ^m There is a generation, whose teeth are as swords.
 And their jaw teeth as knives,
ⁿ To devour the poor from off the earth,
 And the needy from among men.
 15 The horseleach hath two daughters, crying, Give, give.
 There are three things that are never satisfied,
 Yea, four things say not, † It is enough :
 † Heb. *Wealth*.
^o ch. 27. 20.
 Hab. 2. 5.
 16 ^o The grave ; and the barren womb ;
 The earth that is not filled with water ;
 And the fire that saith not, It is enough.
^p Gen. 9. 22.
 Lev. 20. 9.
 ch. 20. 20. & 23. 22.
 17 ^p The eye that mocketh at his father,
 And despiseth to obey his mother,
 The ravens of || the valley shall pick it out,
 And the young eagles shall eat it.
 || Or, the brook.

7. before I die] As long as I live.

8. food convenient] A necessary, *statutable*, or *appointed* portion. See Job xxiii. 12, and below, xxxi. 15, where it is rendered a portion.

9. take the name] Seize upon it violently (*Gesen*. 872).

10. Accuse not a servant unto his master] Much more, complain not of thy fellow-servant to God, the Master of all, as the Pharisee did in his prayer (*Luke* xviii. 11. *Rom*. xiv. 4. *Schultens*).

Six sets of FOUR THINGS ("Sex Quadrigæ").

In the following verses (vv. 11—31), we have six groups of four things blended together in a group. Four is a symbol of universality (see below, on Rev. xii. 1).

(1) Four generations that are evil (vv. 11—14).

(2) Four things insatiable (vv. 15—17).

(3) Four things inscrutable (vv. 18, 19).

(4) Four things intolerable (vv. 21—23).

(5) Four things weak and yet wise (vv. 24—28).

(6) Four things very stately (vv. 29—31).

11. a generation] These four evil generations are—

(1) Those who are guilty of Rebellion against Parents.

(2) Pharisaism.

(3) Spiritual Pride.

(4) Cruel Oppression and Tyranny.

14. jaw teeth] Eye teeth.

Doubtless these sayings, which have been introduced with so solemn a preamble (see v. 1), are to be regarded as utterances of the Holy Spirit, and refer to spiritual mysteries, and are to be interpreted accordingly, and are so explained by ancient

Expositors ; see, for example, the *Greek Catena* here, and *Bede*. They "who curse their father, and do not bless their mother," represent those who rebel against God, and despise His Church (see below, on v. 17). They who are pure in their own eyes, and are yet polluted, represent such heretics as the Novatians and Donatists of old, and their successors in modern times ; and they are combined with the spiritually proud, and with tyrannical oppressors of God's People.

15. The horseleach] Heb. *alukâh* (*Gesen*. 632), the emblem of insatiable suckers of blood ;

"Non missura cutem, nisi plena cruoris, hirudo."

(*Horat.* A. P. 476).

16. the barren womb] Lit. "constrictio uteri." See Gen. xx. 18. Isa. lxvi. 9. In a figurative sense, this is to be applied to a corrupt Church, guilty of spiritual harlotry, and not bringing forth children to God. Cp. Hos. ix. 14 (*Bede*).

— The earth] Especially the carnal and covetous mind, which dotes upon earthly things.

— fire] Especially the fire of Gehenna (*Bede*).

17. despiseth to obey] Lit. *hath a contempt for obedience to* ; see above, on the name *Jakeh*, adopted in v. 1, to which there seems to be a reference here. See the note there.

— shall eat it] Heb. *ocelu*, from *âcal*, to eat (*Gesen*. 42). There may, perhaps, be here also a reference to the name *Ucal*, adopted in v. 1. "If thou art not an *Ucal* consumed by love and zeal for God's law, thou wilt be consumed by the sons of eagles."

In a spiritual sense, this saying is to be applied to those

- ¹⁸ There be three *things* which are too wonderful for me,
Yea, four which I know not :
- ¹⁹ The way of an eagle in the air ;
The way of a serpent upon a rock ;
The way of a ship in the † midst of the sea ;
And the way of a man with a maid.
- ²⁰ Such is the way of an adulterous woman,
She eateth, and wipeth her mouth,
And saith, I have done no wickedness
- ²¹ For three *things* the earth is disquieted,
And for four *which* it cannot bear :
- ²² ^a For a servant when he reigneth ;
And a fool when he is filled with meat ;
- ²³ For an odious *woman* when she is married ;
And an handmaid that is heir to her mistress.

† Heb. heart.

q ch. 19. 10.
Eccles. 10. 7.

who mock at the law of God, their Heavenly Father, and pay no respect to the commands of the Church of God, their spiritual Mother. "Non habent Deum Patrem qui non habent Ecclesiam Matrem" (S. Cyprian and Bede, and the Greek *Catena* here).

19. *The way of an eagle—maid*] Lit. we cannot trace the course of an Eagle in the air; nor of the serpent gliding imperceptibly to the top of a rock; nor of the keel of a ship through the waves (Wisd. v. 10). But these things also which are described by the writer as "too wonderful for him, yea, things which he knows not," must also have a spiritual sense; and they are prophetic of Evangelical mysteries.

CHRIST is called "*the Great Eagle*" in the Apocalypse (Rev. xii. 14); and His Ascension into heaven, and the ascent of His Saints, "caught up to meet the Lord in the air," is symbolized by the going up of the Eagle, and by the "gathering together" of its young to soar upward with it in its flight. See below, on Matt. xxiv. 38. Luke xvii. 37. 1 Thess. iv. 17. 2 Thess. ii. 1. Cp. the *Greek Catena* here, and *A Lapide*.

— *The way of a serpent upon a rock*] In a spiritual sense, the mysterious way of the old Serpent, the Tempter, who endeavoured to insinuate himself into the mind of Christ, Who is the Rock (*Greek Catena*).

— *The way of a ship in the midst of the sea*] Lit. *in the heart of the sea*. In a figurative sense, it is a great mystery that the Ship of Christ's Church should be ever in the heart of a stormy sea in this world, and yet never be wrecked.

Observe the connexion; Christ has just been symbolized as the Rock, and His promise is, "On this Rock," that is, on *Myself* (see on Matt. xvi. 18) "*will I build My Church*, and the gates of hell shall not prevail against it." Therefore, though the Church is ever tossed about in the heart of the sea, yet it is indestructible, because it is anchored, yea, built, upon the Rock; and therefore is, as it were, in the heart of a crystal haven of peace.

— *the way of a man with a maid*] Many Interpreters suppose this to describe the insidious modes by which a seducer attempts to insinuate himself into the affections of a maid. See *Pfeiffer*, p. 344.

But surely such an exposition falls very flat, and sinks far below the dignity of this divine prophecy . . . "Sursum corda." . . . This is the greatest mystery of the four, the Mystery of the Incarnation of Christ, "the Man Christ Jesus," in the womb of the Blessed Virgin (see the *Greek Catena* here). The word here used for *Man* is *geber*, which is the word used by Jeremiah (xxxi. 22), in his prophecy of the Incarnation, "A woman shall compass a man;" and in Zech. xiii. 7, referring to Christ. And the word here used for *maid* is *almáh*, the same word as in Isaiah vii. 14, "Behold, the Virgin shall conceive, and bear a Son, and shall call his Name EMMANUEL."

This mystery may well find a place among the four things that are inscrutable. S. Ignatius wrote (ad Ephes. c. 19) under a sense of this truth, when he said "*the three mysteries of shouting*" (i.e. which are now proclaimed by Preaching to the World) "were wrought in the silence of God; the *Virginity*, the *Birth* and the *Death* of our Lord." And "this mystery of the Virginity lay hid from the Evil One." This expo-

sition is authorized by the *Greek Catena*, Anastasius Nicænus, and is adopted by *Lyranus*, *Jansenius*, *Suarez*, and *A. Lapide*.

20. *Such is the way of an adulterous woman*] This evil way is contrasted with *the way of the Eagle, the way of the Ship, and the way of the MAN* in the foregoing verse; as the *two ways* (the way of the wicked, and the way of the righteous) are contrasted in the first two Psalms, i. 1. 6, and ii. 12.

We may therefore suppose with the ancient Expositors, that the adulterous Woman signifies not only a faithless woman literally, but also a faithless form of Religion, a harlot Church, or a soul treacherous to Christ, and so much steeped in corruption, as to be unconscious of its own wickedness. The soul which has revolted from the heavenly Bridegroom thinks that it can wash away its pollution by its own hands, and it justifies itself in its own eyes (*Catena*, p. 378).

21—23. *For three things—four which it cannot bear*] The four things which are represented in these verses as intolerable, and by which the state of Nations and the World is turned upside down, are

(1) When a servant becomes the lord of the house (cp. xix. 10, "Delight is not seemly for a fool, much less for a servant to have rule over princes).

(2) When a fool is filled with meat, i.e. when wicked men are in high places and prosper. See xi. 10; xxviii. 12. 28; xxix. 2, "When the wicked bear rule, the people mourn."

(3) *When an odious woman is married*, or rather, when she who was the hated wife (Heb. *senuah*; see Gen. xxix. 31. 33. Deut. xxi. 15. 17. Isa. lx. 15; in all which places the same word is used, and is translated *hated*), the Leah of the family, is married; that is, when she becomes the favourite wife (see Isa. liv. 1; lxii. 4, where the same word is used), and is made the mistress of the house; in other words, when a Leah supplants a Rachel.

(4) When an handmaid is made heir to her mistress, or when the handmaid inherits, and takes possession of, her mistress, as if her mistress were her inheritance (see Ps. xxv. 13; lxxxiii. 12; cv. 44, where the same verb *yarash* is used). In other words, when a Hagar supplants a Sarah, and becomes her mistress. We know from St. Paul that Hagar, Abraham's bondwoman, was a type of the Jewish Synagogue, and is contrasted with Sarah, the type of the Christian Church (see below, on Gal. iv. 24). And it has been already observed, that Leah also, as contrasted with Rachel, symbolizes the Synagogue as distinct from the Church. See above, on Gen. xxix. 28; and on Gen. xxx. 42.

The sayings of Agur here may be applied, with the ancient Expositors, in a spiritual sense; and may be regarded as declaratory of the confusion which arises in a State, when the vulgar, coarse, plebeian elements of Society gain the mastery over those which are gentler, nobler, and more enlightened; and in Religion, when a servile and narrow-minded Judaism domineers over a generous and enlightened Christianity—as was apparent in some parts of the Church in St. Paul's days, and has never ceased to be the case—and generally when Error lords it over Truth, and Vice tyrannizes over Virtue, and when Heresy and Schism domineer over Faith and Unity, and when a false and corrupt Church oppresses a purer and true one; and personally, when

- † Heb. *wise, made wise.*
r ch. G. 6, &c.
- 24 There be four *things which are little upon the earth,*
But they are † exceeding wise :
- 25 † The ants *are* a people not strong,
Yet they prepare their meat in the summer ;
- 26 † The conies *are but* a feeble folk,
Yet make they their houses in the rocks ;
- 27 The locusts have no king,
Yet go they forth all of them † by bands ;
- † Heb. *gathered together.*
- 28 The spider taketh hold with her hands,
And is in kings' palaces.
- 29 There be three *things* which go well,
Yea, four are comely in going :
- 30 A lion *which is* strongest among beasts,
And turneth not away for any ;
- 31 A † † greyhound ; an he goat also ;
And a king, against whom *there is* no rising up.
- 32 If thou hast done foolishly in lifting up thyself,
Or if thou hast thought evil,
† Lay thine hand upon thy mouth.
- † Or, *horse.*
† Heb. *girt in the loins.*
- † Job 21. 5. & 40. 4.
Eccles. 8. 3.
Micah 7. 16.

the lower elements of human nature, our carnal Appetites and wayward Passions, gain the mastery over our Reason and Conscience, regulated by God's Will and Word. Then Anarchy and Confusion are the consequence, and "*the Earth is disquieted.*"

24—28. *There be four things which are little upon the earth, but they are exceeding wise*] After speaking of four things which domineer and cause confusion, he proceeds to speak of four things which seem to be weak and yet excel in wisdom.

(1) The *ants*, who are *not strong*, but are wise, and prosper by means of their foresight. See vi. 6.

(2) The *conies*, or rather the *jerboas* (see above, on Ps. civ. 18), who are small and feeble in themselves, but are safe and defended by their abode *in the rocks*.

(3) The *locusts*, who have no king (see above, vi. 7), but, by a natural instinct, which God gives them, they go forth, divided all of them (*Gesen.* 299), that is, marshalled in divisions and troops, like an army in regular order and military discipline. Cp. Isa. xxxiii. 4.

(4) The *spider*, or rather the *lizard* (*semamith*, Lat. *stellio*). See *Vulg.*, and *Schultens*, 309; *Gesen.* 791; *Winer*, R.W.B. i. 307, ii. 498. The lizard here described is speckled on its back, as with stars—hence called *stellio* (says *Salonius*),—and is furnished with hand-like claws, by which it clings to walls of houses (*Belloni, Sonnini*).

28. *taketh hold with her hands*] The lizard, moving with great agility, seizes any thing with great nimbleness and tenacity by means of its fore-feet. Cp. *Plin.* N. H. xxx. 10.

In a *spiritual* sense (as the ancient Expositors have observed), the above verses contain a prophetic representation of Christ's Church.

Observe the contrast between them and the foregoing verses. Such is the difference between the Church and the World.

The Church of God is weak in herself, and is despised as *feeble* by men ; but she is *exceeding wise*, for "God hath chosen the weak things of this world to confound the mighty, and the foolish things of this world to confound the wise" (1 Cor. i. 27), and hath filled her with spiritual wisdom. She resembles the *ant* in diligence and forethought ; she lays up treasure in heaven, and makes provision for Death and Eternity. She has the characteristics of the *conies* or *jerboas* : being conscious of her own feebleness and defenceless condition, she *makes her house in the rock* ; she dwells safely in the Divine Rock, which is Christ (Matt. xvi. 18. 1 Cor. x. 4).

She is a spiritual *army*. She emulates the *locusts* in unity and discipline ; and, like the *lizard*, she moves with activity, and takes hold by faith on God's promises, and cleaves to them

with indissoluble tenacity ; and is found in the Royal Palace of the King of kings (see *Salonius, Bede, Catena*).

29—31. *There be three things—no rising up*] After the prophetic description of the Church symbolized by four things combined, he proceeds to draw a portrait of Christ symbolized by four single things. *There be three things which are goodly in step or march* (see *Gesen.* 714), *yea, four are goodly in going* (*Gesen.* 224)—*a Lion, the hero among beasts, who will not turn back from the face of any ; a Warrior, girt in the loins* (*Gesen.* 253) ; *a He-goat ; and a King ; rise not up against him*.

This fourfold group, like the fourfold group of Living Creatures in the Apocalypse, describing Christ in His fourfold character, as represented in the Fourfold Gospel (see below, on Rev. iv. 7), displays Christ, the *Lion* of the Tribe of Judah (see above, on Gen. xlix. 9. Rev. v. 5). This exposition is authorized by *S. Augustine*, c. Faust. xii. 42 ; *S. Gregory*, Moral. xxx. c. 3 ; *Salonius, Bede*, and others.

He is also the Warrior whose sword is girt upon his loins ; and is thus described in Ps. xlv. 3—5, which is the best comment on this passage. Cp. 2 Sam. xx. 8, and Isa. xi. 5, "Righteousness shall be the *girdle* of his loins ;" and below, xxxi. 17, "She *girdeth* her loins with strength"—words applied to the Church of Christ.

It has indeed been supposed by some (as *Bochart, Hierozoic.* i. 102, *Schultens*, 312, *Gesen.* 253, *Hitzig*, 328) that the word "*war-horse*" ought to be supplied before "*girt in the loins* ;" but in the numerous places where the phrase "*to gird the loins*" is used in the Bible, not one can be cited where it is applied to any but a human being.

The rendering *greyhound*, in our Version, which is adopted by some modern Critics (as *Ewald* and *Bertheau*), seems inadmissible, the dog being regarded as unclean by the Hebrews ; and it is not fleetness and spirit, but majesty and dignity of gait, which is here presented to the view.

Christ is compared also to the *he-goat*, as the Leader of the flock (the *Aries, vir gregis*, see *Sept.* and *Syriac*, and Isa. xiv. 9. Jer. l. 8. Zech. x. 3) ; the Sin-offering of God's people (Levit. xvi. 7. 15. 26) ; and He is also the Divine King, the true King of Israel, the King of kings, Whom none will be able to withstand, and to Whom "all power in heaven and earth is given," and Who will put all things under His feet (see the *Greek Catena* here, p. 383).

32. *If thou hast done foolishly in lifting up thyself, or if thou hast thought evil*] See *Gesen.* 247, under the word *zamam*. Cp. Gen. xi. 6. Ps. xxxvii. 12.

—*Lay thine hand upon thy mouth*] Here we are again reminded of the Book of Job, who had trusted too much in his own righteousness ; and the moral of all that has been said in

33 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood :
So the forcing of wrath bringeth forth strife.

XXXI. ¹ The words of king Lemuel, ^a the prophecy that his mother taught him.

Before
CHRIST
about
1015.
a ch. 30. 1.

² What, my son ?

And what, ^b the son of my womb ?

And what, the son of my vows ?

b Isa. 49. 15.

³ ^c Give not thy strength unto women,
Nor thy ways ^d to that which destroyeth kings.

c ch. 5. 9.

⁴ ^e It is not for kings, O Lemuel,
It is not for kings to drink wine ;
Nor for princes strong drink :

d Deut. 17. 17.
Neh. 13. 26.
ch. 7. 26.
Hos. 4. 11.
e Eccles. 10. 17.

⁵ ^f Lest they drink, and forget the law,
And [†] pervert the judgment [†] of any of the afflicted.

f Hos. 4. 11.

⁶ ^g Give strong drink unto him that is ready to perish,
And wine unto those that be [†] of heavy hearts.

† Heb. *alter*.
† Heb. *of all the sons of affliction*.
g Ps. 104. 15.

⁷ Let him drink, and forget his poverty,
And remember his misery no more.

† Heb. *bitter of soul*.
1 Sam. 1. 10.

⁸ ^h Open thy mouth for the dumb

ⁱ In the cause of all [†] such as are appointed to destruction.

h See Job 29. 15, 16.

⁹ Open thy mouth, ^k judge righteously,
And ^l plead the cause of the poor and needy.

i 1 Sam. 19. 4.
Esth. 4. 16.
† Heb. *the sons of destruction*.
k Lev. 19. 15.
Deut. 1. 16.
l Job 29. 12.
Isa. 1. 17. Jer. 22. 16.

the foregoing chapter is that to which we are brought at the close of that Book, namely, to self-abasement before God's awful Majesty, and to humble supplications for pardon from Him : "Behold, I am vile" (says Job) ; "what shall I answer Thee ? I will lay mine hand upon my mouth." "I abhor myself, and repent in dust and ashes" (Job xl. 4 ; xlii. 6).

33. Surely—blood] Because the pressure (mits) of milk bringeth forth butter ; but the pressure (mits) of the nose bringeth forth blood ; and the pressure (mits) of the nostrils (the Heb. *appaim*, the seat of rage) bringeth forth strife. This is a general precept of humility towards God, and gentleness and mildness to men ; and a warning against pride, roughness, and violence,—such as characterized Solomon's son and successor, Rehoboam, who lost ten-twelfths of his kingdom by these vices.

The word rendered pressure (mits) is from *mits*, to squeeze, *mitgeo* (Gesen. 458). If men approach God reverently, with a humble, teachable spirit, they will obtain from Him pardon and grace ; but if they come to Him with irreverence and self-confidence, they will provoke His wrath and indignation.

This may be applied (as it is by ancient Expositors) to the handling of God's Word. If it be pressed by a gentle hand it will yield butter—"Mulge fideliter ubera duorum Testamentorum et invenies salutaria præcepta tanquam lac, et pinguedinis ubertate reficeris (so *S. Gregory*, Moral. ii. 4, and *Bede* after him, and *Gr. Catena*) ; sanguinem autem elicit, qui vehementer emulget ; lac divini eloquii convertitur in sanguinem, et non erit fructuosum, sed inutile."

In like manner, in dealings with thy neighbour, if thou usest mild words, thou wilt draw forth from him the milk of kindness and love ; but if thou provokest him with irritating and exasperating words, thou wilt have blood instead of milk (*Bede*). The sum of all is,—“O man, . . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?” (Micah vi. 8.)

THE WORDS OF KING LEMUEL.

CH. XXXI. 1. The words of king Lemuel, the prophecy] The present chapter, which forms the Fifth and Last Part of the Book of Proverbs, is analogous to the preceding ; the preamble

is similar, and the name here introduced is a symbolical one, like those at the beginning of that chapter. *Lemuel* (or *Lemoel*, as it is in v. 4 Heb.) is derived from *lemo-el*, and signifies *to-God* ; that is, dedicated to God (see this use of *lemo*, in Job xxvii. 14 ; xxix. 21 ; xxxviii. 40 ; xl. 4), and may be compared with *la-el*, in Num. iii. 24 (cp. *Ewald* here, p. 173 ; *Hengstenberg* on Cant. iii. 11, p. 92, and *Dr. Pusey* on Daniel, p. 323). Some ancient Expositors, as *Salonius*, interpret the word by “in quo Deus.”

On the word rendered prophecy, see above, xxx. 1. What is here propounded is represented as an inspired utterance.

There is good reason to believe, with all the ancient and many modern Expositors, that *Lemuel the King*, is *King Solomon* himself, who might well be called *Lemuel*, as being dedicated from his infancy to God, by Whom he was called *Jedidiah*, “beloved of the Lord” (2 Sam. xii. 25).

—that his mother taught him] It has been supposed by some, that Solomon's mother, Bathsheba, being instructed by Nathan the prophet, delivered the following cautions to Solomon at his instance ; but, if the word *mother* is to be taken literally, it is more reasonable to suppose that she had a direct communication from the Holy Spirit, suggesting these precepts.

Others suppose that the *mother* of Solomon, from whom he is here represented as deriving wisdom, is the *Hebrew Church* (so *Hengst.* on Canticles, p. 92) ; and this opinion receives confirmation from Solomon's own writings, especially Cant. iii. 11. See the note there. This interpretation seems preferable. The ancient Hebrew Church, the Church of Moses and Aaron, of Joshua, and Samuel, and David, was Solomon's spiritual mother, and taught him heavenly wisdom by its Law and by its Ritual ; see further below, on v. 10.

2. my son] The form *bar* is here used as in Ps. ii. 12 (*Gesen.* i. 38).

3. to that which destroyeth kings] Rather, to (harlots) the destroyers of kings. “Expugnatricibus regum” (*Schultens*, 321, and *Gesenius*, 463).

4. It is not for kings] Or, Far be it from kings ! Be it not for kings ! “Absit hoc vitium regibus !”

5. of any of the afflicted] Rather, as in the margin, of all the sons of affliction ; as in v. 8, all the sons of destruction.

8. In the cause] Or, for the judgment, of all the sons of destruction.

m ch. 12. 4. &
18. 22. & 19. 14.

10 ^m Who can find a virtuous woman?

For her price is far above rubies.

11 The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.

12 She will do him good and not evil
All the days of her life.

13 She seeketh wool, and flax,

THE VIRTUOUS WOMAN.

10—31. *Who can find a virtuous woman?—in the gates* [The following portion of this Book, to the end, is written acrostically; i. e. it is formed of twenty-two verses, beginning, respectively, with the twenty-two letters of the Hebrew alphabet in succession; probably, with a view of being more easily committed to memory; compare what has been said above concerning the alphabetical Psalms, especially the 119th.]

We have here a divinely-inspired description of a virtuous woman, from the hand of Solomon; the type of Christ, especially as the Prince of Peace, and the Builder of the Temple, which is the figure of the Church; and the Author of the Canticles, which describe the mystical union and Divine Love of Christ and His Church.

Therefore we have good reason to see here (with ancient Expositors, especially *S. Augustine*, who has interpreted this chapter in *Serm. 37*, vol. v. pp. 262—279, *S. Gregory*, *Moral. xxxiii. 22*, *Salonius*, *Bede*, *Honorius*, the *Greek Catena*, and others), not only a description of a virtuous woman, in a literal sense, but also a prophetic representation of the *Church of Christ*, in her truth, purity, and holiness, and as distinguished from all forms of error, corruption, and defilement, which sully and mar the faith and worship which He has prescribed.

There is a profound truth in the declaration that this prophecy concerning the *Church of Christ* was taught to Solomon by his *mother*, the ancient *Hebrew Church* (see on v. 1). The Hebrew Church prepared the way for the Christian Church. She was, as it were, her mother. She was long in travail for her, and brought her forth at the Incarnation of Christ. In the Canticles of Solomon himself, the ancient Hebrew Church is represented as the *mother* of the Christian Church; see below, on the Song of Solomon, iii. 4. 11; and viii. 5.

Yet further; every faithful soul in the Church of God may see here a divine portraiture presented by Him for its contemplation and imitation. In the great alphabetical Psalm, the 119th, we have a perfect description of God's Word; and in this alphabetical poem, we have a divine delineation of His Church.

It is well said by one of the best Expositors of the Book of Proverbs, whose name is the glory of our own Anglo-Saxon Church: "Hic sapientissimus regum Salomon laudes sanctæ Ecclesiæ versibus paucis sed plenissimâ veritate depingit. Constat namque idem carmen versibus xxii. juxta ordinem videlicet ac numerum Hebræarum literarum, ita ut singuli versus a singulis literis incipiant. Cujus ordine perfectissimo alphabeti typicè innuitur, quàm plenissimè hic vel animæ cujusque fidelis, vel totius Sanctæ Ecclesiæ, quæ ex omnibus electis animabus una perficitur Catholica, virtutes ac præmia describantur" (*Bede*).

In a word, we have here from the lips of the Holy Ghost, prophesying by Solomon,—the builder of the Temple, the writer of the Canticles, which describe the love of the Bridegroom and the Bride,—a divine representation of the character, functions, and future glory of the spouse of Christ, the faithful Church.

Later writers of the Romish Church, as *Bonaventura*, *Suarez*, *A Lapide*, and others, apply this chapter to the Blessed Virgin Mary; not so *S. Augustine*, nor any early interpreter. This is one of the numerous instances where Mariolatry has polluted the pure waters of Scripture; or, to adopt another figure, where it has eaten out the vitals of Scripture "glossis viperinis." The whole of Solomon's Song has suffered from this corrupting and corrosive process of Exposition; see below the *Introduction* to it.

10. *Who can find a virtuous woman?* [Or, a *valiant woman*. The Hebrew word here used (*chayil*) generally represents *might* and *courage*, as well as moral goodness (see *Gesen.* 275); therefore the *Sept.* here has "*mulierem fortem quis inveniet.*"

The words here used are applied to Ruth, a signal type of the Church: "All the city of my people doth know that thou art a *virtuous woman*." (Ruth iii. 11).

The various characteristics of the "virtuous woman" in this portraiture are illustrated from the present usages of Oriental life by *Dr. Thomson*, "The Land and the Book," p. 681.

In a spiritual sense, the Woman represents the Church, and this word designates her fortitude in acting, and her patience in suffering, as well as her piety and virtue. *Who can find a virtuous woman?* This question implies difficulty. And, in fact, no one could find the Church of God, but Christ, Who has not only found her, but has made her (*Salonius*).

— *rubies* [Or, *pearls*. See above, Job xxviii. 18, and above, iii. 15; viii. 11.]

11. *The heart of her husband doth safely trust in her* [Or, *repose on her* (*Schultens*). Observe the contrast between this description and that of the *strange woman* in vii. 20; and note also the contrast as to the spiritual sense. In that passage we had a picture of the *faithless Church*; here, we have a portrait of the *faithful Church*. We may compare these two portraitures with those in the Apocalypse; first, of the faithful Woman in chap. xii., and of the faithless Harlot in chap. xvii. of the Revelation. The husband of the Church is Christ, of Whom the Apostle speaks to the Corinthians, "I have espoused you as a chaste virgin to one husband" (2 Cor. xi. 2). And St. John, in the Apocalypse, describes the Church as "a Bride adorned for her husband" (Rev. xxi. 2).

Observe the word which is used in this chapter three times to describe Christ's relation as *Husband* of the Church (vv. 11. 23. 28). It is *baal*, which means *Lord* and *Owner*; and it is like a prophetic protest against the usurpations of those who arrogate to themselves lordship over the Church of Christ (1 Pet. v. 3), and even put themselves into Christ's place, and dictate laws to the Church in contravention of His Will and Word. See below, on 2 Thess. ii. 8—11; above, Matt. xvi. 18.

— *no need of spoil* [Rather, *no lack of spoil*. In a spiritual sense, the Church by her Missionary office, and by the Preaching of Repentance and Conversion, is ever recovering to Christ souls which have fallen as spoils into the hand of their ghostly Enemy. Compare the prophecy concerning the great Apostle St. Paul, "In the evening he shall divide the spoil;" see above, on Gen. xlix. 27, where the word for *spoil* is the same as here, *shâlal*; and the same word is applied to the Church herself in the great Pentecostal Psalm, "She that tarried at home divided the spoil" (Ps. lxxviii. 12); and to the victory of Christ Himself over Satan by Isaiah, "He shall divide the spoil with the strong" (Isa. liii. 12); and compare the Evangelical Commentary on Matt. xii. 29. Mark iii. 27, where Christ describes Himself as entering into the Strong Man's house and *spoiling* his goods. These words of Solomon (as *S. Augustine* says in his Exposition of the present chapter), are therefore very applicable to the Christian Church, going forth to the battle in the strength of Christ; "undique spoliati Ecclesia mundum, rapit undique tropæa a Diabolo." "Undique rapit spolia, undique trahit, undique acquirit."

12. *She will do him good* [Rather, she will render to him good, and not evil, *all the days of her life*. In a spiritual sense, the Christian Church, and every faithful soul in it, will show a thankful sense of the inestimable benefits received from Christ, and will continue to do so even to the end "by patient continuance in well doing" (Rom. ii. 7), as well knowing that "he that endureth unto the end shall be saved" (Matt. x. 22).

The Church of Christ wins spoils in all the world (says *S. Augustine*), but observe, she does not win them for herself, but for her husband, Christ. "Illi servit, Illi devota est, Illum diligit, Illi placere semper studet." She does not adorn herself with the spoils, but she dedicates them all to Christ. She is not of those whom the Apostle describes "as seeking their own things, and not the things which are Christ's" (Phil. ii. 21).

There are some persons (says *Bede*) who render to Christ evil and not good, for the benefits they have received from Him. Such are they who corrupt the true faith by false doctrine or by evil practice. Christ has promised to be with us *all days* (see Matt. xxviii. 20), and we must serve Him in "holiness and righteousness before Him *all the days of our life*" (Luke i. 75).

13. *She seeketh wool, and flax* [To make clothing for her household and for the poor (vv. 20, 21). With regard to such

- And worketh willingly with her hands.
- ¹⁴ She is like the merchants' ships;
She bringeth her food from afar.
- ¹⁵ ⁿ She riseth also while it is yet night,
And ^o giveth meat to her household,
And a portion to her maidens.
- ¹⁶ She considereth a field, and [†] buyeth it:
With the fruit of her hands she planteth a vineyard.
- ¹⁷ She girdeth her loins with strength,
And strengtheneth her arms.
- ¹⁸ [†] She perceiveth that her merchandise is good:
Her candle goeth not out by night.
- ¹⁹ She layeth her hands to the spindle,
And her hands hold the distaff;
- ²⁰ [†] ^p She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

n Rom. 12. 11.

o Luke 12. 42.

† Heb. taketh.

† Heb. She tasteth.

† Heb. She spreadeth.
p Eph. 4. 28.
Heb. 13. 16.

female works as these, see the passages quoted by *A Lapide* from *Terence*, *Virgil*, *Ovid*, and others.

In a spiritual sense, such is the work of the Church; she provides clothing both for body and soul. She is "lanifica, et linifica," says *Augustine*, who observes, that men wear "linea vestimenta exteriora, et linea vestimenta interiora;" and thence he infers that the former may relate to what is corporeal, the latter to what is spiritual. She takes care of Christ's people, both corporally and spiritually, so that Christ may say, "I was naked and ye clothed Me" (Matt. xxv. 36). And they who are baptized and taught by her and follow her precepts, are clothed with Christ, and put on the new man, and walk in white (Gal. iii. 27. Ephes. iv. 24. Col. iii. 10. Rev. iii. 4).

¹⁴ *She is like the merchants' ships; she bringeth her food* (literally, *her bread*) *from afar*] In a spiritual sense, the Church brings her food (the Bread with which she nourishes her people) even from the invisible world itself. Such are the Word of God and Sacraments. This divine Bread of Life, this blessed Food, this Angelical Manna, is not derived from Earth, but from Heaven, with which she ever holds spiritual commerce by prayer and holy meditations. See the author of the "Opus Imperfectum" in St. Matt. Hom. xxiii. apud *S. Chrysost.*, who expounds this passage in this sense, and says, "The Church is like a merchant ship, manned by the holy Apostles, and wafted on by the breath of the Holy Ghost, and steered by Christ, Who sits at the helm, and traverses the ocean of this world, and bears with her the Word of Life, with which she wins souls to Christ, Who has purchased them by His Blood." Cp. *S. Hippol.*, de Antichristo, § 59, in the present Editor's *S. Hippolytus*, &c., p. 303.

¹⁵ *She riseth also while it is yet night—maidens*] In a spiritual sense, the Church of God watches vigilantly and diligently; she preaches the Word "in season and out of season" (2 Tim. iv. 2), in the dark night of Doubt and Error, when men sleep, and the Enemy sows tares (Matt. xiii. 25). When the darkness of Heresy and Unbelief falls thickly over the minds of men, when the black clouds of Persecution hover over Christ's People, she *riseth and giveth meat to her household*—she giveth *meat* (Heb. *tereph*, lit. *prey*, i. e. something which has cost her much labour and skill to catch; see *Gesen.* 325), *that meat*, of which the Psalmist speaks, using the same word (*tereph*), "He hath given *meat* to them that fear him" (Ps. cxi. 5), and of which the Prophet speaks: "Bring ye all the tithes into the storehouse, that there may be *meat* in mine house" (Mal. iii. 10), in order that my priests may feed others with "the meat that perisheth not" (John vi. 27).

¹⁶ *She considereth a field, and buyeth it*] In a spiritual sense, the Church has her eye fixed on the field of the Kingdom of Heaven, in which the "treasure is hid;" and she frames all her efforts to secure that field for herself and others. Cp. above, on xxvii. 26. Our Lord Himself appears to refer to these words in His parable (Matt. xiii. 44). How beautiful is that field! Let us crave earnestly to possess it. Let us buy it at any price. Let us have our "treasure there, and our hearts will be there also" (Matt. vi. 21). *S. Augustine*. She buyeth it with the fruit of her labours; it is not to be had without much pains.

— *she planteth a vineyard*] In a spiritual sense, the Church of Christ is ever planting a Vineyard, when by her missionary

labours she is evangelizing the world, and making it to be a Vineyard of Christ, and bring forth fruit to Him, the Lord of the Vineyard. Cp. below, on Cant. i. 6; viii. 11.

¹⁷ *She girdeth her loins*] She stands with her loins girt, and her lamp burning, ever waiting for the heavenly Bridegroom (Matt. xxv. 1. Luke xii. 35).

The girding of the loins and the strengthening of the arms are descriptive of the holiness and diligence of the Church of God; she girds her loins that she may not be hindered and tripped up in her work; her chastity is girdled with the zone of obedience, and she is ever ready for every good work (*S. Augustine*).

¹⁸ *She perceiveth that her merchandise is good*] Rather, she *tasteth*—and so proveth—that *her merchandise is good*. The faithful woman—that is, the true Church of Christ—will not venture to deal out adulterated merchandise of unsound doctrine or superstitious worship, to her people, as the faithless woman is described as doing (Rev. xviii. 10—20), but she *tastes* what she dispenses to others; she "*proves* all things, and holds fast that which is good" (1 Thess. v. 21).

On the metaphor of merchandise, as applied to the teaching of a Church, see note below, 2 Cor. ii. 17.

— *Her candle goeth not out by night*] The Candle of the Church is God's Word, as the Psalmist declares (Ps. cxix. 105); and so we read above (vi. 23), where the same word is used as here; and our Blessed Lord also adopts this figure in His Parable concerning the Church, represented as the Woman lighting the candle and searching for the lost piece of money (Luke xv. 8).

The false Church hides the candle of God's Word; but the true Church will not allow it to be concealed, or to be extinguished by any darkness of Heresy or Unbelief, but takes care that it may always shine brightly in the house, and illumine the eyes of her people. "Ardet illi semper lucerna; et quæ quotidie nobis loquitur verbum, tanquam oleum infundit, ne extinguatur" (*S. Augustine*).

As a reward for this vigilance of the true Church, her own "candle will never be put out," as the candle of the wicked will be. See xiii. 9; xx. 20; xxiv. 20, where the same word is used.

It is remarkable, that in the Apocalypse it is specified as the punishment of the false Church, which hides the candle of God's word, that "the *light of a candle shall shine no more in her*" (Rev. xviii. 23); and this is said in the same passage which describes *her merchandise*.

Thus the two metaphors which are used in this verse of the Proverbs, and are applied to the true Church, are adopted in the Apocalypse in one and the same verse, and are applied to the false Church. This is one of the innumerable instances in which one part of Holy Scripture dovetails, as it were, into another. Surely the Holy Spirit, Who wrote both these books, intended that one should be placed side by side with the other.

¹⁹, ²⁰ *She layeth her hands to the spindle, and her hands hold the distaff—her hands to the needy*] Observe the two different words rendered *hands* in our Translation in these two consecutive verses. These two words are *caph* and *yad*, the

|| Or, double garments.

q ch. 12. 4.

|| Or, have gotten riches.

- 21 She is not afraid of the snow for her household :
For all her household *are* clothed with || scarlet.
- 22 She maketh herself coverings of tapestry ;
Her clothing *is* silk and purple.
- 23 ^q Her husband is known in the gates,
When he sitteth among the elders of the land.
- 24 She maketh fine linen, and selleth *it* ;
And delivereth girdles unto the merchant.
- 25 Strength and honour *are* her clothing ;
And she shall rejoice in time to come.
- 26 She openeth her mouth with wisdom ;
And in her tongue *is* the law of kindness.
- 27 She looketh well to the ways of her household,
And eateth not the bread of idleness.
- 28 Her children arise up, and call her blessed ;
Her husband *also*, and he praiseth her.
- 29 Many daughters || have done virtuously,
But thou excellest them all.

difference in the meaning of which has been already noted (see x. 4) : the one (*caph*) is the "*vola manus*," the palm of the hand by which a thing is received ; the other (*yad*) is that by which any thing is grasped and held fast.

"The virtuous woman" is described as *sending* forth her hand (*yad*), to take hold of the wool which has been wound round the *distaff* (so the word *cishôr* ought to be rendered, and not *spindle*, from *câshar*, to be straight: *Gesen.* 395); and her *yad* holds the *spindle* (not *distaff*, as in our Version), around which she winds the thread, and which is called in Hebrew *pelec*, from *palac*, to be round, whence *pellec*, to spin (*Gesen.* 676).

As is well said by *Bede* here, "*Solent fœminæ, tenentes fusum*" (the spindle) "*in dexterâ, colum*" (the distaff) "*tenere in sinistrâ; in colo enim lana involuta est, quæ filo ducenda et nenda transeat in fusum.*" This latter sentence is transcribed by *Bede* from *S. Augustine*, *Serm.* 37; and it confirms the opinion, already advanced, that in reading *Bede's* commentary, we are reading much that was written by earlier Fathers of the Church. The Christian Church has her distaff, and she has also her spindle. She prepares on the distaff what she may wind off with the spindle. Our present work of teaching and doing may be said to be on the distaff, our future on the spindle. So teach and do, that all thy work may be wound off from the distaff on to the spindle (*S. Augustine*).

She *opens wide* her *caph*, or palm of the hand, to the poor man (in order to bestow alms upon him: see *Gesen.* 692, under the word *pârash*, and *Vulg.* here); and she *sends forth* her hand (*yad*) to the indigent, to take hold of him, and raise him up, and deliver him.

In a spiritual sense, the double action of the Church is signified by these words. There is the energetic and vigorous action of *taking hold*, which is represented by one of these words; and there is the continuous and tenacious habit of *keeping* in order, which is signified by the other. The office of the Church is to apprehend what is good, and also to keep and dispense it. This is specially applicable to true Doctrine.

21. *She is not afraid—scarlet*] Spiritually the Church does not fear the chilling effects of unbelief for her children, for they are clothed with scarlet. *Scarlet* is a scriptural emblem of Christ's blood shed for His people. See above, on Josh. ii. 18. 21; and Lev. xiv. 4. 6. 51, 52. Num. xix. 6; and also on Gen. xxxviii. 28. 30.

As long as the Church of God holds firmly to the true doctrine of the Incarnation of the Son of God, and of the propitiatory and saving efficacy of His Blood, and of the Atonement made by Him on the Cross, so long she need not be afraid of the snow of Infidelity for her people.

22. *Her clothing*] See the description of the Church in Ps. xlv. 13.

— *silk and purple*] Rather, *white linen*; Heb. *Shesh byssus*

(*Vulg.*, *Gesen.* 852). The Church is described as clothed thus, in the Apocalypse (Rev. xix. 8. 14), where it is said that this "fine linen is the righteousness of the Saints," the righteousness they receive from Christ. *Purple* is the royal colour (Luke xvi. 19. Mark xv. 17). The Church is not only clothed in the *fine linen* of Christ's spotless righteousness, but is also invested in the *purple* of His glorious royalty (1 Pet. ii. 9. Rev. i. 6; v. 10).

23. *Her husband is known in the gates, when he sitteth*] Or rather, *in that he sits, or in sitting with the elders of the land*. Her husband is Christ (see v. 11); and He is known in the gates of the heavenly city itself, as King of kings, and as Judge of all. He will "sit with the elders of the land," when He is seen seated on His throne, and His Apostles with Him, sitting "on thrones judging the twelve tribes of Israel (Matt. xix. 28. Luke xxii. 30. *S. Augustine*; *S. Gregory*, *Moral.* xix. 16; and *Bede*, who transcribes their words).

24. *She maketh fine linen—merchant*] Rather, *she maketh a wide robe* (Heb. *sâdin*: *Gesen.* 579. See Judg. xiv. 12, 13), and *selleth it, and delivereth a girdle to the merchant*, literally, to the Phœnician trader.

In a spiritual sense, the Church provides the robe of Christian Faith, which is to be encircled by the girdle of Christian Love; and she delivers them to her Ministers and Missionaries, in order that they may clothe with it all her children and converts, who in their natural state are naked, and without grace. See *S. Gregory*, *Moral.* xxxiii. 16; *Salonius* and *Bede* here, who has transcribed *S. Gregory's* words.

This is explained by what follows: "Strength and honour are her clothing," that is, they who continue to wear the robe of Christian Faith and Love, in which they are attired at their baptism, will be arrayed hereafter in "strength and glory," and she will "rejoice in time to come" with them, or (as it may be rendered) *in the Last Day*.

28. *Her children arise up*] He has just spoken of the Last Day; and here is a vision of the General Resurrection. Then all the faithful children of the true Church will *rise up* from their graves at Christ's call, and will call her blessed (*Salonius*). Her Husband, Christ (see vv. 11. 23), will praise her, and the Marriage Feast of the Bride and the Lamb will come; and blessed are they who will be called to it (Rev. xix. 7—9).

29. *Many daughters have done virtuously*] Here is the future glory and the pre-eminence promised to the faithful Church. All Knowledge may be called a Daughter of God. But Divine Faith, Divine Hope, and Divine Love, which are the dowry of the Church of God, eclipse all other intellectual and spiritual gifts; and therefore she, who is enriched with them all, excels all. "Many daughters" (many Sciences and Arts) have done virtuously; but thou excellest them all. She is the "Queen at the right hand of the Son of God." Theology (as *Lord Bacon*

³⁰ Favour is deceitful, and beauty is vain :

But a woman that feareth the LORD, she shall be praised ;

³¹ Give her of the fruit of her hands ;

And let her own works praise her in the gates.

says) is the "Sabbath and haven of all contemplations." Cp. the *Greek Catena* here, p. 392.

Some Expositors (as *S. Augustine, Salonijs, Bede, and Honorius*) apply this to the true Church, not only as contrasted with philosophical schools, but with other religious bodies, which may indeed have some spiritual gifts, such as the Sacrament of Baptism, and the Lord's Prayer, and also many articles of the Creed ; and God may vouchsafe to work many good effects by their means, and yet they are not equally regarded with favour by Him. See below, on 1 Cor. iii. 12—15.

^{30.} *a woman that feareth the LORD, she shall be praised*] Here is the sum and substance of all. Though she excels all, let her not be elated, as if her pre-eminence were due to herself. No ; it is by holy fear, and dutiful obedience to the Will and Word of the Lord, that the Church, and every faithful soul in it, attains to heavenly glory. Compare the close of Solomon's last writing, Ecclesiastes : "Hear the conclusion of the whole

matter,—*Fear God*, and keep His commandments ; for this is the whole [duty of] man" (Eccl. xii. 13).

^{31.} *Give her of the fruit of her hands ; and let her own works praise her* (or, *celebrate her*) *in the gates*] Here again we are reminded of the closing words of Ecclesiastes,—"*God shall bring every work into judgment*" (Eccl. xii. 14). And here is the sentence, which will be pronounced by the Lord and Judge of the Church. It also has its echo from His own Divine Voice in the Apocalypse. Here we read, "*Let her own works make her glorious in the gates ;*" there it is written, "*Behold, I come quickly ; and My reward is with Me, to give every man according as his work shall be.* Blessed are they that do His commandments, that they may . . . enter in *through the gates* into the city" (Rev. xxii. 12. 14).

To HIM, with the FATHER, and the HOLY GHOST, be all glory and praise, for ever and ever. AMEN.

INTRODUCTION TO ECCLESIASTES.

THE following Introduction consists mainly of the substance of three Sermons delivered in Westminster Abbey. This will account for the hortatory character of some portions of it; and it is hoped that this form of INTRODUCTION may be pardoned, on account of the ethical character of the Book itself, which is fraught with practical instruction, very seasonable for the present times. It will be remembered also, that almost all the ancient Expositions we possess of this Book are presented to us in the form of Homilies.

Authorship of the Book.

'*The words of the Preacher, the Son of David, King in Jerusalem.*' Such is the beginning of this Book. To an unbiassed reader it would seem unquestionable, that the Author of it announces himself as Solomon. No other son of David except Solomon was ever king in Jerusalem¹. And since this is a Book of divinely-inspired Scripture, and has ever been so regarded by the Hebrew Church, and was received as such by Christ Himself and His Apostles, and by the Universal Church; and since the Holy Spirit of Truth cannot be supposed to deceive us by a false title, we can have little hesitation in accepting the testimony both of the Jewish² and Christian Church³, that Ecclesiastes was written by Solomon.

But the genuineness of this Book is now impugned, and confidently denied, by celebrated Biblical critics⁴. It is alleged by them that it could not have been written by Solomon,—

First, on account of the numerous foreign words and exotic phrases that occur in it, which could not, it is alleged, have been used by a Hebrew writer in Solomon's age;

Secondly, because it displays a melancholy view and gloomy⁵ picture of private and public affairs; and because such a view is at variance with the idea that we are led by history to form of Solomon's reign, which has been called the golden age of the Hebrew monarchy;

Thirdly, it has been affirmed, that this Book, which opens with that mournful exclamation, "*Vanity of vanities, saith the Preacher, Vanity of vanities; all is vanity,*" was produced by the unhappy condition of the Hebrew People after their return from Babylon, when they were languishing in weakness and exhaustion, and groaning under foreign oppression; and that the Oriental phrases and idioms in it are to be ascribed to their long expatriation at Babylon and in the East; and that this Book was written for the purpose of ministering consolation to the Hebrew People in that dreary and dismal period of national distress⁶.

After analyzing these allegations in minute critical detail, I do not shrink from avowing a deliberate conviction, that when they are carefully examined, they will be found of little weight. Suffice it here to say, with regard to the Oriental expressions which occur in Ecclesiastes: first, their number has been greatly exaggerated; next, it is remarkable that phrases of a similar kind are

¹ This is further confirmed by internal evidence. The author speaks of his wealth and dominions (ii. 7; viii. 25; cp. 1 Kings iii. 13; x. 5); his buildings (ii. 4—6. 18—20; cp. 1 Kings v.); of his Proverbs (xii. 9—11; cp. 1 Kings iv. 32; x. 1; Prov. i. 2). Cp. *Von Essen*, *Der Prediger*, pp. 23—28.

² See *S. Jerome*, ad Eccl. xii. 13; with some trivial exceptions, the Jewish tradition is to this effect. See *Von Essen*, p. 29.

³ The early Christian testimonies to this effect may be seen in *Pineda* (proleg. ad Eccl.), and *Natalis Alexander*, *Hist. Eccl.* iii. 317.

⁴ Since the days of *Grotius*, by *Augusti*, *Umbreit*, *Eich-*

horn, *Bertholdt*, *De Wette*, and even by *Hengstenberg* and *Hävernick*.

⁵ See iii. 16; v. 8.

⁶ The date of Ecclesiastes is placed by the critics, who deny its genuineness, at various periods, ranging between B.C. 536—150; *Eichhorn* places it at B.C. 538—500; *Umbreit* in B.C. 538—333; *Rosenmüller* in B.C. 450—333; *Ewald* in B.C. 430; *Gerlach* in B.C. 400; *De Wette* and *Knobel* in B.C. 350—300; *Bergst* in B.C. 333; *Bertholdt* in B.C. 333—164; *Hitzig* in B.C. 204; *Nachtigal* in B.C. 150. So conflicting is the character of that Criticism which discards the unanimous consent of the Church of God.

INTRODUCTION TO ECCLESIASTES.

found also in other parts of Scripture¹, and especially in the Canticles, which some of these same critics² acknowledge to be a genuine work of Solomon³.

¹ As in the Song of Deborah (see Judg. v.), and the Book of Ruth (see the *Introduction*, p. 161), and in the Book of Job (see on Job xxxii. 1). Cp. *Carpzov*. Int. ii. 45. *Hirzel*, de Chaldaismi Biblici origine, p. 5.

² As *Hengstenberg*, who says, in his *Prolegomena* to the Canticles (p. 283, Engl. Trans.), "The universalistic character of Solomon's tendencies, and the comprehensiveness of his mind must have inclined him strongly to the habit of preferring what is foreign, rare, and removed from the intercourse of common life. The introduction of *foreign words* into sacred poetry, stands on the same footing with his employment of Hiram, the artist of Tyre, for his sacred works" (1 Kings vii. 13). *Hengstenberg* then proceeds to specify the Aramaisms and other foreign idioms in the *Song of Solomon*; and yet he makes the Aramaisms in *Ecclesiastes* to be a proof that it was not written by Solomon.

³ The Chaldaisms and other foreign expressions which are alleged to occur in ECCLESIASTES have been collected with great care, and in elaborate detail, by *Aug. Knobel*, *Commentar über das Buch Koheleth*, Leipz., 1836.

The following remarks on these allegations deserve insertion here. They are derived from *L. V. Essen*, *Der Prediger Salomo's*, pp. 42—45.

"Among the Chaldaisms Knobel enumerates כָּן, xii. 3. This word is certainly frequent in Chaldee, but is also found in Hab. ii. 7, כְּכֵן; and the word כִּינָה (obviously from כָּן) is found in Jer. xv. 4; xxiv. 9; xxix. 18; xxxiv. 17. 2 Chron. xxix. 8; and Isa. xviii. 19.

צָנָה, ii. 8 (from צָנָה), is also said to be Chaldee, yet it is found in the same meaning Ps. xxxiii. 7, צָנָה, and in the same meaning coincide 1 Chron. xxii. 4; and in *piel* Ezek. xxii. 21. Ps. cxlvii. 2. The Word is pure Hebrew, and found in all dialects; so Chald. צָנָה, Dan. iii. 2; and in Arab. *recondidit vel congestus compactusque fuit*.

פֶּשֶׁר, xi. 6, is also not Chaldee, as Knobel asserts, but Heb.: cp. Ps. lxviii. 7, פֶּשֶׁר.

שָׁמַיִם, ii. 19, &c., is certainly more often found in later Hebrew, but occurs already in Ps. cxix. 133, and the derivative שָׁמַיִם even in Gen. xlii. 6.

תָּקַף, iv. 12, is already found twice in Job—Job xiv. 20, and xv. 24, תַּחֲקֶשְׁהוּ.

יָהֳרֹן, i. 3, is also not pure Chaldee, but only derived from the Hebrew יָהֳרֹן, and equivalent to יָהֳרֹן, Job iv. 21, &c.

כִּשְׁרֹן is as little Chaldee as כִּשְׁרֹן.

מִדְּנָה, ii. 8, occurs undoubtedly often in the later Books, but also in Lam. i. 1, and Ezek. xix. 8.

מִסְפֵּן, iv. 13, is certainly not found earlier, but, however, the derivative מִסְפֵּנִית is in Deut. viii. 9.

The word מִסְכָּן, occurring Isa. xl. 20, is taken by Gesenius in his Lexicon in the meaning of מִסְכָּן.

וַיִּסְמְךָ, v. 18, is found already in Jos. xxii. 8.

ספ'ו, iii. 11, cf. Joel ii. 20, ספ'ו

מִיָּד, i. 14, &c., cf. Hos. xii. 2.

וְשִׁלַּח, viii. 4, and שִׁלַּח, vii. 19, cp. above, שִׁלַּח.

תקף, vi. 10, cp. תקף.

There remain also as Chaldaisms—
 כַּדְרָא כַּדְרָא כַּדְרָא as Persian words כַּדְרָא and

$\frac{7}{10}$, $\frac{9}{10}$, $\frac{11}{10}$, $\frac{13}{10}$, $\frac{15}{10}$, $\frac{17}{10}$, as Persian words $\frac{7}{10}$ and

The other words, which according to Knobel occur only in a peculiar sense in *Kohemoth*, on closer examination are all discoverable in the Hebrew, as any one may see in Gesenius' Lexicon; and the Aramaic orthography, which he finds in some words, is of less importance, and also may be explained from the Hebrew.

In addition, Knobel is pleased to discover a number of neo-Hebraic words in the *Kokeleth*, of which again very few will stand the test.

תַּחַת, iii. 1, in the sense of "thing," "business," "matter," is styled neo-Hebraic, but compare Isa. liii. 10, תַּחַת יְהוָה בְּרִי יֵצֵא, = *res Jehovahæ*, Job xxi. 21, כִּי מִהֲרָצוֹן בָּנִיו, *Vulg.*, *quid enim ad eum pertinet de domo sua* = *quæ est res ejus*; Job xxiii. 3, Prov. xxi. 13, וְהָסֵד בְּמִסָּדָה וְהָסֵד בְּמִסָּדָה, etc. etc.

מִלֵּאךְ, v. 5, is not necessarily to be interpreted by "Priest;" the *Vulg.* has "*coram angelo.*"

26. Ruth ii. 3, וַיֵּקֶר מָקָרָה.

מָצָא, viii. 3, occurs in the sense of "appearing" in the earlier books: cp. Lev. xix. 6, אֵל מָצָא עֲלֵיכֶם, Micah v. 3, וְיָצָא בָנוּ, וְיָצָא מִן הָרָצָה בָנוּ, so Isa. xlv. 13, וְיָצָאנוּ, which the Arabic renders by *surgant*; further, 1 Chron. xx. 4, &c.

וְיָצֵא וְיִשְׁלַח יָדָיו וְיִפְּסֶה אֶת-הָאָדָם, וְיִשְׁלַח יָדָיו וְיִפְּסֶה אֶת-הָאָדָם, and Job xxiv. 4.

As neo-Hebraic there remain principally חַשְׁבָּה, "thought," x.
20; אָ, "woe;" and עַל, "on account of," and עֲלֵי (Esth. iv.
16).

That words in מַ, נַ, and יַ, as Knobel asserts, indicate a later age, is hardly comprehensible, since such are to be found in great numbers in the oldest books.

So, among others, in η , Gen. i. 26; xxxviii. 14. Exod. viii. 19. Deut. xxiv. 1. Isa. ii. 11. Hos. vi. 11. Amos i. 6. Hab. iii. 14. Ps. cx. 3. Prov. iv. 24, &c., &c.

In γ , Exod. xxv. 23. Hos. ix. 1. Mic. i. 7. Isa. xxiii. 17.
Ezek. xvi. 31.

In *ri*, Gen. xlii. 19. Exod. xii. 14. Deut. xv. 4. Isa. i. 1.
Hos. ix. 11. Ps. xcii. 4, &c., &c.

Finally we see the ψ , = ψ , frequently invoked by Expositors as a witness for later authorship, also in Job xix. 29. Judg. v. 7; vi. 17; vii. 12; viii. 26; and in the Song of Songs thirty-two times. The Author besides does not always use the word, but very often ψ itself.

Thus we have thrown some light on the number of Chaldaisms and neo-Hebraisms in the *Kohemoth*; and it is shown that there are but very few, though, since Grotius, each later Expositor has endeavoured to find out some in addition to those adduced by him, until at last Knobel is fain to have discovered a great multitude. Convinced, now, how few they really are, and that, as we shall hereafter show, some Chaldaisms and foreign words can well be explained by Solomon's own circumstances, we will take into counsel an acknowledged ancient Book, as a proof how little these can betoken modern authorship.²

On this subject the reader may also consult the statement of the evidence on both sides in *Wangemann's Der Prediger*, pp. 27—30.

To this we may add the following remarks of *Dr. Pusey* (Lectures on Daniel, p. 325):—

“ Ecclesiastes would probably never have been questioned, but that, on the one hand, it contained so clearly the doctrine of a future Judgment and retribution according to our works; on the other hand, people gained a plea for the result which they wished, by ignoring the simple fact, that language must be adapted to its subject.

Most of the words selected to prove its late date are simply abstract words, formed naturally from ordinary Hebrew roots. No one word has been found to characterize an age later than Solomon's. Several of Gesenius' list of words, which were to prove the late date of Ecclesiastes, were such abstract words, ending in ך, ך, ך, —Gesch. d. Hebr. Sprache, p. 36, a work written, if any ever was, in support of pre-conceived opinions, only, in his case, anti-doctrinal. The invalidity of such proof was, at last, observed by Herzfeld, who, in 1838, swept away most of the rubbish which had hitherto been relied on (Kohleth, pp. 12—22). He, however, had the same anti-doctrinal prejudice, that the Bible was indebted to Magianism for the belief in the life to come (Gesch. Isr. ii. 305); and so, on that ground, it was to be written after the Captivity (ib. ii. 66). He admits that, "the Chaldaisms in it would not require that it should be brought lower than the time of the Chaldee invasions; only (he adds) the stage at which the doctrine of immortality appears in it, and its eleven or fifteen modern Hebrew expressions speak for its having been composed at least a century after the Captivity (ib. 67). Five only of the words accumulated by his predecessors, as marks of modern Hebrew, passed muster with him.

1) The interjection וָא, "woe," iv. 10; x. 16—an onomatopoeic word, which must have been very old in the language, since the word וָאָ (of some shrill-voiced bird, in Lev. and Deut.) is formed from it. Both it and וָא lived on in Talmudic.

2) Granting that **ו**, for **וּ**, is Phœnician and old, the conjunction **וּ**, viii. 17, is to be modern. But **וּ** too is Phœnician. See *Ges. Thes.* p. 1346, and my *Introd. to Jonah*, p. 250.

3) בָּנֵן is to be modern—"because it only occurs besides in Esth. iv. 16:" and

4) **וְכִי**, vi. 6, "because it only occurs besides in Esth. vii. 4, and the coalition of two conjunctions points to a late time. *Ew.*

Further, since in that earlier work, the CANTICLES, Solomon used foreign words, it need not be a matter of surprise, that in his latest work, ECCLESIASTES—written at a time when, by his extensive commercial enterprise, and, alas! also by his connexion with strange wives, Solomon had been familiarized with foreign dialects—he should have adopted exotic terms and idioms. May we not rather say, that such a phraseology may have been used for a special purpose, to remind us of the foreign connexions of the Author, and to assist us in identifying the writer of Ecclesiastes with *that* Hebrew sovereign, Solomon, whose dominions were more extensive, and whose foreign relations were more widely ramified, than those of any other Hebrew monarch¹?

With regard to the melancholy picture of public affairs, which is presented to us in this Book, and which, it is alleged, could not have been drawn by a writer living in Solomon's age, and still less by the hand of Solomon himself, it is to be remembered, that the latter years of Solomon's reign were clouded over by many sorrows.

Solomon had disobeyed God by multiplying wives to himself². In the first Book of Kings we read, that Solomon "loved many strange women;" and when he was old, "his wives turned away his heart after other gods;" and he,—the son and successor of David,—he, the Jedidiah, or beloved of the Lord³,—he, the builder of the Temple of Jehovah,—erected high places for the abominations of Zidon, Moab, and Ammon, in the face of that Temple itself.

The consequence of his sin was, that "the Lord was angry with Solomon," and stirred up many adversaries against him, who distressed him and his kingdom in his latter years⁴; and the Lord forewarned Solomon by a direct message⁵, and also by the words of the prophet Ahijah the Shilonite speaking to Jeroboam the son of Nebat⁶,—words which we know were communicated to Solomon⁷—that after his death his kingdom would be rent asunder, and that ten parts of it would be taken from his son, and would be given to Jeroboam his servant.

This disruption could not have taken place so easily as it did, at the beginning of the reign of

Kr. Gr. 632. n. 7." It is utterly unlikely that אלה should be a compound of אלה and לו; 1. because they are incompatible conjunctions; 2. because אלו (for אלה) is a simple conjunction in Ch. Syr. Sam. And very probably אלו in Hebrew is the same conjunction, only pointed wrong. Both אלו and בן are rare conjunctions; but there is no principle on which בן should be thought to be late, being formed in the same way as אלו, אלו, אלו, אלו. It has a meaning, which there was not often occasion to express in the simple construction of Hebrew—"it being thus." In Esther both words occur in conversation.

5) חכמה, occurring x. 20, and elsewhere only in Daniel and Chronicles, instead of the old חכמה or חכמה. But חכמה, Eccl. x. 20, is not "knowledge," but "the place of knowledge," "conscience." It is the word by which (as Gesenius remarks) the Peshito renders συνέσις, 2 Cor. v. 11. Neither דעת, "knowledge," חכמה, "device," "purpose," would have expressed the idea.

6) יורה "as a particle of comparison, whereas, earlier, the comparison had been expressed by the syntax only." It is clear from the cases in which יורה occurs, that it is no mere particle of comparison. "Wisdom is good with (i. e. as) an inheritance; and better (יורה) to them that see the sun" (vii. 11). "And more than these, יורה פיהם, Eccl. xii. 12. יורה, "over and above that."

The expressions which Herzfeld himself adds, are of no more account:—

1) עמד לו, "stand for" (ii. 19), is a genuine Hebrew use of לו. 2) יורה חכמה (instead of חכמה), iii. 14; viii. 12, 13, recurs, he says, in 1 Sam. xviii. 12, which is an odd argument for its lateness. Probably Solomon used the word, thinking of the presence of God.

3) חכמה, "city," lit. "place of jurisdiction," and hence used alike of cities and provinces; of which Solomon, ruling to the Euphrates, doubtless had many.

4) He allows that the root חכמה is not modern, since in Ps. lxxviii. 7 there is חכמה, and in Prov. xxxi. 19, חכמה, and so, since abstracts are so much used in Eccl., חכמה (Eccl. ii. 21; iv. 4; v. 10) need not be modern; but חכמה (equally abstract), "making to prosper," x. 10, is to be modern, because it is part of the verb (Herzf. Koh. p. 18).

5) And lastly, the use of the personal pronoun with the personal verb, אכחיש, אכחיש. Of course, if it is emphatic, it is no mark at all of modernness. Solomon is giving his own personal experience, in a matter in which no other had experience so large,

of the vanity of any thing human, out of God. If any one will examine the cases in which אכחיש is added, and those in which it is not, in Ecclesiastes, he will see that it has been added, not pleonastically, but on a definite principle. The occurrences of eleven such words could not be the real ground of making Ecclesiastes one of the latest Books in the Canon.

In regard to the so-called Chaldee, or foreign, words—1) גיץ, "ditch," x. 8; 2) עקרים, "doings," ix. 1,—both אכחיש, גיץ, and 3) עקרים, "formerly," seven times in Eccl. and peculiar to it, occur in Syriac also, עקרים in Nator. too. 4) פתחם, viii. 11, is a foreign word older than Pehlevi, naturalized in Syriac equally. 5) עקרים, Eccl. xii. 3, is a Semitic word common to every dialect—Arab., Eth., Melit., Syr., Ch., Zab.: see Ges. 6) כארס (Eccl. iii. 1) is also common to Arab., Eth., Melit., as well as Chald.: the כ also remains in Lam., although in the present Syr. and Zab. it is נון; כארס also would not (as Ges. says it would) represent it, for כארס is "appointed time." עקרים, Eccl. iii. 1, is "fitting time." There remain then only the punctuations of חכמה, vii. 26; חכמה, viii. 12; ix. 18; and the interchange of the ה for the ח in חכמה (viii. 1), חכמה (x. 4), חכמה (x. 5), and this, "although in unquestioned Hebrew books, the verbs חכמה and חכמה borrow each other's forms, yet, on the ground of the more frequent borrowing." Yet of the five words, in חכמה the ח is not "borrowed," but original, as is attested by the Phœn. and Arab (see Ges.). It occurs also twice in the Proverbs—xiv. 30; xv. 4. The punctuation of חכמה and חכמה, Herzfeld himself rightly calls "Syriac" (p. 120). Syria was part of Solomon's dominions; what marvel then in a few Syriac words? Herzfeld himself would not make these Aramaic words (there is not one purely Chaldee among them) any test of such extreme lateness of the Book, as would bear upon the history of the Canon.

¹ Cp. *Ludwig Ewald* (Salomo, Versuch, &c., Leipz. 1800, p. 429), who says, "Solomon had such a variety of knowledge and intercourse with foreigners, by his extensive commerce and dominions, and by his relations with strange women, that his style, especially in old age, must have been influenced thereby. With his paradise-like parks, the word *Paradise* came into the Hebrew language" (see Eccles. ii. 5. Cant. iv. 13. Cp. *pith-gam*, viii. 2), and many other foreign terms were imported into the speech of Palestine by his imitation of foreign customs. Cp. v. d. *Palm* on Ecclesiastes, in *V. Essen*, p. 49, and *Calmet*, Prolog. in Eccles. We may compare the prevalent use of *French* words in *English* Literature after the Restoration of Charles II.

² Dent. xvii. 17.

³ 1 Kings xi. 14—26.

⁴ 1 Kings xi. 29.

⁵ 2 Sam. xii. 25.

⁶ 1 Kings xi. 11.

⁷ See 1 Kings xi. 40.

his son and successor Rehoboam ¹, if the seeds of national disaffection, disorganization, and dismemberment had not been largely sown in the latter years of Solomon himself.

The Book before us, Ecclesiastes, could not have been written in the earlier and better years of Solomon; but the melancholy tone of sadness and remorse which pervades it, and which has been made by some an objection to its genuineness, is rather an additional argument for connecting it with Solomon in his old age, when he was approaching the grave.

There is also another remarkable characteristic of this Book, which is fatal to the theory that it was not written by Solomon, but was composed by some other writer who lived after the return of the Jews from the Babylonish Captivity, and was designed to comfort and cheer them in their distresses and sorrows under foreign domination.

If there is one feature more striking than another in the Hebrew Literature of *that* period after the Captivity, it is this; that it *looks backward* to the gracious mercies and promises of JEHOVAH to Israel ever since the Exodus in the days of Moses; and that it also *looks forward* to the still greater blessings and glories which were reserved for Israel by JEHOVAH in the days of Christ. The sacred Name, JEHOVAH, the Name which the Almighty chose for Himself as the God of the Covenant with Israel ², is the key-note of all the Hebrew Literature of that time.

In the Psalms of that period, which form a large part of the fourth and fifth Books of the Psalter, the sacred Name of JEHOVAH is ever appearing, like a bright sun in the heavens, and dispersing the clouds of national sorrow and despondency; as has been already noticed in the Introduction to the Psalms (p. x); and this is also the case in the prophetical writings of that period, that is, in the Books of Zechariah, Haggai, and Malachi.

The other name of God (ELOHIM), which describes God rather as the God of nature, than as the God of grace, and which belongs to Him as the God of the Universe, rather than as the God of the Covenant with Israel, is of comparatively rare occurrence in the Literature of that time. It is only found five times put absolutely ³ in all the prophetical Books of that period; whereas on the other hand the sacred Name JEHOVAH occurs no less than two hundred and fourteen times.

Turn now to ECCLESIASTES. In this Book the Name ELOHIM (God) occurs no less than thirty-nine times; but the sacred name JEHOVAH (the LORD) does not occur once.

Let me therefore appeal to you, whether it is probable that a Hebrew writer, living after the Babylonish Captivity, and endeavouring to cheer the drooping spirits of his countrymen at that period, and to dispel those clouds of sorrow which then hung thickly over them, should have *omitted* to utter *even once* that adorable Name JEHOVAH, which alone could dissipate the darkness, and light up their hearts with the beams of spiritual hope, and peace, and joy? And if a writer living at such a time had executed his task in so unskilful a manner as this, is it probable that the Hebrew Nation at that period would have received his writing as a gift from Heaven, and would have inserted Ecclesiastes among the divinely inspired Books of the Old Testament, in which it has always had a place since it was written?

Assuredly not.

Another question may also be asked here.

Is not this one instance among many, in which some modern Biblical Criticism, vaunting its own superior intelligence, and confidently relying upon it, and setting at nought, with proud and presumptuous defiance, all the time-honoured traditions and venerable authority of the Hebrew and Christian Churches, and even of our Blessed Lord Himself, Who sealed with His own divine sanction the Hebrew Canon of Scripture, has greatly overshot itself, and has involved itself and its followers in strange embarrassments and contradictions?

By denying the genuineness of Ecclesiastes, and by connecting it with a later age, it has disabled itself for interpreting it aright, and has distorted its sense by arbitrary and forced Expositions ⁴.

Further, we need not hesitate to add, that the *absence* of the Sacred Name Jehovah from the Book Ecclesiastes, affords evidence that it is a genuine work of Solomon.

Neither the Name Jehovah nor Elohim occurs in Solomon's earliest work, the Canticles, or Song of Songs ⁵. And why? Because that Song is a sacred dramatic dialogue between the Lord Himself and His Church, under the figure of the beloved Bride: and in a special sense it is a dialogue between the Lord and every devout soul, glowing with holy love for His divine perfections.

¹ 1 Kings xii. 20.

² Exod. vi. 3—8.

³ Namely, without a pronominal affix. The five places are Zech. viii. 23; xii. 8. Mal. iii. 14, 15, 18.

⁴ It is deeply to be regretted that even *Dr. Hengstenberg's* Commentary is a striking example of this.

⁵ The name JAH occurs once in that Book, in a compound word, viii. 6.

INTRODUCTION TO ECCLESIASTES.

In Solomon's second work, the Proverbs, the Name ELOHIM, or God, occurs only five times¹; but the Sacred Name JEHOVAH occurs about ninety times.

The reason of this is obvious. When Solomon wrote the Book of Proverbs, he was in a state of favour and grace with Jehovah, the Lord God of Israel; he was obedient to the Law of Jehovah; and the special design of the Book of Proverbs is to enforce obedience to that Law. Therefore, he there repeats that adorable Name with a quiet conscience, and with cheerful thankfulness of heart.

But how different was Solomon's condition in his later years!

Solomon—whose name, assigned to him by the Lord Himself, was Jedidiah, that is, the “beloved of Jehovah”—had been faithless to Jehovah. He, who in the Canticles had celebrated with divine rapture the spiritual joy of the devout soul espoused to the Lord in mystical union, had been treacherous to Him. He, who in the Book of Proverbs had taught his people that “the fear of Jehovah is the beginning of wisdom²,” had rebelled against Him. He, the favoured son and successor of David, had brought dishonour on his father's name. He, who, as king of Israel the Lord's people, had been commanded to transcribe with his own hand the Law of Jehovah³ and to meditate on it, by day and night, and to observe and enforce that Law, had violated, flagrantly violated, it. He, the builder of the Temple of Jehovah—he, whose prayer at its Dedication had been followed by signal marks of the favour of Jehovah—by the cloud of glory filling the house, and by the fire from heaven consuming the sacrifice—he, even he, had built temples for idolatrous abominations, and had encouraged and abetted his strange wives in burning incense and in offering sacrifices to their false gods⁴.

We may thankfully accept the belief, that at the close of his life, when he looked back upon the past, and when he drew near his end, he was filled with penitential sorrow and bitter remorse for his sin. But we can hardly suppose that after wilful apostasy, and after deliberate desecration, and reckless abuse of his high spiritual privileges, he could ever recover, in this world, the original freshness, the virgin purity and holy fervour of that first love, which breathes in the Canticles, or the joyous consciousness of that sober delight which flows freely from cheerful obedience to God's Law and animates the Book of Proverbs.

Practical inferences from the above statements.

Let us pause awhile and meditate here.

The human heart, which has once been espoused to God in mystical union, and which has been richly endowed by Him with signal gifts of tenderest love, and has afterwards become faithless and disloyal to Him, and has strayed away from Him in devious courses, and has allowed itself to be entangled with rival loves, and has polluted itself with carnal lusts, and has debased itself by gross idolatry, can hardly hope to recover in this life the vernal vigour, the healthful beauty, and radiant joyousness of its first spring-time of love. And if it has really a genuine penitential sense of its own ingratitude and infatuation, in making such shameful returns for God's infinite love; if it is duly conscious of its guilt in outraging His unsullied holiness, and in insulting His awful Majesty, and defying His righteous justice, and in trampling underfoot the glorious privileges which it has received at His hand, it will hardly dare to use, in this world, its first language of child-like trust and of overflowing love to God.

So it is here. Solomon had once been “Jedidiah,” the beloved of Jehovah: he had been the chosen Vicegerent of Jehovah: he had built and consecrated the Temple of Jehovah. He had publicly made, in his own and his People's name, a vow of obedience to Jehovah. But he had broken that covenant; he had rebelled against Jehovah; he had become like one of the fallen angels⁵; he had profaned the holy city of Jehovah; he had defiled his body and his soul with sensuality and idolatry; he had erected abominations to the false gods of Moab and Ammon in the eye of the Temple of Jehovah. Is it wonderful that the aged, penitent king, stung with poignant anguish of mind for his sins, should feel his voice falter, and his speech stifled with remorse, and choked with sighs and tears, and should bury his face in his hands, and should not be able to utter the adorable Name of JEHOVAH?

¹ And not once is it used absolutely; that is, in those few instances where it occurs, it has either a pronominal affix, or else it is a genitive case.

² Prov. i. 7; ix. 10.

³ Deut. xvii. 18.

⁴ See above, note on 1 Kings xi. 8.

⁵ The reader may remember the striking picture which re-

presents Solomon placed between an ape and a peacock, and having in his features some traces still lingering of angelic beauty, marred by a sinister, lurking expression of wily cunning and animal sensuality; and lured on by one of his idolatrous princesses, bearing a box of incense in her hands, to do homage to one of her strange gods.

INTRODUCTION TO ECCLESIASTES.

All this is true, terribly true to nature and to grace, and it supplies an instructive and solemn warning against the delusive theology—too popular in the present day—which beguiles men to imagine, that after a life of profligate libertinism and of practical atheism, they may, by almost a momentary act of confident self-assurance—arrogating to itself the sacred name of Faith—start at once into the full enjoyment of the spiritual privileges of the saints of God, and may safely use in their addresses to God the fervid language of rapturous ecstasy and seraphic delight—instead of abasing themselves humbly in the dust, as miserable sinners before Him.

Thus the *absence* of the Name Jehovah from the Book Ecclesiastes, written under such circumstances as these, affords an additional proof that it is a genuine work of Solomon.

But why, it may be asked, does he often use, in this Book, the Name ELOHIM, or God—which occurs in it about forty times? For instance, at the beginning of the fifth Chapter we read, “Keep thy foot when thou goest unto the house of God,” or, more literally, “the house of the God” (the only true God); and again at the end of the Book, “Fear God” (or, more literally, Fear the God, the only true God) “and keep His commandments: for this is the whole duty of man. For God” (or rather, the God, the only True God) “shall bring every work into judgment.”

The reason is, that Solomon was penitent when he wrote this Book, and that he desired to make amends in it for his own encouragement of idolatry; and by this solemn and frequent use of the Name *Elohim*, or God, and of *ha-Elohim*, or the God, he delivers an emphatic protest against the worship of false gods, by which he himself had been entangled; and declares that there is one only God to be obeyed and feared by all men, and by Whom all men will be judged.

But he does *not* use the Name JEHOVAH; and thus he reads to us a solemn and salutary lesson. Ecclesiastes is a divinely inspired Book. But Inspiration does not destroy men’s personal identity. The Holy Spirit, in inspiring Solomon when he wrote it, did not inspire him to use words which would not have been suitable for a person in his moral condition. Nay, rather by this eloquent silence He inspired Solomon to teach us to cherish carefully our first love for God; to think often of the high spiritual privileges we have received from Him; to recollect that our bodies are “members of Christ,” that we ourselves are temples of the Holy Ghost; and not to abuse our bodies, and to grieve the Holy Spirit, in the vain presumption, that after we have been deliberately disloyal and treacherous to Him, and have driven Him from us by wilful obstinate sin, we can recall Him when we will and recover His blessed presence and grace, and that if we are sorry for our sins we can at once return to our original state of favour with God. No: the right exercise of the human will depends on divine grace; and if we resist and quench that grace, if we “crucify the Son of God afresh, and put Him to an open shame,” it will not be an easy thing (as the Apostle warns us⁵) to renew us again unto repentance.

The inference from this is, that we should stir up that grace, by constant watchfulness and prayer, and seek for its increase by holiness of life. Then we may humbly hope for the spiritual delights of that divine love which breathes forth its rapturous utterances in the Canticles, and for that calm and sober joy which animates the Book of Proverbs, and may be saved from that bitter agony and anguish of spirit which reveals itself in the dark depths of the sorrowful silence of Ecclesiastes.

But even then there is hope. Even then we have a work to perform. Let us bear our testimony with Solomon to the vanity of all earthly things, apart from God. Let us declare that human duty and happiness consist in the fear of God and in the keeping of His commandments; and in the constant recollection of a Judgment to come. And let us thank Him that in Christ we have a clearer view, than ever was granted to Solomon, of the efficacy of true repentance through the “blood of Jesus Christ His Son,” which “cleanseth from all sin.”

Title of the Book.

This leads us to observe that the personal history of Solomon explains the title of this Book, which affords another proof of its genuineness, and also supplies another practical lesson.

This Book is called *Ecclesiastes* in Greek and Latin, and in English it is called also the *Preacher*. But these titles do not give an adequate idea of its design. Its name in the original

¹ See below, on v. 1.

² See below, on xii. 13, 14.

³ 1 Cor. vi. 15.

⁴ 1 Cor. iii. 16, 17.

⁵ Heb. vi. 3—6.

⁶ 1 John i. 7. A Christian supplement to the Ecclesiastes of

Solomon may be found in that most instructive and interesting work,—the history of the Life, last Sickness, and Death of John Earl of Rochester, by *Bp. Burnet* (Eccl. Biog. vol. iv., p. 589; or in *Bp. Jebb's* Collection of Lives, p. 165.

Hebrew is *Kôhéleth*¹, a *feminine noun* derived from the verb *kahal*², to assemble together, and the substantive *kahal*³, an assembly. This feminine noun, which would well be represented by the Latin word *congregatrix*, is rightly supposed to be an official designation (like "Majesty," or "Excellency," in English), and to represent the office of Divine Wisdom (of which Solomon speaks so largely in the Book of Proverbs⁴) performing the work of *gathering* the people together to hear her heavenly doctrine, and joining them together in Unity and Truth.

Why, it may be asked, did Solomon adopt this designation, *Koheleth*, or female *Gatherer*, as the title of this Book?

The reason is, because Solomon knew from God Himself that after his own death his people would be *scattered*. He knew that his kingdom would be broken in two, and that the larger part of it would be taken from his son, and be given to his servant Jeroboam; and he knew also that the cause of this national scattering was to be found in his own sins, and in those of the people committed to his rule.

Therefore he endeavours to provide a remedy for the evil, to make amends for his sin⁵. In this Book he does not come forward in his own person, as he had done in the Canticles and in the Proverbs. At the beginning of the Canticles he had said, "The Song of Songs, which is *Solomon's*," and at the commencement of the Proverbs we read, "The Proverbs of *Solomon*, the son of David, the King of Israel⁶."

But here, in Ecclesiastes, Solomon retires into the background. He hides himself, in a feeling of penitential sorrow and shame. The name Solomon does not occur once in it. He lays aside his individuality and takes refuge in an ideal abstraction. The gender of the title is instructive. It is not Solomon himself personally that speaks in this Book, but it is Divine *Wisdom who* speaks in him and by him. *She* is the *Koheleth*, or *Gatherer*⁷. Solomon, weak in himself, but strong in her and by her, labours in this divinely inspired Book to *gather* together those whom he had *scattered* by his sins. And how does he do this? By proclaiming, at the beginning and also at the end of the Book⁸, the vanity of all earthly things apart from God. "Vanity of Vanities (saith the *Gatherer*), Vanity of vanities; all is Vanity." And he does this by sounding in their ears the great truth with which the Book concludes, "Fear God, and keep His commandments: for this is the whole duty of man⁹. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Thus, in this Divine Book, Solomon is a type of Christ, the true Wisdom of God¹⁰. He is a figure of the Divine Son of David, the Builder of the spiritual Temple of His Church Universal¹¹, in which He *gathers* together into one those who are scattered abroad¹²; and Who said, "O Jerusalem, Jerusalem, how often would I have *gathered* thy children *together*, as a hen *gathereth* her chickens under her wings¹³;" and Who says that "where the Body is, there will the eagles be *gathered* together¹⁴;" and Who will *gather together* His elect from the four winds at the Last Day¹⁵, when there will indeed be a great *gathering* together unto Him¹⁶; for at that Great Day all His faithful servants "will be caught up into the clouds to meet the Lord in the air, and so be ever with the Lord¹⁷."

And what shall we more say?

¹ See below, on i. 1.

² The verb *kahal* is used in *hiphil* to express the act of Moses gathering the people (Exod. xxxv. 1. Num. xx. 10); of David gathering the people (1 Chron. xiii. 5; xv. 3), and of Solomon gathering the elders (1 Kings viii. 1. 2 Chron. v. 2).

³ The substantive *kahal* is used to describe the assembly or congregation of Israel (Exod. xii. 6; xvi. 3. Lev. iv. 14), and in about twenty-five more places in the Pentateuch; it is rendered συναγωγή, and sometimes ἐκκλησία, by *Sept.*

⁴ In the seventh and eighth chapters.

⁵ It is well said of Solomon in Ecclesiasticus, referring to Ecclesiastes, "Thou didst stain thine honour and pollute thy seed, so that thou broughtest wrath upon thy children, and wast grieved for thy folly." "So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom—Jeroboam, the son of Nebat, who caused Israel to sin, and showed Ephraim the way of sin; and their sins were multiplied exceedingly, that they were driven out of the land. For they sought out all wickedness till the vengeance came upon them" (Ecclus. xlvii. 20, 21. 23).

⁶ See also Prov. xxv. 1.

⁷ This opinion, that it is Divine *Wisdom who* is the *Gatherer* in Solomon, the Peaceable King, the Son of David, the Builder of the Temple, the Type of Christ—the Divine Solomon, the Prince of Peace, the Son of David, and Builder of the Church—

is confirmed by the language of Christ, his Antitype, Who thus speaks of Himself to the Jews: "Therefore also saith the *Wisdom of God*" (cp. the parallel passage in Matt. xxiii. 34, where *Christ* says, "Behold, I send unto you Prophets"), "I will send them Prophets and Apostles," &c. And our Lord adds, "O Jerusalem, Jerusalem, thou that killest the Prophets," &c., "how often would I have *gathered* thy children," &c.

⁸ See i. 2, and xii. 8.

⁹ Or rather, "the whole man." See on xii. 13.

¹⁰ 1 Cor. i. 30.

¹¹ Ephes. i. 10.

¹² John xi. 52.

¹³ Matt. xxiii. 37. Luke xvii. 37.

¹⁴ See below, on Matt. xxiv. 28. Luke xvii. 37. There was a providential significance in the appointment of the Book Ecclesiastes or KOHELETH, the Gatherer, for public reading at the feast of TABERNACLES, which was the foreshadowing of the Incarnation of Him Who tabernacled in our Nature (see the notes on John i. 14, and on Levit. xxiii. 34—43. Deut. xvi. 13—15. Neh. viii. 16, and note at end of John vii., and on Rev. vii. 13, 14). A similar providential significance may be recognized in the appointment of the SONG of SOLOMON to be read at the PASSOVER. See below, Cant. iii. 9—11.

¹⁵ Matt. xxiv. 31.

¹⁶ 2 Thess. ii. 1.

¹⁷ 1 Thess. iv. 17.

Application.

We would not idly indulge in gloomy forebodings of the future. But no one who marks the signs of the present times would be bold enough to deny that they exhibit many elements of discord and disorganization in the framework of human society. Our own days bear a striking resemblance to those of Solomon in their splendour and in their prospects of disruption. Some among us may live to see a great *scattering*. Let us be prepared for it. Let us reflect that our own times cannot be worse than those which Solomon foresaw when he wrote this Book—the days of Jeroboam. Let us cheer ourselves also with the thought that in this Book, Ecclesiastes, he has provided a divine *gathering* for all *scatterings*. “Fear God, and keep His commandments;” and “God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” He that lives in the spirit of these truths need fear nothing. In all scatterings he will be gathered safely under the shadow of the Divine wings.

Let us conclude the present discourse with one other practical lesson. If we ourselves have been guilty, like Solomon, of scattering any by our sins; if we have scattered any by evil conversation, by evil actions, by vicious publications; and if we ourselves, therefore, as a penalty for our sins, are in danger of being scattered like chaff before the wind at the great Day of final winnowing, then let us endeavour, while we have time, to make amends for the mischief we have done. Let the spirit of Ecclesiastes be ours. Let us labour and pray, that Divine Wisdom may be a Kôhéleth, or Gatherer, in us and by us. If our sins have been public, let us not be ashamed to recant them publicly, and to make public reparation for them. Let us proclaim, with Solomon, that all earthly power, and earthly wealth, and pleasure, and glory, and skill, are utterly worthless apart from God. “Vanity of Vanities,” saith the Preacher; “Vanity of Vanities, all is Vanity.” Let us declare with him that man’s honour and happiness consist in fearing and obeying God. Let us live in a constant sense of that great account which we must hereafter give of our thoughts, words, and works, at His judgment seat. “Let us hear the conclusion of the whole matter. Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

PART II.

In a former discourse it was affirmed that the Book Ecclesiastes was written by Solomon in his old age, when he was approaching his dissolution. It was observed that in this Book he reviews his past life, and looks forward to the evil days which would come upon his kingdom soon after his decease. He had heard from God Himself, that after his death his Realm would be torn asunder, and that ten parts would be taken away from Rehoboam his son, and be given to Jeroboam his servant. Solomon was also apprised that this national disruption was the penalty of his sins (and doubtless also those of his people), in forsaking God and encouraging idolatrous worship.

It was remarked also, that when Solomon reviewed the past, and when he looked forward to the future, he was, by God’s grace, filled with penitential sorrow and bitter remorse; and that when he was in this contrite state of mind, God gave him the gift of the Holy Spirit, and enabled him by His help to write this Book Ecclesiastes, which has ever been regarded by the Hebrew and Christian Churches as an integral portion of Holy Scripture.

The title of the Book, it was observed, harmonizes with this view. It is called by us *Ecclesiastes*, but the original Hebrew name, *Kohéleth*, is more significant; that word means, literally, a *female gatherer*; and in this Book Divine Wisdom endeavours to *gather together*, by *her* voice, those who were about to be *scattered* by Solomon’s sins. In this Book, Solomon, penitent for his sin, endeavours to make reparation for it. He divests himself of his own personality, which suggested feelings of anguish and shame; he lays aside the name of Solomon, which never occurs in the Book, and he is absorbed, as it were, and transfigured into that Divine Wisdom by which he is inspired; and although he is weak in himself, yet he is strong in her, and labours by her help to *gather together* under the shelter of her wings, those who were about to be dispersed by his own sins; and with Death and Eternity before his eyes, the aged and penitent King leaves this last bequest to his people, in order that they may here find spiritual comfort in the evil days that were coming on Israel and Judah, and in order that, though rent asunder as a Nation, they might still be joined together in the bands of spiritual unity.

The Holy Spirit inspired Solomon to write this Book Ecclesiastes, not only for the sake of his own people, but for ours also, and for that of the world. It is a legacy to all. In it, Divine Wisdom raises her voice, and convokes all to an universal auditory, and gathers together those who are scattered in all nations. Especially in times of restlessness and strife does she perform this holy office of gathering together into one, and warns men against the fascinating allurements and illusory dreams of earthly felicity independently of God; and teaches them where they may find happiness and peace, even in the darkest days of public and private sorrow.

Analysis of the Book.

Let us consider the manner in which he performs this work. And with this view let us analyze the first two chapters of Ecclesiastes, reserving for another occasion what is to be said of the rest. "Vanity of vanities, saith the *Preacher*," or *Gatherer*, "vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh *under the sun*?"

Such is the beginning of this Book. Vanity of vanities, that is, *utter vanity*, is all earthly labour without God.

Observe this. The earliest of Solomon's writings, namely, the Book called Canticles, opens with the words, "the *Song of Songs*," that is, the most joyous of all songs, the sweetest flower and most precious jewel of songs; and *that* is the title which that Book bears in the Hebrew. As the Holy of Holies was the holiest place, so the Song of Songs is the queen of songs. And why is this? Because the Song of Songs describes the joy of the soul united to God in pure and holy love. But now turn to Solomon's latest work, Ecclesiastes. In its mournful prelude, "*Vanity of Vanities*," it describes the utter misery of the human soul divorced from God. The Canticles is the gladsome carol of a spiritual marriage, Ecclesiastes is the funeral dirge of spiritual death. "Vanity of vanities, saith the *Preacher*," or *Gatherer*, and "What profit hath a man of all his labour that he taketh *under the sun*?"

Remark these words, "*under the sun*." This phrase is repeated twenty-nine times in Ecclesiastes, and is peculiar to it. The right understanding of these words is a clue to its correct interpretation. The phrase "*under the sun*," describes *earthly things* simply as *earthly*; that is, without reference to *heaven* and *heavenly* things; and without regard to God and Eternity. "Vanity of vanities," saith the *Gatherer*. We cannot be *gathered* to God, unless we are *detached* from the World. We cannot realize the blessedness of heaven, unless we feel the vanity of earth. "What profit hath a man of all his labour *under the sun*?"

The question which Solomon here asks, is one which we may well put to ourselves, and which we may answer in the words of Solomon himself, in another portion of Holy Scripture, namely, in the 127th Psalm.

That Psalm, written by Solomon, begins thus: "*Except the Lord build the house, their labour is but lost that build it*;" "it is but *lost labour* to rise up early and so late take rest, and eat the bread of carefulness;" and therefore Solomon says in the chapter before us¹, "I have seen all the works that are done *under the sun*; and, behold, all is vanity and vexation of spirit." If we are to have any real profit in our labour, our labour must *not* be *under the sun*; it must be *above* the sun. We must lift up our eyes to Him Who made the sun. Our labours must not be "of the earth, earthy;" and we must not labour in our own strength, but in dependence on God's help, and with prayer for His blessing upon our work. We must not labour for our own ends, and for temporal benefits, but for His glory and everlasting rewards. We must have "our conversation in heaven."² Then Solomon's words in that Psalm will be verified in us, "So *giveth* He to His *beloved*, even in sleep." We shall be *beloved* of the Lord. We shall be *Jedidiahs*. He will labour with us, and will bless us, not only in our labour, but in our rest³. And He will give to us good gifts, even in our sleep. Specially will He bless us in our last sleep—the sleep of Death. The Grave will be to us a sweet Sabbath; we shall sleep in the Lord, and we shall be among those of whom it is written, "If we believe that Jesus died and rose again, even so them also which *sleep in Jesus*, shall God bring with Him." And at the great Day, when "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, we shall be caught up in the clouds to meet the Lord in the air, and so be ever with the Lord"⁴.

¹ v. 14.

² Phil. iii. 20.

³ See above, the notes on Ps. cxxvii. 2.

⁴ 1 Thess. iv. 14—17.

Solomon proceeds to show the vanity of all earthly things, by a survey of the natural world. Ever since the Creation and the Fall of man, there is (he says) *no real progress*. Generations are born and die. The Sun rises and sets. The Wind veers round the points of the compass in a weary routine of restlessness¹. The Rivers run into the Sea, yet the Sea is not fuller than it was many thousand years ago. The natural World has become "subject to vanity"². It is like an imprisoned animal, pacing to and fro with ceaseless and fruitless oscillations in its iron cage. And ever since the beginning, though men may imagine that they are *creating* what is *new*, when they are *combining* what is *old*, and though they may boast of their discoveries and inventions, yet the fact is, nothing that is really *new* has been produced in the material world since the Creation; and all things that are made by man are hastening to decay and dissolution³. The statement of Solomon is completed by the Apostle St. Peter, who says, "The Day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burned up"⁴. All earthly works, all human inventions, are fuel for the universal conflagration and funeral pile of the Great Day. The natural World waxes old, and is "ready to vanish away." God alone, Who created all things out of nothing, can make what is really new. It is not in the world of matter or of nature, but in the world of spirit and of grace, that genuine *newness* is found. As the Apostle says, "*If* any man be in Christ, he is a *new* creature: old things are passed away; behold, *all things are become new*"⁵." And again, St. Peter says, "We, according to His promise, look for *new* heavens and a *new* earth, wherein dwelleth righteousness"⁶. And in the Apocalypse, we read, "I John saw the holy city, *new* Jerusalem, coming down from God out of heaven. And He that sat upon the throne said, Behold, *I make all things new*"⁷."

From a contemplation of the works done in the natural World, Solomon passes to speak of his own history and personal experience; and he thus confirms the proposition, "Vanity of vanities, all is vanity. What profit hath a man of all his labour which he taketh *under the sun*?" "I have seen all the works that are done *under the sun*; and behold all is vanity and vexation of spirit."

Let us listen to his own declaration, "I the Preacher was King over Israel in Jerusalem." His testimony, therefore, is of more value. He was the wealthiest, most powerful, and most magnificent of all the Sovereigns of God's people, and he was distinguished by intellectual gifts and varied attainments. Hear his own words, "Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem, yea, my heart had great experience of wisdom and knowledge." And he set his mind to explore by personal investigation the sources of human happiness. He made diligent inquiry for the *summum bonum*. He first made trial of human Knowledge, but he found that its pursuit required much toil, and yielded no solid satisfaction; as he himself says, "he that increaseth knowledge" (he is speaking there of mere *secular knowledge* and not of *divine wisdom*) "increaseth sorrow"⁸.

And what follows?

Solomon was not a person who could find satisfaction in low pleasures and animal enjoyments: he had too much intellectual refinement for that. Hear his words⁹: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?" What are its fruits? Disappointment and bitterness of spirit.

He therefore made another experiment which promised more satisfaction. He turned his attention, and applied his energies, to the execution of great Public Works; such as might impart dignity and beauty to his Capital, and enhance the splendour of his reign. "I made me"¹⁰ great works," he says; "I builded me houses" (royal palaces); "I planted me vineyards: I made me gardens and orchards" (princely parks, demesnes, and forests), "I planted trees in them of all kinds of fruits: I made me pools of water" (reservoirs or lakes for irrigation, refreshment, and beauty), "to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also, I had great possessions of cattle," especially horses, "above all that were in Jerusalem before me: I gathered me also silver and gold. I gat me men-singers and women-singers, and the delights of the sons of men"—he had an oriental seraglio—"so I was great, and increased more than

¹ See Eccles. i. 4—7.

² Eccles. i. 9, 10.

³ 2 Cor. v. 17.

⁷ Rev. xxi. 2, 5.

² Rom. viii. 20.

⁴ 2 Pet. iii. 10.

⁶ 2 Pet. iii. 13.

⁸ i. 18.

⁹ ii. 1, 2.

¹⁰ See below, on ii. 4, as to the emphatic repetition of the *personal pronoun* in this passage.

all that were before me in Jerusalem. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy¹."

Solomon's portraiture of himself and of his royal magnificence may be illustrated by the narrative of the Jewish historian Josephus, who thus writes²: "Many kings desired to behold him, and to testify their admiration of Solomon by sumptuous presents. They sent him vessels of gold and silver, and purple robes, and various kinds of aromatic spices, and gifts of horses and chariots." The historian proceeds to enlarge on the splendour of those presents, and adds that it was enhanced by the glory of "Solomon's servants who rode the horses and drove the chariots, and who were distinguished by beauty, youth, and stature." They are described as having "long flowing hair, and wearing a livery of Tyrian purple, and their hair powdered daily with gold dust, so that it glittered with the brilliance of the gold in the rays of the sun. King Solomon himself, attended by this cavalcade, which was clad in armour and furnished with bows, was wont to go forth from Jerusalem at sunrise, riding in his chariot and clothed in white, on a royal progress to a spot called Ethan, about six miles off, which was made delightful by its parks and streams of water. This was his usual resort."

This pleasant place, which is a little to the south of Bethlehem (the birthplace of David and of Christ), still preserves much of its natural beauty. It is a sequestered glen, watered with fresh streams, and adorned with flowering shrubs and fruit-trees; and the voice of the turtle and other birds is still heard in its groves in the season of spring. Nature still continues her annual operations there. But what was Solomon's verdict concerning his own labours for his own gratification and aggrandisement? Did they realize his hopes? No. Wearied and jaded with an eager pursuit of pleasure and glory, the aged king at the close of his life looked back on the past with sadness and disappointment, and even with loathing and disgust. "I looked," he says, "on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit *under the sun* ³."

There was also another bitter ingredient in his cup of sorrow. Solomon had many wives, but (as far as we know) he had only one son, and he was a Rehoboam—a prince of feeble mind but of strong passions and arbitrary will. As his father foresaw, and as sacred history relates, he was a dissipated and effeminate voluptuary, and little better than a fool at forty years of age⁴.

The vices of Rehoboam were due to Solomon's sins. The bad example of the royal father in labouring for his own personal enjoyment and glorification, and in forsaking the Lord his God, and in allying himself with strange wives, and in ministering to their caprices, and in encouraging their idolatries, was much more potent and energetic for evil than all Solomon's wise exhortations in the Book of Proverbs were productive of good. So much more strong is example than precept. Solomon wrote the Proverbs, but he swerved from its precepts, and apostatized from God, and the fruit of his defection was Rehoboam.

Solomon rued this when it was too late. When he looked back upon his past labours, and then looked forward to the son who would inherit them, he exclaimed in the bitterness of his soul, "I hated all my labour which I had taken under the sun, because I should *leave it unto the man that shall be after me—he shall have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun*. This is also vanity ⁵."

The Book of Ecclesiastes to be interpreted by reference to Solomon's circumstances and feelings.

We may pause here to observe that this passage is one of the many which occur in Ecclesiastes, that afford internal evidence of the genuineness of the Book. Such a sentence as this is an outpouring from the inmost depths of Solomon's heart. This Book can never be rightly understood unless the reader places himself in Solomon's position. But when we realize his circumstances and feelings, then it becomes perspicuous and profoundly interesting⁶. Those critics of modern times, who have denied the genuineness of Ecclesiastes, have thereby disqualified and disabled themselves for expounding it.

But to proceed.

We have heard the confession of Solomon, who was distinguished above all his contemporary

¹ ii. 4—10.

² Josephus, Ant. viii. 7. 3.

ment of the people"—is called "the foolishness of the people."

³ ii. 11.

⁵ ii. 18, 19.

⁴ See the excellent historical summary in Ecclus. xlvii. 19—25, where Rehoboam—a name which literally means "enlarge-

⁶ See the notes below, on iv. 13—16, and on chapters v.—xii. *passim*.

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sovereigns, and above all his successors, for his intellectual gifts, his princely wealth and splendour, his commercial enterprise and prosperity, his magnificent public works for the embellishment of his capital and his kingdom, and in every thing that could minister to the gratification of the physical appetite, and also to finer tastes in Literature, Science, and Art, and to temporal glory and aggrandizement. "Vanity of vanities, saith the Preacher; all is vanity. What profit hath a man of all his labour that he taketh under the sun?"

Our Blessed Lord's Comment on Solomon's Glory.

Yet further. "A greater than Solomon" has pronounced His own divine verdict on the glory of Solomon. Jesus Christ Himself has taught us the moral of Solomon's history, by His divine words in the Sermon on the Mount: "I say unto you, Take no thought for your life,"—that is, be not over-anxious about it,—“what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Consider the *lilies* of the field, how they *grow*,” (observe these words, “they *grow*,”) “they toil not, neither do they spin: and yet I say unto you that even *Solomon* in *all his glory*,” (it is called *his* glory, not God's glory,) “was not arrayed like one of these¹.” The lilies in Solomon's garden in the beautiful valley of Ethan still *grow*, as they have grown for near three thousand years: they possess powers of growth and reproduction: they fade, indeed, in their annual funeral of winter, but they bloom afresh in their yearly resurrection of spring. But Solomon's glory, the glory of the magnificent works of the royal hand that planted them, has vanished for ever. It had no power of growing. It disappeared with Solomon himself. He followed its funeral, and carried it to the grave; he chanted its dirge, and wrote its epitaph in the Book of Ecclesiastes, “Vanity of vanities, saith the Preacher; all is vanity. What profit hath a man of all his labour that he hath taken *under the sun*?” “*I hated all my labour that I had taken under the sun,*”

Application.

These words of the aged king—words written by inspiration of God, and registered in Holy Scripture—were uttered for our sakes. Our age and country need the warning of Solomon. Our age and country are distinguished by wealth and luxury, by magnificent public works, by the splendour of our palaces and parks, and by all the material magnificence and luxury that can minister to the pride and pleasure of men. We idolize these things. They are the objects of our adoration. We have also been specially blessed, as he was, by spiritual gifts from God. We have long enjoyed the gracious boon of His Holy Spirit in the free use of the Holy Scriptures and in the preaching of the Gospel. England is a national Jedidiah—beloved of the Lord.

Many there are among us who labour in the building and adorning of temples for God's glory and worship. God be thanked for it. But let us remember that Solomon also built the Temple—the most sumptuous fabric that has ever been erected to the public worship of God. And it is a solemn thought, that when that august edifice had been completed, and when the Ritual of that Temple was celebrated with the most brilliant splendour, then the Nation itself was on the brink of apostasy; then the king himself, who had built and adorned that Temple, became a patron of idolatry. The outward decencies of worship are absolutely necessary for keeping up a spirit of religion. But let us be sure that gorgeous pomp and ceremonial pageantry cannot save a Church from desolation. When they are fascinating the senses with their dazzling allurements, then the spiritual life of a Church may be fainting and drooping, and may be ready to die. It is purity of faith—it is godly wisdom, sound learning, and holy courage, especially in the Clergy, willing and able by God's grace to maintain the faith unto death; it is the religion of the heart and life, the household, the fireside, and the nation; it is cheerful obedience to God's Will and Word; it is love and zeal for God,—which constitute the true strength of a Church. These must animate its people, if they are to be blessed by Him.

The cause of Solomon's fall and misery, as he himself teaches us, was this, that the labours of which he speaks with such bitter disappointment and remorse, were labours *under the sun*. Those labours in themselves were not censurable. Noble buildings, fair gardens, and picturesque parks, are not evil in themselves. They are fit objects of admiration in due measure and degree. But the sin of Solomon was, that in labouring in these things, he laboured *for himself*. He laboured

¹ Matt. vi. 25—29.

for his own pleasure, for his own grandeur, for his own glory. He did not consecrate his wealth, he did not sanctify his power, he did not hallow his greatness, he did not dedicate his glory to the service and honour of God. He fell away from that first love to God, which breathes in the Book of Canticles, and which inspired his prayer at the dedication of the Temple. His maritime intercourse with Tarshish and Ophir poured wealth and luxury into Jerusalem; but we do not hear that Solomon used his commerce as an instrument for spreading the knowledge of the true God¹. He became enamoured of earthly magnificence, and doted on earthly delights: his parks and paradises, palaces and pavilions,—these things absorbed his thoughts, mastered his affections, enslaved his intellect, debased his aspirations, sapped his moral health, and enfeebled his spiritual vigour; they enervated the wisest of kings and of men with dissolute voluptuousness, and prepared the way for a terrible downfall into gross and carnal idolatry.

The history of Solomon preaches a solemn sermon to us. “Set your affection on things above, not on things on the earth².” “Lay not up for yourselves treasures upon earth; but lay up treasure in heaven³.” “Be not rich to yourselves, but towards God⁴.” “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life⁵.” Labour in faith and with prayer for God’s grace; labour in His service and for the promotion of His glory. Let all our labours be *above* the sun. Let them be for Him Who made the sun. Then, when the sunset of our lives is near at hand, and the clouds of the dark eventide of Death are gathering over us, we shall have no cause to say, “Vanity of vanities, all is vanity; what profit hath a man of all his labour?” Those clouds will be gilded with glorious sunbeams of Hope, and Peace, and Joy. A Voice will be heard from heaven, saying, “Blessed are the dead which die in the Lord, for they *rest* from their labours, and their *works do follow them*⁶.” And when the Sun itself shall be darkened, and the Moon no longer give her light, and “the heavens themselves pass away with a great noise, and the elements melt with a fervent heat,” then we shall receive the full reward of our labours at the hand of their Creator and our Judge.

PART III.

Analysis continued.

The Book of Ecclesiastes is one of the most difficult and perplexing portions of Holy Scripture to a cursory reader; and it may seem at first sight to have been put together without connexion and coherence. But if it is studied carefully, and with constant reference to the facts of Solomon’s history, it will be found to be clear and perspicuous, and to have been composed with systematic order and precision.

Here is a strong proof of its genuineness. It is an utterance from the inmost depths of Solomon’s own being. It is an ejaculation of his moral consciousness; and can only be explained by reference to those secret thoughts which were harboured there. No literary forger, counterfeiting the person of Solomon, would have written as the author of Ecclesiastes has done.

We may endeavour now to illustrate and confirm this proposition by means of certain passages selected from this Book.

At the close of the fourth chapter we read, “Better is a poor and wise child than an old and foolish king, who will no more be admonished” (or rather, who knows not any more to take warning). “For out of the house of prisoners he cometh to reign; whereas also he that is born in his kingdom becometh poor.”

This sentence at first seems very obscure; but it may be explained by reference to Solomon’s circumstances and design in writing this Book.

Solomon was then aged, and penitent for those sins, which, as he knew by a revelation from God Himself, would bring misery on his kingdom after his death; and he wrote this Book, called in Hebrew *Koheleth*, the *Gatherer*, in order that by the help of the Divine Wisdom, which inspired him in writing, he might *gather* together into moral and spiritual unity those who were about to be *scattered* by his sins.

Therefore he begins here by a confession of his own infatuation, “Better is a poor and wise” (or, shrewd) “child⁷” (he is here referring to Jeroboam, who was young, and Solomon’s servant), “than

¹ See above, note on 1 Kings x. 22, “ivory, apes, and peacocks,” and *Prelim. Note* to 1 Kings xi.

² Col. iii. 2.

³ Matt. vi. 19.

⁴ Luke xii. 21.

⁵ Rev. xiv. 13.

⁶ John vi. 27.

⁷ See the notes below, on the passage, Eccles. iv. 13.

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an old and foolish king, who would not be warned." Solomon is here describing himself. "When he was old, his strange wives had turned away his heart," and he countenanced and promoted their idolatries¹. And he bewails in this Book the wretched consequences of his own polygamy; "I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape her; but the sinner shall be taken by her;" and he adds, "One man among a thousand have I found; but a woman among all those have I not found²."

This is to be explained from Solomon's history. Even the number itself—a thousand—coincides with the facts of the case; for "Solomon had 700 wives, princesses, and 300 concubines," and "his strange wives turned away his heart, and he went after their idols. He did this for all his strange wives³." He was entangled in the subtle meshes of their insidious snares, and there was not "one faithful woman" among them.

Here, therefore, we have an acknowledgment from Solomon himself, that he, who was the wisest of men as long as he feared God, became a fool in his old age by disobedience to Him.

Jeroboam came "forth out of prison to reign." He came out of Egypt, the land of bondage, to the throne of Israel; and "he that was born in the kingdom," namely, Rehoboam, "became poor," being deprived of ten-twelfths of his kingdom.

Solomon, being divinely inspired, and writing this Book in the spirit of prophecy⁴, foresaw that Jeroboam's reign would be disastrous to the people that followed him: "I considered," he says here, "all the living which walk under the sun, with the second child" (or young man, that is with Jeroboam), "that shall stand up in his stead" (that is, in the stead of Rehoboam); he describes their multitude, and he says that "they shall not rejoice in him"—no; for he was "Jeroboam the son of Nebat, who made Israel to sin."

Observe what follows.

"Keep thy foot when thou goest to the house of God, and be more ready to hear" (that is, to hearken, and to obey God), "than to give the *sacrifice of fools*, for they consider not that they do evil."

What is the connexion here?

Solomon is again referring to his own history. He himself had built and dedicated the "house of God" at Jerusalem; and in that holy house he had placed the molten sea, for the Priests to wash their feet in, before they ministered in it; and this was a symbol of the moral purification and obedience requisite for all who come near to God in His house of prayer.

But Solomon, the builder of the Temple, had not "*kept his own feet*;" he had swerved from the way of God's commandments, his strange wives had beguiled him, and this disobedience was the bitter root of all the miseries which he had been deploring. Well, therefore, might he here proceed to leave this moral behind him, "*Keep thy foot*," that is, take heed to thy ways, "when thou goest to the house of God, and be more ready to hear" (that is, to obey God's will and word), "than to give the *sacrifice of fools*; for they consider not that they do evil," and the sacrifice of the wicked is an abomination to the Lord⁵.

Here Solomon, the wisest of kings, he who had built and dedicated the Temple at Jerusalem, the most sumptuous structure ever erected for the public worship of God, he who had offered in it countless sacrifices at that time, and on other occasions; comes forward and confesses that all his own prayers and oblations had become the *sacrifice of fools*, by disobedience to God's commandments; and he declares that worship in the house of God can only be pleasing to Him if it comes from a humble, lowly, penitent, and obedient heart.

Here was a warning to Israel—here is a warning to every age.

Let us pass on.

The book Ecclesiastes, or *Kohleth*, or *Gatherer*, is a divinely inspired Manual of instruction and comfort for all who live in times of trouble. It teaches them to raise their eyes from the strifes and miseries of earth to the peace and felicity of heaven.

Remark, how it prepared its readers for days of public confusion. Note what follows here. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province,

¹ 1 Kings xi. 4.

² Eccles. vii. 26—28.

³ 1 Kings xi. 3—8

⁴ As the Chaldee Targum rightly observes, on Eccles. i. 1, where we read this exposition: "The words of the prophecy which Kohleth prophesied, that is, Solomon son of David, the king in Jerusalem. When Solomon, King of Israel, saw by the spirit of prophecy, that the kingdom of Rehoboam his son would be divided with Jeroboam the son of Nebat, he exclaimed,

"Vanity of Vanities."

This sentence of the *Chaldee Targum* is of more value for the right exposition of Ecclesiastes, than many pages of that Criticism which sets at nought internal and external evidence, and entangles itself and others in an inextricable labyrinth of which it has snapped asunder the clue by denying the genuineness of the Book.

⁵ Prov. xv. 8; xxi. 27.

marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they¹." And again he says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil²."

The days of Jeroboam were a weary time of trial to Israel; his reign extended to twenty-two years, and during it many fell away from God by apostasy. Well therefore might Divine Wisdom instruct the people to raise their eyes from earth to heaven, and fix them on the judgment-seat of God. Accordingly, History tells us that there were many brave confessors of the truth in those evil days of Jeroboam. Many Priests and Levites gave up their worldly possessions; they quitted their homes and their lands in Israel, in order that they might come and worship the true God in Judah³. Solomon had provided comfort for them by exhorting them to look forward to the heavenly Temple, to their heavenly King, and to their heavenly Inheritance.

The condition of Israel under Jeroboam was one of national distress, and Solomon foreknew that it would fare little better with Judah in the days of his own son and successor, Rehoboam.

One of Solomon's bitterest reflections in Ecclesiastes is, that he would leave all his royal glory to such a son⁴. In the chapter before us he says, "Riches perish by evil travail, and he *begetteth a son* and *there is nothing in his hand*⁵." Solomon grieved deeply for his people under the sway of such a ruler; and he supplied divine instruction and comfort for them in this Book.

First, he gives advice to King Rehoboam. "A good name," he says, "is better than *precious ointment*⁶;" and again, "Dead flies cause the *ointment* of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour⁷."

These two sentences may seem to come in abruptly; but they have an intimate connexion with the context, and with the subject of the Book. The "*precious ointment*" and the "*ointment of the apothecary*" (that is, the ointment carefully compounded of certain ingredients) was the sacred chrism, or balm, made by a divine prescription, with which the Kings of Judah were anointed⁸. Rehoboam, as King of Judah, was anointed with this chrism, or balm; and he presumed rashly on his royal rights and prerogatives, and alienated the hearts of his people by arbitrary treatment of them⁹.

Solomon knew Rehoboam's character, and warned him accordingly. He teaches him that princely privileges are of little avail without princely virtues. "A good name," he says, "is better than precious ointment¹⁰." The noble acts of a king are more fragrant than the costly balm with which he is anointed at his coronation. Honour is his best diadem. And as "dead flies" mar the perfume of the precious chrism or balm poured on the royal head, "so does a little folly blemish him who is in reputation for wisdom and honour."

Such was Solomon's warning to his son and successor Rehoboam; and it would have been a happy thing for Rehoboam and for his people; it would have been a happy thing for many sovereign rulers and their subjects, if they had profited by it. In the annals of our own country the mournful tale of King Richard II., as presented to our eyes by our greatest national dramatist, and the scarcely less sad story of some of our Stuart princes, may illustrate the profound truth of Solomon's assertion.

Yet further. In this prophetic book, Ecclesiastes, Divine Wisdom, speaking by Solomon, not only delivers precepts to kings, but also to subjects. He foresaw that the loyalty of the House of Judah would be sorely tried by the imbecility and self-confidence of their sovereign Rehoboam. He therefore gives precepts to them. These may at first seem to be introduced unconnectedly; but when read from this point of view they become perfectly relevant and appropriate.

Solomon foreknew, not only by his own insight into Rehoboam's character, but by the aid of the divine inspiration by which he wrote, that Rehoboam's subjects would be exasperated by his hasty and haughty demeanour, and would find little support in a prince of his feebleness and vacillation; therefore in this divine book, *Koheleth*, or the *Gatherer*, endeavours to provide an antidote for this evil. He well knew that the loyalty of subjects is best cherished by the virtues of their sovereign, and he knew also that their allegiance is best tested by his vices. The loyalty of our Blessed Lord (with reverence be it said) was shown by His command to the Jews to "render tribute to Cæsar," when that Cæsar was a Tiberius¹¹. The loyalty of the holy Apostles, St. Paul and St. Peter, was shown by their teaching the Christians to be subject to the higher powers¹², "to submit to every ordinance of man for the Lord's sake; to the king as supreme¹³,"—when

¹ v. 8.³ 2 Chron. xi. 14.⁵ v. 14.⁷ x. 1.⁸ See the notes below, on vii. 1, and x. 1.⁹ See 1 Kings xii. 1—16.² viii. 11.⁴ See ii. 18.⁶ vii. 1.¹⁰ There is a happy alliteration in the original which gives additional force to this proverb. See the note on the passage, vii. 1.¹¹ Matt. xxii. 21.¹³ 1 Pet. ii. 13.¹² Rom. xiii. 1.

that king was a Nero. Not that the Apostles would obey any earthly power in any thing contrary to the will of God; their martyrdoms proved *that*. But in all things not opposed to God's will they would obey the lawfully constituted authority for the sake of God, and as God's Minister¹ and Representative; and in no case would they take up arms against it. Rather they would submit to death at its hands, and look up to God as their Judge for their reward.

Solomon's precepts of loyalty are founded on such principles as these. He knew that the people of Judah would be tempted by Rehoboam's vices, and by Jeroboam's example, to revolt from their lawful sovereign. And from such considerations as these, we may explain the language of exhortation which is used in this Book, "I counsel thee to keep the king's commandment, and *that* in regard of the oath of God²." As much as to say, I perceive that thy loyalty will be severely tried in the evil days that are at hand: but I counsel thee to stand fast in thy allegiance; not merely for the sake of the king personally, but "in regard of the oath of God;" that is, because thou art bound by a solemn pledge to God, to revere God's authority in thy sovereign, who is God's Vicegerent and Minister. And again he says, "If the spirit of the Ruler rise up against thee, leave not thy place³." And again, "There is an evil, which I have seen under the sun, as an error which proceedeth from the Ruler⁴." Thy trial is in "the error that proceedeth" from thy Ruler. "Therefore," he adds, "be not hasty to go out of his sight, stand not in an evil thing." Desert not thy post of loyalty and duty. Remain there, as a faithful subject; and do not quit his service to join the ranks of rebels⁵; and God will reward thee.

In another place Solomon describes prophetically the dissolute effeminacy of Rehoboam's reign. "Woe to thee, O land, when thy king is a child" (that is, a child in wisdom), "and thy princes eat in the morning;" (that is, spend their best hours in dissipation and revelry;) and "when a feast is made" (not for wholesome refreshment, but) "for laughter and riot, and wine maketh merry, and money answereth all things;" (that is, wealth is pleaded as an apology for every folly and vice.)

But he afterwards subjoins a caution to Rehoboam's subjects.

Let all this be true: let a Rehoboam be upon the throne, and let the habits of his royal court be frivolous and effeminate. Yet abandon not thou thy loyalty. Cast not off thine allegiance. Do not give vent to the language of satire and sarcasm against thy lawful sovereign. "Curse not the king, no, not in thy thought⁶." Here is the trial of thy faith and patience. The king may be personally vicious, but he is still "*the king*," the anointed of God. Therefore curse him not; no, not in thy thought. No, but pray for him, and leave him to God.

Solomon had learnt this lesson from David his father, who, though anointed to the kingdom, and though cruelly treated and persecuted by Saul, so that he was in continual danger of death at his hand, yet twice saved Saul's life, saying, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless⁷." It is written, "Thou shalt not speak evil of the ruler of thy people⁸:" and, "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly⁹?"

Here this divine Book preaches a salutary lesson to modern times. The freedom of speech and of writing is one of man's noblest privileges: but, like every other liberty, is liable to degenerate into licentiousness. And that which when well used is best, becomes worst when abused. The Tongue is called in Scripture "the best member that we have¹⁰." "If any man offend not in word, the same is a perfect man¹¹;" and it is noted there, as a special characteristic of the holy Angels, that they do not venture to utter words of railing, even against Evil Spirits¹². Scripture also declares that the Tongue, by its abuse, becomes "a fire, a world of iniquity¹³," kindled from the flames of hell itself. This was the vice of those unhappy times which preceded the fall of Jerusalem. And it is specified as one of the dark features of the most pernicious heretics of ancient times, that they "despised dominion, and spake evil of dignities¹⁴." And the name given to Satan himself in the New Testament (the name *Diabolos*, or *Devil*), is equivalent to Evil Speaker.

Such are the declarations of Holy Scripture. And yet in our own times, are there not many who claim to be Teachers of morality, and make loud professions of Religion, and pretend to be zealous for the true Faith and holy Worship of God, but who are so far from following the example of good Angels, and so desperately determined to imitate the sin of ancient heretics, and of the Archfiend himself, that they venture rashly and recklessly to bring "railing accusations" against Rulers, temporal and spiritual, and weaken and paralyze the hands of Authority, by exposing it to public

¹ Rom. xiii. 1—3.

² viii. 2.

⁹ Job xxxiv. 18.

³ x. 4.

⁴ x. 5.

¹¹ James iii. 2.

⁵ 1 Pet. ii. 13.

⁶ x. 20.

¹² Jude 9.

⁷ 1 Sam. xxiv. 6. 10; xxvi. 9. 11. 23.

⁸ Exod. xxii. 28.

¹³ James iii. 5, 6.

¹⁰ Ps. cviii. 1.

¹² Jude 9.

¹⁴ Jude 8. 2 Pet. ii. 10.

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contumely and scorn, and undermine the foundations of Society, and seem to exult in anarchy and confusion, and in making the days in which they live to be like the last days of Jerusalem? Such a spirit as this is "set on fire of hell," as the Apostle says; and unless that fire is quenched by tears of repentance, the flames of hell will be its portion hereafter.

At the close of this Book, Ecclesiastes, we are introduced to the last scene of Solomon's life. In the twelfth chapter we behold the king, who had been once so powerful and glorious, and had unrestrained command of all the earthly pleasures which could give joy to the life of man. We see him who had built palaces for himself, and planted vineyards, gardens, and orchards, and formed large lakes, and gathered silver and gold far and wide, and had gotten himself "men singers and women singers, and the delights of men¹." We behold him enfeebled by old age and laid on the bed of sickness and of death. He has been brought by God's mercy to repentance; and the Holy Spirit breathes in him, and speaks by his mouth in the solemn tones of Divine Wisdom; "Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them²." Remember thy Creator in thy youth. Remember Him now. Do not put off the remembrance of Him. Do not affront Him by offering the dregs and refuse of thy life to Him from Whom thou hast received every thing. Offer Him the fairest flowers and goodliest fruits of thy early years. For the day, be sure, is coming (Solomon may be supposed to say) when thy faculties will be decayed like mine,—“when the keepers of the house shall tremble, and the strong men shall bow themselves” (that is, when thy hands will hang down and thy feet will totter), “and those that look out of the windows shall be darkened, and all the daughters of music shall be brought low” (that is, when thine eyes will be dim, and thine ears be dull of hearing, and find no more delight in sweet sounds), “because man goeth to his long home, and the mourners go about the streets, and the silver cord is loosed, and the golden bowl is broken” (that is, the band which ties the body and soul together is about to be snapped by Death; and the vessel of the body is soon to be shattered, which held the oil of the spirit). “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it³.”

And what follows? He closes the book in the same plaintive tone and dirgelike strain with which he had begun it. “Vanity of vanities, saith the Preacher, all is vanity.” Utter vanity is every thing apart from God. Well might he say this. When he uttered these words the Hebrew Monarch was near his end. Perhaps he was lying on a royal couch, adorned with hangings of tapestry, beneath a splendid canopy, in some beautiful chamber of his cedar-palace at Jerusalem. But what did these things profit him then? what comfort did he derive from the noble mansions that he had built for himself, or from the parks and gardens that he had planted, or from the treasures of silver and of gold he had amassed in his commerce with Tarshish and with Ophir? What did all this avail him? His powers of earthly enjoyment were exhausted. His body was enfeebled by decrepitude. None of his thousand wives ministered comfort to him at his bedside in his last hours⁴. “Vanity of vanities, all is vanity.”

Here is instruction for all. “The fashion of this world passeth away⁵.” “The things which are seen are temporal; but the things which are not seen are eternal⁶.” “Set therefore your affection on things above, not on things on the earth⁷.” “For what shall it profit a man, if he shall gain the whole world, and lose his own soul⁸?”

We may well take up the last words of Solomon in this sacred place⁹. Here Kings and Queens rest in their graves. Here Princes and Nobles sleep in the dust. Here lie Statesmen and Orators, Legislators and Judges, Philosophers, Poets, and Historians, Captains and Conquerors.

Consider this.

At their last hour, when the shadows of death were falling upon them, when the heart was beating feebly and faintly, and the hand could hardly prop the drooping head, when the eyes were beginning to be bedimmed with the cloud and mist of mortality, where, then, was their stay and support? At that awful hour, did the Sovereign find any solid comfort in meditating on the vast extent of his dominions, or on the long duration of his reign? No. Did the Princes and Nobles, who here lie buried, derive any real consolation from the splendour of their stately mansions, or the beauty of their wide demesnes, or from their patrician badges and titles, and the long line of their ancestral dignities? No: at that solemn time, all these were vanishing like a dream. Did the

¹ ii. 4—8.

² xii. 3—7. Cp. i. 2.

³ 1 Cor. vii. 31.

⁴ xii. 1.

⁵ See vii. 28.

⁶ 2 Cor. iv. 18.

⁷ Col. iii. 1, 2.

⁸ Mark viii. 36.
⁹ Westminster Abbey, where this Discourse was delivered.

See above, p. 74.

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Statesman obtain any comfortable assurance from his political sagacity, or the Orator from his brilliant eloquence? No: these things were like fading flowers. Did the Legislator or the Judge find any assistance in their Codes and Law Books? No: they themselves were summoned to Judgment. Could the Philosopher solace himself with musing on his Problems and Theories, or the Poet with the remembrance of his songs? No: these were like "a tale that is told"¹. Could the Historian procure peace for his soul from his records of past ages? No: he himself was passing away. Could the seafaring Captain obtain a spiritual calm from his long voyages to distant climes? No: he must now take another voyage to an unexplored region, where no earthly chart or compass would guide him. He must now set sail for Eternity. Could the General or Admiral,—the heroes of many battles,—gather hope and joy for themselves from their laurels gained in the conflicts of war? No: they must prepare now for a sharper struggle with Spiritual Powers, against which the Artillery of this world would be of no avail. But had they, then, *no* comfort in that hour of Death? Miserable, miserable indeed, if such was then the case! Had they no comfort? And if they had, where was it? It was in the Word of God. If they had believed its doctrines, and had obeyed its precepts, and if they had trusted in its promises, if they had lived and fed on it as living bread from heaven, then there was hope in their end. Then there was peace in their death, through the might and mercy of Him Who died for them, and was buried, and overcame, and rose again, and opened the kingdom of heaven to all believers. Then, though "they walked through the valley of the shadow of death, they feared no evil, for He was with them"². Then they fell asleep in peace, and in hope to awake with joy. Then Death to them was Birth,—Birth to life eternal.

Solomon was penitent for his sins; and he was enabled by the Holy Spirit to write this Book, in order to make reparation for them, and to leave his farewell testimony to the world from his own experience, that all endeavours after happiness by means of earthly glory, pleasure, pomp, pageantry, and power, are futile and abortive; but that there is a way by which eternal peace and infinite felicity may be attained. And therefore he adds, "because the Preacher was wise," or because *Koheleth*, the Gatherer—namely, the Spirit of Divine Wisdom in Solomon himself (who had sinned, and become foolish by disobedience) was *wise*, "he still taught the people knowledge." Solomon became wise by repentance, and recovered his office of Teacher in his last days; and he imparted knowledge to his people, whom he had led astray by his sin. "He sought to find out acceptable words"—words of delight—and his sorrow was turned into joy; and "that which is written" (written by Divine Inspiration, in this Book, Ecclesiastes) "is upright, even words of truth." And he generalizes and extends his view to all parts of God's Holy Word. "The words of the wise are as *goads*" (that is, the words spoken by Divine Wisdom are energetic stimulants, which excite men to virtuous practice). And they are also as "*nails*, fastened by masters of assemblies," or by masters of gatherings; that is, they are not only like goads in the hands of him who ploughs a field, and by which he excites the oxen to labour, but they are also like pastoral nails, or wooden pegs, by which the oriental shepherd fastens his tent in the ground, and there gathers his household in a place of shelter, proof against the wind and rain³. And these goads and nails are all given forth from the hand of One Shepherd, "the Shepherd of Israel," God Himself⁴. Yes, all incentives to good, all means of gathering men together in safety and peace, and of sheltering them from the pitiless storms of the world, are from God, Who feeds His flock like a Shepherd, with divine food in the pastures of Holy Scripture. And this is fulfilled in the highest sense in Christ, "the Good Shepherd"⁵. All spiritual goads and all spiritual nails are from His Divine hand. All the goads and nails of the Written Word are from the hand of the Incarnate Word. All the good motives by which men are stimulated to high and holy actions; all the sound principles by which they are settled in virtuous habits of thought, word, and deed, are from Christ.

Finally, Solomon musters all his powers for one great farewell effort, and says, "Let us hear the conclusion of the whole matter; "Fear God" (Fear *the* God, the only true God), "and keep His commandments: for this is the whole duty of man." The whole of man is summed up in this saying. This is the moral of Solomon's history. This is the spiritual legacy which he bequeaths to the world. Fear and obey God. As long as Solomon had feared and obeyed Him, he was wise and glorious. But he became a fool by disobedience. And now that at length he rues his folly and repents of his sin, he utters this oracle with his dying breath, that all men of every age and country may profit by his history. He sums up all by exhorting us to look forward to the great Day of Account, when all patient sufferings, and all virtuous and holy actions for God's sake, will be

¹ Ps. xc. 9.
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² Ps. xxiii. 4.

³ See below, notes on xii. 11.

⁴ Isa. xl. 11.
N 2

⁵ John x. 1—16.

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rewarded by Him, and all unrepented sin, however secret, will be revealed and punished. "Fear God, and keep His commandments: for God shall bring every work into judgment, and every secret thing, whether it be good, or whether it be evil."

The principal expositions of Ecclesiastes are those of *S. Gregory of Neocæsarea*, *S. Gregory of Nyssa*, *S. Jerome*, *Olympiodorus*, *Æcumenius*, *S. Gregory the Great*, *Salonius* (in *Bibl. Patr. Max.* tom. viii.); and after them *Hugo S. Victor*, *De Lyra*, *Arias Montanus*, *M. Luther*, *Melanchthon*, *Beza*, *Serranus*, *Pineda*, *Corn. A. Lapide*, *Mercer*, *Broughton*, *Seb.*, *Schmidt*, *Bp. Patrick*, *M. Henry*, *Bossuet*, *J. D. Michaelis*; *A. V. Desvœux*, 1760; *Kleuker*, 1777; *Jacobi*, 1779; *V. d. Palm*, 1784; *Hodgson*, 1792; *Gaab*, 1795; *Nachtigal*, 1798; *Bergst*, 1799; *Ewald*, *J. L.*, 1802; *Middeldorpf*, 1811; *Umbreit*, 1818, 1820; *Wardlaw*, 1821; *Holden*, 1822; *Rosenmüller*, 1830; *Knobel*, 1836; *Ewald*, *H.*, 1837; *Preston*, 1845; *Hitzig*, 1847; *M. Stuart*, 1851; *Hamilton*, 1851; *Elster*, 1855; *Macdonald*, 1856; *L. V. Essen*, 1856; *Wangemann*, 1856; *Weiss*, 1856; *Hengstenberg* (translated by *Simon* in *Clark's Theol. Lib. Edin.* 1860). See *Wangemann's Der Prediger*, pp. 194—199, and *L. V. Essen*, pp. 6—10, where full details are given on this subject.

ECCLESIASTES;

OR,

THE PREACHER.

Before
CHRIST
about
977.

- I. ¹ THE words ^a of the Preacher, the son of David, king in Jerusalem. ^{a ver. 12.}
² ^b Vanity of vanities, saith the Preacher, vanity of vanities; ^c all ^{is} vanity. ^{ch. 7. 27. & 12. 8, 9, 10. b Ps. 39. 5, 6, & 62. 9. & 144. 4. c Rom. 8. 20.}

CH. I. 1. *The words of the Preacher*] The Preacher, Heb. *kôhéleth*, a feminine noun, from Heb. *kālal*, Gr. *καλέω*, to call, and signifying an assembler, or convener, lit. "congregatrix." Compare the phrase, "Master of assemblies," or "of gatherings," at the close of this Book (xii. 11). It occurs three times in this chapter (vv. 1, 2, 12), and three times in the last chapter (xii. 8, 9, 10), in which places it is joined with masculine words, and once in the middle chapter (vii. 27), where it is joined with a feminine. It occurs in one of these places (xii. 8), with the definitive article (*hak-kohéleth*). This use of a feminine word for an official designation may be compared with the titles in French and Italian,—*Majesté*, *Excellence*, *Eminence*, *Maestà*, *Eccellenza*, *Eminenza*,—applied to men; and the title *kohéleth* may be supposed to be combined with the word *Wisdom*, not expressed, but to be supplied. The use of a feminine word has a peculiar value and force, as the title of this Book, and as introduced into it as the designation of the speaker in it, because it suggests to the reader that it is not so much Solomon as an individual man, who comes forward to address the reader (probably, after his shameful defection from God, he would hardly presume to do this), but *officially*, by virtue of his prerogative as King, and Teacher of Wisdom. It is not so much Solomon personally, as Divine *Wisdom* herself (*choemah*) in Solomon, who speaks in this Book by him, and who by means of this Book performs her appropriate act of assembling the people.

The Hebrew verb *kahal*, to assemble, is applied to Solomon in 1 Kings viii. 1, 2; cp. 2 Chron. v. 2. Compare the word *kahal*, or assembly, used in connexion with Solomon in 1 Kings viii. 14, 22, 55, 65. 2 Chron. vi. 3, 12, 13. As *S. Jerome* says, "*Ecclesiastes* Græco sermone appellatur qui cætum, id est, Ecclesiam congregat, quem nos nuncupare possumus concionatorem, eò quod loquatur ad populum, et sermo ejus non specialiter ad unum sed ad universos generaliter dirigitur." This symbolical name *kohéleth*, assumed by Solomon, is illustrated by two other symbolical names also adopted by him, viz., *Agur*, which has nearly the same sense as *kohéleth* (see Prov. xxx. 1), and "King *Lemuel*" (Prov. xxxi. 1). In asserting that the noun feminine, *kohéleth*, agrees there with *choemah* (wisdom), understood, we have the concurrence of *Geier*, *Huet*, *Pfeiffer*, and of *Ewald*, *Hitzig*, and other philologists.

This title, therefore, at the beginning of the Book, is equivalent to the address which opens the seventy-eighth Psalm, "Hear my law, O my people, incline your ears unto the words of my mouth." And it is a foreshadowing of the office of the Divine Solomon, the WISDOM of God (Luke xi. 49. 1 Cor. i. 24), the true Son of David, the King of the spiritual Jerusalem, JESUS CHRIST, gathering the people together, and summoning all the World to listen to the words of His mouth in the Gospel.

This consideration leads us to realize a still deeper meaning of this title *kohéleth*.

Solomon foreknew, from the words of the Lord speaking to himself, that the Lord would rend the kingdom from his son, and give it to his servant (1 Kings xi. 11, 12); and he knew from the words of the Prophet Abijah the Shilonite, that his

people would be scattered after his death. "Thus saith the Lord God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (Jeroboam), because that they have forsaken Me, and have worshipped Ashtoreth, Chemosh, and Milcom, and I will take the kingdom out of his son's hands, and will give unto thee even ten tribes."

Solomon knew this, and "therefore he sought to kill Jeroboam, and Jeroboam fled into Egypt, and was in Egypt until the death of Solomon (1 Kings xi. 29, 40).

Besides this, it must be remembered that Ecclesiastes is a divinely-inspired Book; it is a prophecy; it foretells what would happen to Israel after Solomon's death; and it also does the work of prophecy to the people, in teaching them how they are to behave in the evil times that were coming upon them.

There is a sentence in the *Chaldee Targum* here, which is of great value for the right interpretation of this Book. "These are the words of the prophecy which Kohéleth delivered when Solomon foresaw by the spirit of prophecy, that the kingdom of Rehoboam his son would be divided by Jeroboam the son of Nebat." When he uttered these words, he foresaw that Israel would be scattered; and Wisdom in this Book comes forth to gather them together. Solomon had sought to kill Jeroboam, but on reflection Solomon came to a better mind, and he wrote this Book, in which he makes a confession of his sins, which caused the scattering of Israel, and in which he declares, as we shall see (chaps. iv., v., vi., vii.), some salutary and solemn warnings and admonitions derived from his own punishment, and from the scattering of his people. In this Book, by the lessons of repentance, obedience, and faith which it teaches, Wisdom herself endeavours to gather together again the scattered tribes of Israel under the shadow of the Divine Wings. Cp. Ps. cvi. 47; cxlvii. 2, and see above, *Introduction* to this Book, p. 80.

Thus in this Book Solomon is a figure of JESUS CHRIST, the Son of David, the true Solomon, the Builder up of the Church, the Prince of Peace, the Wisdom of God, Who says in the Gospel, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings" (Matt. xxiii. 37), and Who came into the world to gather together in one, into His Church, the children of God who are scattered abroad (John xi. 52. Ephes. i. 10), and Who hereafter will send forth His disciples, "and gather together His elect from the four winds" (Matt. xxiv. 31), into the Jerusalem that is above, the Church glorified in heaven.

— the son of David, king in Jerusalem] Solomon was preferred by God above all David's children, to succeed his father as king in Jerusalem. He foreknew that another king would arise in Israel (see the foregoing note); but he knew also that the throne of Jerusalem would be preserved to David's seed. See above, on 2 Sam. vii., *Prelim. Note*.

Solomon had excelled all the kings in wisdom, riches, and power (see 1 Kings iii. 12, 13; iv. 29—31; x. 23, and below, ii. 9), and therefore the testimony which he is now about to deliver, with regard to the Vanity of all earthly things, apart from

d ch. 2. 22. &
 3. 9.
 e Ps. 104. 5. &
 119. 90.
 f Ps. 19. 5, 6.
 † Heb. *panteth*.
 g John 3. 8.

h Job 38. 10.
 Ps. 104. 8, 9.

† Heb. *return*
to go.
 i Prov. 27. 20.

³ ^d What profit hath a man of all his labour which he taketh under the sun?
⁴ One generation passeth away, and another generation cometh: ^e but the earth
 abideth for ever. ⁵ ^f The sun also ariseth, and the sun goeth down, and
 † hasteth to his place where he arose. ⁶ ^g The wind goeth toward the south,
 and turneth about unto the north; it whirleth about continually, and the wind
 returneth again according to his circuits. ⁷ ^h All the rivers run into the sea;
 yet the sea *is* not full; unto the place from whence the rivers come, thither
 they † return again. ⁸ All things *are* full of labour; man cannot utter it.
ⁱ the eye is not satisfied with seeing, nor the ear filled with hearing.

God, is of greater weight. That the Author of this Book identifies himself with Solomon, after he had made a trial of all the supposed sources of human felicity, and had found them by personal experience to be vain, must certainly be the impression of every unprejudiced reader of this Book (i. 12; ii. 4—9; x. 11; xii. 9), and Holy Scripture is written for such. It does not say one thing when it means another; this would, indeed, be unworthy of the Holy Spirit, the Spirit of Truth, the Author of Scripture. It is not probable that the whole Church, both Hebrew and Christian, which agreed in ascribing this Book to Solomon, should have been in error on this point for many hundred years; and that it should have been reserved for a critic in the seventeenth century after Christ, to discover that all Christendom had been mistaken in this matter until that time. This opinion, and that of those who suppose this Book to have been composed after the Babylonish Captivity, has been examined in the *Introduction*. We therefore receive this Book as a genuine writing of Solomon's, the work of his old age; and we shall find that it cannot be explained, except by a reference to his history; and that when illustrated from that history it becomes perfectly clear. And we shall also see that not only in what it says, but also in what it *does not say*, it is full of solemn warning and instruction, derived from the history of Solomon.

2. *Vanity of vanities*] I.e. *utter vanity*. As the "Holy of holies" signifies "the holiest place;" as "the Song of Songs" signifies "the chief of songs;" so "Vanity of vanities" signifies "utter vanity;" Heb. *hebel* (*Abel*). See above, note on Gen. iv. 2, and Psalms xxxix. 5; lxii. 9; cxliv. 4; and below, on Rom. viii. 20, "The creature was made subject to vanity."

The theme of ECCLESIASTES is the Vanity of all earthly things, apart from God (cp. below, on xii. 8—13). The word *Vanity* is repeated in this Book no less than thirty-seven times. "O! curas hominum! ô quantum est in rebus inane!" said even the heathen Poet (*Persius* i. 1). But the Christian adds, "Sperne vanitatem, sectare veritatem, sursum Veritas, deorsum Vanitas" (*S. Bernard*). "Vanitas vanitatum et omnia vanitas præter amare Deum et Illi soli servire" (*A Kempis*).

Solomon's first work, the Canticles, is entitled "the Song of Songs;" that is, the most excellent of all Songs, for there he sings the joys of the devout soul united to God. But his last work, Ecclesiastes, begins "Vanity of vanities," or, "utter vanity," because he is here describing the hollowness of all earthly joys on which the soul sets its affections, independently of God. The Song of Songs describes the joy of the human soul united to God; but Ecclesiastes, with its opening words, "Vanity of vanities," describes the misery of the soul divorced from God. The former is the gladsome carol of a spiritual Marriage; the latter is the funeral dirge of a spiritual Death. The *unrhythmical* character of Ecclesiastes strengthens the contrast. He had no longer any relish for music and song when he wrote it; cp. xii. 4.

3. *What profit?* Heb. *yithrôn* (from *yathar*, to be over as a residue, *yithrâh*, *Gesen.* 377), a word which occurs ten times in this Book, and nowhere else in the Bible; it is rendered *profit* in ii. 11; iii. 9; v. 9, 16; and "what *excelleth*," or "*excellency*," in ii. 13; vii. 12. The question repeated in this Book is, "*Cui bono?*" Earthly things are coveted and magnified by men as of great use. But the question to be asked is,— "What is the use of the use?"

— *a man*] Heb. *dâam*, the *natural* man; another word of frequent occurrence in this Book, and indicating that the writer is speaking of the vanity of *man*, in his natural state after the fall, and independently of God's grace. See v. 3, and ii. 3. 8. 12. 18. 21 *twice*, 22. 24. 26; and iii. 10, 11. 13. 18, 19 *twice*, 21, 22; and below, on vi. 1.

In xii. 13 we have the antithesis to this; there, at the end of the Book, it is declared that the whole of man's happiness depends on obedience to God.

— *under the sun*] Observe the phrase, *under the sun*, re-

curring perpetually in this Book (i. 9. 14; ii. 11. 17, 18, 19, 20. 22; iii. 16; iv. 1. 3. 7. 15; v. 13. 18; vi. 1. 12; viii. 9. 15. 17; ix. 3. 6. 9. 11. 13; x. 5). It occurs twenty-nine times in it, and is peculiar to this Book, and it shows that the Writer's declaration, "Vanitas vanitatum," is to be applied to earthly things, *as such*, and not in their relation to *heavenly*. See *Athanasius*, Syn. Sacr. Script. ii. 92, and *S. Augustine* (de Civ. Dei, xx. 3), who remarks, that "the entire Book of Ecclesiastes was composed by Solomon, the wise king, who therein enumerates the various sorrows and errors of this life, and the evanescent vicissitudes of this sublunary world, where there is nothing solid or stable; and who observes that, although wisdom exceeds folly, yet as far as this life, which is *under the sun*, is concerned, there is the same event to the wise and the fool; and who writes with this design, that we may not dote upon this life, which is *under the sun*, but may earnestly desire that life which is not blighted by that vanity which is *under the sun*, but is enlightened by that Truth, which came from Him Who made the sun."

"What profit hath a man of all his labour that he taketh *under the sun*?" This question of Solomon is the counterpart to his own declaration in Ps. 127, "Except the Lord build the house, their labour is but lost that build it;" but he there adds, that if a man labours in dependence on God, and for God, then God giveth profit to his labours, even in sleep (see on Ps. cxxvii. 2). But without God, it is "but lost labour to rise up early and so late take rest, and to eat the bread of carelessness."

4. *One generation passeth away*] There is a never-ending revolution of things in the same unvarying and weary round, like that of a squirrel whirling around in its cage, and like the incessant toil of Sisyphus rolling up the hill the stone which will soon fall down again; *but the earth*, or rather, *and the earth*, the scene of all this vanity and vexation of spirit, *remains* unchanged, and is not succeeded by any thing more satisfactory to the cravings of the soul.

5. *The sun*] Observe, he directs attention to *natural* and *earthly* objects, and taxes them with vanity; but he does not extend the charge of vanity to what is *supernatural* and *heavenly*. Not only the Earth, but what is most glorious of visible creatures, the Sun, is subject to vanity. It makes no progress, but goeth down again, and hasteth to his place, and thence eagerly riseth, literally, *panteth* arising; as Virgil describes it—

"Equis Oriens afflavit anhelis"

(Georg. i. 250).

But all this eager panting is only for the sake of repeating the same routine day after day, and year after year.

6, 7. *The wind—the rivers*] Not only what is most stable in creation, as the Earth, and what is most glorious, as the Sun, but also what seems to be most free, viz., the Wind and the Rivers, are bound by the same chain of lifeless continuity.

This is the character of what is done *under the sun*. How forcibly, therefore (as *S. Jerome* suggests), are we constrained by such pensive reflections as these, to raise our eyes upward from earth, to heaven and heavenly things; from the sun in the sky to the "Sun of Righteousness," which is Christ (Mal. iv. 2), ever shedding new light and life on the soul; and to lift up our thoughts from the veering winds of the compass to the genial breezes of the Holy Spirit; and from the weary iterations of waters absorbed into the clouds in order to be rained down again, to the ever-living and refreshing streams of Truth and Joy, which gush forth from the well-spring of Divine Grace in the Gospel, ever bringing forth fresh flowers and fruits of holiness and love.

7. *unto* (or rather, *to*, *Hitzig*) *the place*] The cloud. Cp. Job xxxvi. 27.

8. *man cannot utter it*] So *Ewald*, *Knobel*, *Herzfeld*, *Hengst*. Others (as *Hitzig*) render it, *no man can utter them*.

⁹ ^k The thing that hath been, it is *that* which shall be; and that which is ^{k ch. 3. 15.} done is that which shall be done: and *there is* no new thing under the sun.

¹⁰ Is there *any* thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. ¹¹ *There is* no remembrance of former things; neither shall there be *any* remembrance of things that are to come with *those* that shall come after.

¹² ¹ I the Preacher was king over Israel in Jerusalem. ¹³ And I gave my ^{1 ver. 1.} heart to seek and search out by wisdom concerning all things that are done under heaven: ^m this sore travail hath God given to the sons of man || to be ^{m Gen. 3. 19.} exercised therewith. ^{ch. 3. 10.}
^{|| Or, to afflict them.}

9. *no new thing under the sun*] All things *under the sun*, that is, of the earth earthy (see on v. 3), are only reproductions or modifications of things which already exist and were created at the beginning. This was true of Solomon's Temple, and of all the glories of his reign; and it is true of all modern inventions and discoveries. They are only new combinations of previously existing elements; they are not new creations. The "*new creation*" is not "*under the sun*," but *above it*; it is in the world of *grace* and of *glory*. See 2 Cor. v. 17, "If any man be in Christ, he is a *new creature*: *old things are passed away*; *all things are become new*." See 2 Pet. iii. 13, "We, according to His promise, look for *new heavens* and a *new earth*;" and Rev. xxi. 1, 2, "I saw a *new heaven* and a *new earth* . . . and I John saw the holy city, *new Jerusalem*," not "*under the sun*," but "*coming down from God out of heaven*;" and v. 5, "He that sat upon the throne said, Behold, I make *all things new*."

This declaration of Solomon, that there is "nothing new under the sun," is designed to wean the heart from doting on the "beggary elements" which wax old, and "are ready to vanish away" (Heb. viii. 13), and to fix the affections upon the never-fading freshness and everlasting newness of the Future World.

12. *the Preacher*] Having surveyed the *natural world* (the Earth, Sun, Winds, Rivers, Sea), and having inscribed "Vanity of vanities" upon it, he now proceeds to state the results of his own *personal experience*.

12, 13. *I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom*] Solomon thus speaks to us here. Since, as king over God's own people Israel, at Jerusalem, God's chosen dwelling-place, having all earthly good things at my command, I gave myself to search out earthly things by wisdom; and since God gave me wisdom abundantly above all men (see 1 Kings iii. 12; iv. 29), therefore my testimony concerning the emptiness of all sublunary things may be received with more confidence.

It is alleged by some recent critics that this verse affords proof that this Book could not have been written by Solomon, because he *continued* to be king until his death, and, therefore, could not have said that he *was* king; and that the words, "*I was king of Israel in Jerusalem*," indicate that the author was cognizant of another kingdom of Israel *not* at Jerusalem.

But what the writer means to affirm is, that when he was king, that is, as soon as he came to the throne at Jerusalem, the seat of wisdom, and for some time after his accession (see v. 16), he gave his heart to this investigation.

Next, it has been already observed (see on v. 1), that Solomon foreknew that another kingdom would arise in *Israel*, and that he composed this Book with a full foresight of that future kingdom, in order to impart counsel and comfort to those who lived after him in the days of that kingdom. There is something of a sorrowful solemnity in those words, "*I was king of Israel in Jerusalem*." The proper home of Israel was at Jerusalem, under the wings of the cherubim; under those wings *Kohéleth* would gather them in this Book.

13. *that are done under heaven*] Remark this, that Solomon's investigation, as here described, extends only to things *under the heaven*; that is, to physics and politics (see the description of his wisdom, 1 Kings iv. 33), not to things *in heaven*, and *above it*; that is, to God, and His attributes and revelations. The former inquiry cannot satisfy the cravings of the immortal spirit, and if limited to visible things (things of which it is predicated, *I have seen them*), it is mere "vanity and vexation of spirit;" the latter contemplation abundantly satisfies the soul with ever-growing delight.

— *God*] Heb. *Elohim*. This is the Name of the Almighty

in this Book, in which it occurs thirty-nine times; but the Name *JEHOVAH* (the Name which God has as the God of Israel, and as the Redeemer, Saviour, and Sanctifier of His People (see above, on Gen. ii. 4. Exod. vi. 2, and *Introduction to Psalms*), does not occur once.

The explanation of this remarkable phenomenon seems to be as follows:

Solomon in this Book does not rise to the spiritual altitudes of David in his penitential outpourings in the Fifty-first Psalm. Solomon does not breathe in Ecclesiastes the ardent passion of the first love of the Canticles. In that Book it is true that the Name *Jehovah* does not occur, because there *Jehovah* speaks, He breathes in it all.

In the Book of Proverbs the Name *JEHOVAH* is continually recurring. Indeed, the main design of that Book is to bring all the thoughts of the human heart, all the words of the human lips, and all the incidents of human life, to the only sure and safe standard of doctrine and practice—the Law of the LORD (*JEHOVAH*).

But in the present Book, Solomon never uses the adorable Name of *JEHOVAH*, the God of the Covenant, the Saviour of Israel, the God of grace and glory revealed in His Word; he contents himself with the Name *ELOHIM*, which occurs in it thirty-nine times.

All this is perfectly natural. There is something impressibly solemn in this silence. By the pensive tone of melancholy sadness and dreary dejection, with which he speaks of all his earthly grandeur and glory, this wealthiest and most powerful of Hebrew kings warns us against doting on earthly things; and by not venturing to use the Name *JEHOVAH*, he reads also a salutary lesson. After the heart, once espoused, as it were, to God in mystical union, and enriched by Him with special gifts of His tenderest love, has become faithless and disloyal to Him, has strayed away from Him by devious courses, and allowed itself to be entangled with other loves, to fall into idolatry, to pollute itself with carnal lusts, it is a hard thing to "renew it again to repentance" (Heb. vi. 6). It cannot easily recover its first love and original purity. Indeed, if it has a due sense of its ingratitude and sinfulness, it will hardly venture, in *this world*, to utter its first language of affection to God. Solomon had been *Jedidiah* (*beloved of Jehovah*); he had been specially favoured by *Jehovah*; he had breathed out his soul in tenderest emotions to Him in the Canticles; he had preached the Law of *Jehovah* in the Proverbs; but he had broken his covenant with Him; he had defiled his body and soul with sensuality and idolatry; he had erected abominations to false gods, even in the sight of the Temple of *Jehovah*. And now, when he reflects on all this, is it wonderful, that with lips so polluted by sin, he should not venture publicly, in this Book, to utter the adorable Name of *JEHOVAH*?

All this harmonizes with the state of the case, and is a sign of the genuineness of this Book. A forger, counterfeiting Solomon, would not have written thus. Full of patriotic zeal for the glorious name of that great Hebrew Monarch, he would have drawn the penitential portrait of the Sovereign, with all the graces of a Hebrew Magdalene. The absence of spiritual ecstasies and devotional raptures and personal assurances, which some persons look for at the death-beds of penitent sinners, and which many readers desiderate in this Book; and, on the other hand, the mournful confessions which abound in it, of the utter vanity of all earthly things, and the earnest practical exhortations to obedience, and to a constant recollection of the Judgment to come, with which the Book ends,—are signs of truth and sincerity, and are fraught with stern admonitions against defection from God. See above, *Introduction*, pp. 78—80. 90.

— *this sore travail*] Solomon says that God (*Elohim*) hath

n ch. 7. 13.

† Heb. defect.

o 1 Kings 3. 12,
13. & 4. 30. &
10. 7. 23.
ch. 2. 9.† Heb. had seen
much.p ch. 2. 3. 12. &
7. 23. 25.
1 Thess. 5. 21.
q ch. 12. 12.

a Luke 12. 19.

b Isa. 50. 11.
c Prov. 14. 13.
ch. 7. 6.
d ch. 1. 17.† Heb. to draw
my flesh with
wine.† Heb. the number
of the days of
their life.

¹⁴ I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. ¹⁵ ^a That which is crooked cannot be made straight: and † that which is wanting cannot be numbered. ¹⁶ I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten ^o more wisdom than all *they* that have been before me in Jerusalem: yea, my heart † had great experience of wisdom and knowledge. ¹⁷ ^p And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. ¹⁸ For ^q in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

II. ¹ ^a I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, ^b this also is vanity. ² ^c I said of laughter, *It is mad*: and of mirth, What doeth it? ³ ^d I sought in mine heart † to give myself unto wine, yet acquainting mine heart with wisdom; and to iay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven † all the days of their life. ⁴ I made me great works; I builded me houses; I planted me vineyards: ⁵ I made me gardens

given this sore travail to the sons of men. He does not say that JEHOVAH, the God Who made a covenant with Israel at Sinai, and Who reveals Himself in His Word to His People, hath given His Divine Wisdom as a *sore travail* to any one to exercise himself with it. On the contrary, he knew from his father David in the First Psalm, that "Blessed is the man whose delight is in the Law of the LORD, and in His Law will he exercise himself day and night," but he says, that ELOHIM,—the God of nature,—had made the study of things *under the sun*, apart from God, to be sore trial to the sons of men (lit. of Adam); and thus the Holy Spirit suggests the contrast between such physical philosophy and that of those whose hearts are exercised in things *above the sun*, and are not sons of Adam, but of Christ.

¹⁴ *vexation*] Heb. *rēuth*. Observe the alliteration *rēuth ruach*, a combination frequently repeated in this Book, and not found in any other Book of the Bible (see ii. 11. 17. 26; iv. 4. 6; vi. 9). The word *rēuth* is from *rādāh*, to feed, used in an active and also in an intransitive sense (*Gesen.* 773), and seems to signify here *rumination*, continued thought, anxiety. *Hengstenberg* compares Hos. xii. 1, "Ephraim feedeth on wind, and followeth after the east wind."

¹⁵ *That which is crooked cannot be made straight*] Compare vii. 13, "Consider the work of God: for who can make that straight, which He hath made crooked?" Solomon is speaking of things *under the sun*. *Human labour* and *human knowledge* cannot regenerate Mankind; they cannot obliterate the curse which God has pronounced upon the earth. But *Divine Grace* can do this, as is announced by the prophetic voice of the herald of the Gospel, "the crooked shall be made straight" (Isa. xl. 4; xlii. 16; xlv. 2). Solomon, by confessing the futility of human labour and knowledge, independent of God, stimulates the desire for His Grace, Who blesses men in their labour, and illumines them with divine knowledge.

— *that which is wanting cannot be numbered*] Man cannot count what is absent; we cannot number ciphers. But God can make "things that *are not* to be able to bring to nought things that *are*" (see 1 Cor. i. 28). Behold, therefore, man's weakness, and adore the Omnipotence of God.

¹⁸ *in much wisdom is much grief*] That is, in wisdom which busies itself concerning the things that are *done under heaven* (see v. 13). Solomon was pre-eminent in this physical and political wisdom (1 Kings iv. 33). "Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt" (1 Kings iv. 30); "and Solomon excelled the kings of the earth for wisdom" (1 Kings x. 23, 24). But it could not be said that in spiritual and divine wisdom, concerning heavenly things, he excelled all that were before him in Jerusalem, especially David his father; and of Moses it is said, "there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10. Cp. Num. xii. 6—8).

Solomon, who excelled all men in secular knowledge, confesses here its utter vanity, apart from God; and he sums up this Book by declaring that the *whole man* (see the note below, on xii. 13) consists in fearing and obeying God, and in remembering the Judgment to come, when all secret things will be revealed,

and will be brought to a strict account. May we not see here a solemn and seasonable warning for the present age?

Cir. II. 1. *I said in mine heart*] Solomon now proceeds to speak of his *own personal experience*; and his words are made more impressive in the original Hebrew, by the frequent repetition of the personal pronoun *ani* (*I*), which is not pleonastic and superfluous, and a sign of a later age (as some critics allege), but emphatic: *I*, even *I*, Solomon, the wise and wealthy King of Jerusalem (see vv. 1. 11, 12. 15. 18. 20). The same remark may be made concerning the Hebrew pronoun *li* (*to me*) frequently repeated in this chapter, e.g. in vv. 4—11; "I builded me houses; I planted me vineyards; I made me gardens; I made me pools of water; I acquired me great possessions of great and small cattle, above all that were in Jerusalem before me; I gathered me also silver and gold."

There is in these words not only a specific record of personal experience, but a sorrowful confession of all-absorbing selfishness. I, the son of David and King of Israel in Jerusalem; I, the Jedidiah, *beloved of the Lord*, confess with penitential sorrow and shame, that I laboured *for myself*; not for God's glory, but for *my own* pleasure and aggrandizement.

The moral of all this is, that self-love ends in self-loathing. Is there not here another warning for the present times?

² *I said of laughter—of mirth*] Rather, I said to laughter, mad (art thou); and to mirth, what (art thou) *doing*? i. e. what good canst thou effect? What are thy fruits? Mere bitterness and disappointment.

³ *to give myself unto wine*] *To nourish my flesh with wine* (see *Gesen.* 516. *Hengst.* and *Hitzig*).

— *yet acquainting mine heart with wisdom*] *And my heart pursuing after wisdom*; that is, I did this, not as a sensual voluptuary, but rather as a philosophical experimentalist, in order to ascertain by a process of induction, whether there was any profit in self-indulgence. The end and intention were good; but, as Solomon confesses, the means were unsuited to the purpose, and ended in disappointment and vexation of spirit. The philosopher found by bitter experience, that it was unsafe to tamper with carnal enjoyments; he became a victim of his own experiments—like a chymist scorching or poisoning his hands in his own laboratory. He lost his spiritual purity, liberty, and vigour; and lapsed into sensualism and idolatry. See on 1 Kings xi. 1—10.

⁴ *I made me great works*] Or rather, "magnifica feci opera mea." A confession of his sin in seeking his own glory, as *S. Jerome* observes; "I gave myself to the search of glory and pleasure, and thought that the fruit of my labour would be gathered, in indulgence of self; but at length I returned to my senses, and looked at the works of my hands, and perceived them to be full of vanity, of error, and corruption."

— *I builded me houses*] See 1 Kings vii. 1—12. *His works* may refer to his fortresses (1 Kings ix. 15—19. 24; xi. 27. 2 Chron. vii. 2).

— *vineyards*] Mentioned in Canticles i. 6. 16; ii. 15; vii. 12; viii. 11.

⁵ *gardens and orchards—trees*] Compare Canticles iv. 12—

and orchards, and I planted trees in them of all *kind* of fruits: ⁶ I made me pools of water, to water therewith the wood that bringeth forth trees: ⁷ I got *me* servants and maidens, and had [†] servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: ⁸ ^e I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* [†] musical instruments, and that of all sorts. ⁹ So ^f I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. ¹⁰ And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and ^g this was my portion of all my labour. ¹¹ Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* ^h vanity and vexation of spirit, and *there was* no profit under the sun.

¹² And I turned myself to behold wisdom, ⁱ and madness, and folly: for what *can* the man *do* that cometh after the king? || *even* that which hath been

[†] Heb. sons of my house.

^e 1 Kings 9. 28. & 10. 10, 14, 21, & c.

[†] Heb. musical instrument and instruments. f ch. 1. 16.

^g ch. 3. 22. & 5. 18. & 9. 9.

^h ch. 1. 3, 14.

ⁱ ch. 1. 17. & 7. 25.

|| Or, in those things which have been already done.

15; v. 1. 13; vi. 2. 11. On the word *pardesim* here used, see above, *Introduction*, p. 76; it occurs in Cant. iv. 13. Neh. ii. 8. The principal gardens of Solomon were at Etham, now *Wadi Urtās*, a short distance to the south of Bethlehem, where is a hill still called by an Arabic modification of the word *Paradise*. On the beauty of those gardens and parks, see *Josephus*, Ant. viii. 7. 3, and the accounts of modern travellers quoted by *Ritter*, *Erdkunde*, xvi. 280, who says, "The benefits which irrigation diffuses in the East over the land are seen in all their fulness in the Paradise of Etham, the narrow but lovely valley of *Wadi Urkās*. There *Von Schubert*, visiting this valley in March, 1837, found the cherry-trees and apricots in full blossom, and heard the turtle cooing in the groves. Cp. *Stanley*, *Lectures*, 2d Series, p. 197, and *Dr. Thomson*, "The Land and the Book," pp. 605. 657, who describes Solomon's pools of water; and *Hengst*, *Prolog. to Canticles*, p. 278 (Engl. Transl.). The description given by *Josephus* (l. c.) of Solomon's glory, has been already cited in the *Introduction*, p. 84, but may be repeated here, as very illustrative of this passage: "Many kings, not crediting the accounts given of his excellence and wisdom, desired to see him, and to testify their admiration by magnificent presents. They sent to him vessels of gold and silver, and purple robes, various sorts of aromatic spices, and gifts of horses and chariots." Solomon's glory, he adds, was enhanced by that of his servants, who rode the horses, and drove the chariots; and who were distinguished by their personal beauty, youth, and stature; they are described as having long flowing hair, and they wore tunics of Tyrian purple, and powdered their hair daily with gold dust, so that it glittered with the brilliance of the gold in the rays of the sun. "Attended by such a cavalcade, clad in armour, and furnished with bows, the king himself was wont to go forth from Jerusalem, at sunrise, riding in his chariot, and clothed in white, to a spot about two *schœni* (or six miles) distant from Jerusalem, called Etham, which was made delightful by its parks and streams of water. This was his usual resort."

The mind that dotes on earthly things, plants to itself vineyards, gardens, and orchards on earth (like the beautiful scenery of Sodom, and may we not add, in modern days, like the fair gardens and orchards of the region around the Salt Lake?): but the devout soul seeks for those vineyards, orchards, and gardens in which is "the Tree of Life, whose leaves are for the healing of the nations," and longs for the refreshing pools of clear living water, which flows in the Paradise of God. See *S. Jerome* here.

7. *great and small cattle*] He does not mention horses; perhaps the name itself suggested too sorrowful reflections. See above, 1 Kings x. 29, and *Prelim. Note* to 1 Kings xi.

8. *silver and gold*] Compare 1 Kings ix. 28; x. 11. 27; and 2 Chron. i. 15.

— *of kings and of the provinces*] Which paid tribute to Solomon. See 1 Kings iv. 21—24; x. 14, 15.

— *the delights of the sons of men*] A paraphrase of those sensual gratifications which are described more clearly by the sacred historian (1 Kings xi. 3).

— *musical instruments, and that of all sorts*] Heb. *shiddāh-ve-shiddōth*, the meaning of which has been much controverted (see *Wangemann*, p. 80). It seems to mean a wife and wives, i. e. a queen and concubines (see *Gesen.* 806; *Fuerst*, 1346; *Hitzig*, 138; and so *Van Ess*, and *De Wette* and *Field*); and it may best be illustrated by the sacred narrative in 1 Kings xi. 1, "King Solomon loved many strange women, together with (or beside) the daughter of Pharaoh;" and 1 Kings iii. 1, and vii. 8, "Solomon made also an house for Pharaoh's daughter, whom he had taken to wife."

9. *my wisdom remained with me*] Observe, he calls it "*his* wisdom," and says that it continued *with him*. It is evident, therefore, that he is speaking of that lower wisdom of the human intellect which too often labours for its own glorification, and displays itself in secular and earthly operations which are only material and perishable; and not of that higher and divine wisdom which is God's wisdom and cometh from above (see James i. 17, and iii. 17, "The wisdom that is from above is pure, full of good fruits"), and is conversant with what is heavenly and eternal, and aims at the glory of God. The former kind of wisdom may co-exist with such animal indulgences of sensual appetites as he is here describing; but the latter wisdom is "first pure, then peaceable," and dwells only with the pure in heart. The results of the former wisdom terminate in "vanity and vexation of the spirit;" and he who has devoted his life to them without any higher aim, and at the close of his career reflects seriously upon them, cannot but feel a deep sense of dissatisfaction and disgust, such as is described in the two following verses: cp. 1 John ii. 16, 17, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." And 2 Cor. iv. 18, "The things which are seen are temporal, but the things which are not seen are eternal." And therefore our Blessed Lord, beholding with His Divine Eye all the brilliant splendour of Solomon's royal estate, which is described in this chapter as his own, pronounces the judicial verdict upon it, that it was not even so glorious as that of the evanescent beauty of the bright lilies of the field; for they have powers of reproduction, which Solomon's glory had not. "Consider the lilies of the field, how *they grow*; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all *his* glory was not arrayed like *one* of these" (Matt. vi. 28). Solomon's glory did *not grow* like the lilies, which bloom again and multiply themselves in greater luxuriance and beauty, but it tended to evanescence, and eventually to total extinction.

12. *what can the man do that cometh after the king?*] Rather, What will the man do who cometh after the king, i. e. after me? Here is another source of Solomon's vexation; he inquires, "What kind of a person will my successor be?" The king himself may be great and glorious; but if the heir to his throne is a fool (as Rehoboam was at forty years of age, when he succeeded Solomon, and as Solomon himself prognosticated that he would be), then what will come of all the greatness and glory of the king? It will vanish into air. And so it did. The

† Heb. *that there is an excellency in wisdom more than in folly*. Sc. k Prov. 17. 24. ch. 8. 1. 1 Ps. 49. 10. ch. 9. 2, 3, 11.

† Heb. *happeneth to me, even to me*.

† Heb. *laboured*.

m Ps. 49. 10.

† Heb. *give*.

n ch. 1. 3. & 3. 9.

o Job 5. 7. & 14. 1.

p ch. 3. 12, 13, 22. & 5. 18. & 8. 15. || Or, *delight his sens.*s.

† Heb. *before him*. Gen. 7. 1. Luke 1. 6. q Job 27. 16, 17. Prov. 28. 8.

already done. ¹³ Then I saw † that wisdom excelleth folly, as far as light excelleth darkness. ¹⁴ ^k The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that ¹ one event happeneth to them all. ¹⁵ Then said I in my heart, As it happeneth to the fool, so it † happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity. ¹⁶ For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool. ¹⁷ Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

¹⁸ Yea, I hated all my labour which I had † taken under the sun: because ^m I should leave it unto the man that shall be after me. ¹⁹ And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

²⁰ Therefore I went about to cause my heart to despair of all the labour which I took under the sun. ²¹ For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he † leave it *for* his portion. This also *is* vanity and a great evil. ²² ⁿ For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? ²³ For all his days *are* ^o sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. ²⁴ ^p *There is* nothing better for a man, *than* that he should eat and drink, and *that* he || should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God. ²⁵ For who can eat, or who else can hasten *hereunto*, more than I? ²⁶ For *God* giveth to a man that is good † in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that ^q he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

glory of the reign of Solomon was eclipsed by the shame of Rehoboam. See 1 Kings xiv. 21—28. 2 Chron. x. 19. Cp. below, vv. 18—21.

— *that which hath been already done*] Rather, *that which they have already done*. Solomon foresees that his successor will continue in his present profitless course; he uses the plural number, “*they* have already done,” to avoid the invidiousness of a personal application. Cp. Matt. ii. 20.

¹³. *Then I saw*] Rather, *And I saw*. Here is another cause of distress; although I saw that there is a great difference between a wise man and a fool (or, more specifically, between a Solomon and a Rehoboam), and that the latter would dissipate what the former had amassed; yet *I know* that there is one event to both *in this world*. “*Omnes una manet nox. Omnes eodem cogimur*.” See the pathetic lament of the Latin Poet (*Horat.* 1. Od. xxviii. 1—15, and 4. Od. vii. 10—28).

¹⁶. *And how dieth the wise man? as the fool?* *And how dieth the wise man with the fool?* How is it that there is the same death to both? Compare Ps. xlix. 10, “*He seeth that wise men die, likewise the fool and the brutish person perish;*” and David's lament over Abner, “*Died Abner as a fool dieth?*” (2 Sam. iii. 33.)

¹⁷. *because the work*] *Because* grievous (lit. evil), appeared to me the work that is wrought under the sun. All human labour that is wrought under the sun, that is, viewed in its relation to earth and earthly things, seemed to me to be weariness to the flesh; and so it is: and therefore the moral is, that whatever we do, we should “do it unto the Lord, and not unto men” (Col. iii. 23). The words *under the sun* are repeated five times in these six verses (17—22. Cp. above, on i. 3), and suggest to us to look upward to the things which are *above the sun*, and to Him *Who made the sun*.

¹⁸. *the man that shall be after me*] Rehoboam: an expres-

sion of bitter disappointment. See on v. 12, and *Introduction*, p. 88.

¹⁹. *who knoweth*] Compare Ps. xxxix. 6, “*he heapeth up riches and cannot tell who shall gather them.*”

²⁴. *There is nothing better for a man, than*] There is no good for a man, save that he should eat and drink (so *Syriac, Arabic, Targum, Ewald, Hitzig*, and others. Cp. iii. 12).

This is the sum of the view of earthly things *under the sun*; that is, of earthly things *apart from God*. All are reduced to the low level of mere animal enjoyment. This is the humiliating confession to which the royal writer is reduced, who has been able to range at will over the whole extent of earthly delight, to rifle it of all its beauty, and to revel without restraint in all its voluptuousness. But even this verdict needs correction, as he himself confesses. The power even of animal enjoyment depends on the *will of God*. How soon is the cup of earthly joy dashed from the hand, when it was on the point of reaching the lips! To taste even a drop of its sweetness, much more to quaff its delicious beverage,—*this also, or even this, I saw that it is from the hand of God*.

²⁵. *For who can eat, or who else can hasten—more than I?*] Or rather (with some MSS. in *Kennicott*, p. 551, and with *Syriac, Arabic, Sept., Jerome, Ewald, Hitzig, Wangelmann*), *who can eat, or enjoy himself* (see *Gesen.* 267) *without Him?* i. e. without God's permission.

If the common reading is retained, then the sense is, *Who could eat, and hasten* (after pleasure) *more than I?* But I found no substantial delight in it. Because I had fallen away from God. *For God giveth wisdom, and knowledge, and joy* only to those who love and obey Him; but to a sinner (such as I was) *He giveth travail to gather, and to heap up*, for others to enjoy. Therefore all his princely splendour and glory brought with it only “*vanity and vexation of spirit.*”

III. ¹ To every thing there is a season, and a ^a time to every purpose under the heaven : a ver. 17.
ch. 8. 6.

² A time † to be born, and ^b a time to die ;

A time to plant, and a time to pluck up *that which is planted* ;

³ A time to kill, and a time to heal ;

A time to break down, and a time to build up ;

⁴ A time to weep, and a time to laugh ;

A time to mourn, and a time to dance ;

⁵ A time to cast away stones, and a time to gather stones together ;

A time to embrace, and ^c a time † to refrain from embracing ;

⁶ A time to || get, and a time to lose ;

A time to keep, and a time to cast away ;

⁷ A time to rend, and a time to sew ;

^d A time to keep silence, and a time to speak ;

⁸ A time to love, and a time to ^e hate ;

A time of war, and a time of peace.

⁹ ^f What profit hath he that worketh in that wherein he laboureth ?

¹⁰ ^g I have seen the travail, which God hath given to the sons of men to be exercised in it. ¹¹ He hath made every thing beautiful in his time : also he

hath set the world in their heart, so that ^h no man can find out the work that

c Joel 2. 16.
1 Cor. 7. 5.
† Heb. to be far
from.
|| Or, seek.

d Amos 5. 13.

e Luke 14. 26.

f ch. 1. 3.

g ch. 1. 13.

h ch. 8. 17.
Rom. 11. 33.

СН. III.] Solomon now proceeds to specify other considerations which display the vanity of man's estate and of all earthly things.

(1) He contrasts the temporary character of all things terrestrial with the eternity of God and of the future world.

(2) He contrasts man's absolute dependence with the infinite power of God.

(3) He shows that, as to earth and earthly things, regarded *irrespectively of God*, Man's estate here is little better than that of the brutes that perish.

Observe, that in this chapter the word *Elohim* (God) occurs no less than *eight* times (*vv.* 10, 11, 13, 14 twice, 15, 17, 18) ; whereas in the two foregoing chapters it only occurs *thrice*, i. 13 ; ii. 24, 26. Thus an ascent in the writer's view is marked. He descends again in the next chapter, where *Elohim* does not occur at all ; but he rises again in the fifth chapter, where it occurs *eight* times, and henceforward it is frequently repeated, until the end of the Book.

1. *To every thing there is a season*] Rather, a set and limited time: cp. Neh. ii. 6. Esther ix. 27. Every thing on earth remains only for its fixed time, all things are frail and fleeting (*Gesen.* 247). He shows that all things on earth ebb and flow in a restless vicissitude ; and are succeeded by their contraries, and that nothing under the heaven "continueth in one stay ;" and that it is only things spiritual and divine which are not affected by the mutations of time (*S. Jerome*). As it is paraphrased in the *Vulgate*, "Omnia tempus habent, et suis spatiis transeunt universa sub cælo."

2. *A time to be born*] Lit. *a time to bear, and a time to die*. Birth is succeeded by death ; planting is followed by plucking up ; nothing remains fixed ; every thing on earth partakes of fickleness and mutability.

Some Expositors have interpreted these words as if they intimated that there is a *destiny pre-determined* for every occurrence in this life ; and thus they have made these words favourable to the tenets of fatalism. But the purport of them is wholly different from this. Their sense is not, All things are pre-determined ; but it is, "Tempora mutantur ; nos et mutamur in illis."

— *a time to pluck up*] All these expressions may be extended from individuals to Empires and Nations, and also to Churches. They may be applied to Jerusalem, and to early Christian Churches, such as the Churches of Asia and Africa ; compare the words of Jeremiah concerning the planting and plucking up of Nations (*Jer.* xviii. 9 ; xxiv. 6 ; xlii. 10), and our Lord's words on the casting down of the stones of Jerusalem, and the scattering of its inhabitants among all nations.

9. *What profit hath he that worketh*] Since all things are so perishable, what permanent good can man derive on earth from all his toil ?

10. *I have seen the travail, which God hath given to the sons of men*] Lit. *to the children of Adam*. Ever since the fall of Adam, labour is God's appointment for the children of men, and they cannot evade it. "Cursed is the ground for thy sake," He said to Adam their father ; "in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee ; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground" (*Gen.* iii. 17—19).

11. *He hath made every thing beautiful in his time*] This unprofitableness and vanity of human labour about earthly things is *not* to be ascribed to God. No ; God "made every thing beautiful in his time." "God saw every thing that He had made, and behold it was very good" (*Gen.* i. 31) ; but *man* marred the work : and "the creature was made subject to vanity" (see *Rom.* viii. 20), which vanity is not nature, but it is "vitium nature," due to the fall.

— *also he hath set the world in their heart*] Rather, *He* (*God*) *set eternity in their heart* (so *Sept.*, *De Dieu, Schultens, Des Voeux, Von Gerlach, Hanssen, Rambach, Hengstenberg*). The word translated in our Version here, *world*, is *olam*, which occurs again in *v.* 14, where it is rightly rendered, *for ever*. It occurs also in i. 4, 10 ; ii. 16 ; ix. 6 ; xii. 5 ; and in none of those places does it signify *the world* ; nor can any passage be mentioned in the Bible (in which it occurs nearly 400 times) where it bears the sense of *world*.

The phrase, *to set in the heart*, literally, *to give in the heart*, occurs again in ix. 1, where Solomon is describing what he placed in his own heart as an object of contemplation ; here it signifies what God sets before man for his consideration.

The meaning is, God created all things beautiful in their time, and made man conscious of *eternity*, and commanded him to contemplate it, as the Psalmist does : "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from *everlasting to everlasting*" (*me-glām ad olām*), "Thou art God. Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday. . . . Thou carriest them away as with a flood ; they are as a sleep" (*Ps.* xc. 2—5).

This consciousness of Eternity, which God hath infused into man, is coupled with this limitation, that *man cannot find out the work of God* from the beginning to the end. See *Hengst.* here, and *Gesen.* 122, who renders the words, *so that not*, in the same way as our Version, and as *Sept.* and *Vulg.*

God sets before man's eyes Eternity, which is the sphere of His operations, and which is like a sea without a shore, so that man's vision cannot stretch to its horizon, and scan God's works from the beginning to the end.

i ver. 22. God maketh from the beginning to the end. ¹² I know that *there is no good* in them, but for *a man* to rejoice, and to do good in his life. ¹³ And also ^k that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God. ¹⁴ I know that, whatsoever God doeth, it shall be for ever: ^l nothing can be put to it, nor any thing taken from it: and God doeth *it*, that men should fear before him. ¹⁵ ^m That which hath been is now; and that which is to be hath already been; and God requireth [†] that which is past. ¹⁶ And moreover ⁿ I saw under the sun the place of judgment, *that wickedness was there*; and the place of righteousness, *that iniquity was there*. ¹⁷ I said in mine heart, ^o God shall judge the righteous and the wicked: for *there is* ^p a time there for every purpose and for every work.

† Heb. *that which is driven away*.
n ch. 5. 8.
o Rom. 2. 6, 7. 8.
p Cor. 5. 10.
2 Thes. 1. 6, 7.
p ver. 1.

This appears to be the true sense of this passage, which has been rendered in many various ways, as may be seen in the synopsis of interpretations in *Wangemann*, pp. 95—98.

This vision of Eternity, and the sense of the perpetual duration of *God's works*, as compared with the mutability of all that is human and earthly, are given to man, in order that he may *fear God* (see v. 14), and may humble himself before God, in a lowly consciousness of his own nothingness, and of God's infinity.

12. *I know*] I am persuaded, therefore, that earthly grandeur and pleasure are not really good things, and that there is *no good in them* (that is, in men),—no solid happiness, but to live in contented and cheerful resignation to God, and to *do good in his life*, that is, “to cease from evil, and do good” (Ps. xxxiv. 15), “to trust in the Lord, and do good” (Ps. xxxvii. 3).

13. *And also*] Even the faculty of eating and drinking, and enjoying the fruit of their labour, and of *doing good*, this also is not due to themselves, but it is the free gift of God's gracious favour to them. So dependent is man on Him: our daily bread, and the power of enjoying it, are from above. Cp. ii. 24—26.

14. *I know that, whatsoever God doeth, it shall be for ever*] For eternity. See above, on v. 11. In the preceding paragraphs God's works have been declared to be inscrutable, and now they are pronounced to be *eternal*. The *vanity*, therefore, which belongs to all human and earthly things, is *not of God*. It is no part of *His work*, but is a consequence of *man's fall*. From this contrast of man's doings with those of God, let us learn the duty of self-abasement, and godly fear.

Observe the repetition of the phrase *I know* (see v. 12). This is *true knowledge*, to perceive our own nothingness, and God's Infinity.

15. *That which hath been is now*] All that hath been, is, or will be, exists in the Divine Omniscience of the Everliving One, Who “is, and was, and is to come” (Rev. i. 8). Here is another contrast between God and man; and here also is another lesson of dependence and godly fear.

— *God requireth that which is past*] Or, *God requireth* (seeketh again) that which is *driven away*, that which has vanished and is forgotten; this seems to be the true rendering (see *Sept.*, *Aquila*, *Symm.*, and *Gesen.* 758; *Ewald*, 205; *Hitzig*, 149). He will call forth the dead from their graves, and bring every past human act, however secret, to judgment (see v. 17, 18); as the writer himself declares at the close of his work,—a statement which ought to be ever present to the mind of the reader as the clue to the right interpretation of the whole book; “Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall *bring every work into judgment*, with every *secret thing*, whether it be good, or whether it be evil” (xii. 13, 14).

Here is another reason for *doing good* (v. 12), and for godly fear (v. 14). Hence we see the connexion with what follows, when Solomon describes the prosperity and domination of wickedness in this world, even in the seat of authority.

This view is also illustrated by what is said in chap. v. 8, where Solomon accounts for the prevalence of wrong in this world by reference to God's Omnipotence, and to a future Judgment. “If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they.”

16. *wickedness was there*] The picture here drawn, and in iv. 1, and v. 8, of the prevalence of oppression and injustice in the world, has been converted by many recent critics into an argument against the genuineness of this Book. See above, *Introduction*, p. 74. How (it is asked) could such a corrupt state of things have existed in Solomon's age in the kingdom of Israel? And if we suppose that Solomon speaks thus, do we not imply (it is said) that Solomon is writing a libel on himself?

But to this it may be answered—

(1) It is not certain that Solomon's observations are to be applied to his own kingdom in his own times: they may be derived from his knowledge of other countries. And if we except against Ecclesiastes on this account, we should be obliged, for a similar reason, to deny the genuineness of the Book of Proverbs, which abounds with remarks on the tyranny and oppression of unjust rulers. See Prov. xiv. 31; xvi. 12; xxi. 7; xxiv. 23; xxviii. 12. 16. 28; xxix. 2. 4. 12.

(2) Though it is true that “Judah and Israel dwelt safely, every man under his vine and under his fig-tree, all the days of Solomon” (1 Kings iv. 25), that is, that the territory was not subdued by a foreign foe, as it was in the days of Rehoboam, and torn asunder by national divisions, yet Solomon's kingdom was reduced in his last years, when this Book was written, to a condition of confusion and demoralization, in consequence of his own defection from God (see the historical details, 1 Kings xi. 9—40); and it is certain that the Ten Tribes of Israel could not have been torn away so easily from the house of David, on the accession of Solomon's son Rehoboam, if the seeds of disaffection and anarchy had not been sown long before, in the latter days of Solomon himself, by the misrule that then prevailed.

There is something very full of meaning in the cry of distress of the Ten Tribes to Rehoboam at his accession to the throne: “Thy father *made our yoke grievous*: now therefore make thou the *grievous service of thy father*, and his *heavy yoke* which he put upon us, lighter, and we will serve thee” (1 Kings xii. 4. See also v. 11). The oppressions which Solomon saw may therefore have existed in his own kingdom; and he may have been unable to restrain the misrule of his own officers, as had been the case with David his father, who was held in a state of dependence by the ambitious and sanguinary Joab, who had gained an ascendancy over him (see 2 Sam. xi. 16. 1 Kings ii. 5); a state of things which is not uncommon in Eastern dynasties.

Still further, Solomon had a prophetic foresight of what would happen in Israel under Jeroboam, who oppressed many of the Priests and Levites, and forced them to quit their homes (see on v. 8; xi. 1); and Solomon is providing comfort for them.

It must not be forgotten, that Solomon had a foresight of the miseries that were coming on his kingdom under his son Rehoboam (see above on i. 1). This Book, which is inspired, and in which we hear the voice of Divine Wisdom, was written in the spirit of prophecy, and was designed to provide comfort and instruction for those who would be severely tried by those miseries. Ecclesiastes is *written from that point of view*; and it never can be fully understood, unless it is also *read from the same point*. See above, *Introduction*, pp. 74—78. 84—86.

17. *I said in mine heart, God shall judge the righteous and the wicked*] Compare the conclusion of the Book, “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” These sayings of Solomon *in his heart*, are to be contrasted with what he saw *under the sun*. As to this saying, see *Dr. Barrow's Sermon*

¹⁸ I said in mine heart concerning the estate of the sons of men, || that God might manifest them, and that they might see that they themselves are beasts. || Or, that they might clear God, and see, &c.
¹⁹ For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. q Ps. 49. 12, 20. & 73. 22. ch. 2. 16.
²⁰ All go unto one place; 'all are of the dust, and all turn to dust again. r Gen. 3. 19.
²¹ Who knoweth the spirit † of man that † goeth upward, and the spirit of the beast that goeth downward to the earth? † Heb. of the *scns* of man.
²² Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for † Heb. *is ascending*.
 "that is his portion: * for who shall bring him to see what shall be after him? t ver. 12. ch. 2. 24. & 5. 18. & 11. 9. u ch. 2. 10. x ch. 6. 12. & 8. 7. & 10. 14. a ch. 3. 16. & 5. 8.

IV. ¹ So I returned, and considered all the ^a oppressions that are done under

on this text, entitled, "The Reasonableness and Equity of a Future Judgment." Serm. xxxii. vol. v. p. 105. See also Serm. xxxiii. p. 120.

— a time there] There,—in that future world.

— a time there for every purpose] A set time for the judicial cognizance of every purpose and work of man. This is the explanation of the vanity to which many things are subject here: there is a judgment to come.

¹⁸ I said in mine heart concerning the estate of the sons of men] Rather, I said in my heart (this oppression is permitted by God) because of (see viii. 2. *Gesen*. 188; and *Hengst*. here) the children of men (literally, of Adam), in order to purify them by affliction and trial. See Dan. xi. 35, where he says that the persecution would be allowed by God "to try men, and to purge, and to make them white, even to the time of the end."

— and that they might see that they themselves are beasts] Persecution and oppression are allowed by God with a wise design, in order that the sons of Adam may be purified by the salutary discipline of affliction, as gold is tried in the furnace (see 1 Pet. i. 7; iv. 12), and that they may feel that in themselves (i.e. without the grace of God) they are no better than the beasts that perish.

¹⁹ For that which befalleth] Literally, for a lot (there is) of the children of Adam; and a lot (there is) of the beasts; and there is one lot to them (both). Cp. Ps. xlix. 12. 20. The word rendered lot is *mikreh*, from *kārāh*, to meet (*Gesen*. 504). This is said with reference to what takes place under the sun, as far as man's knowledge on earth extends; but it does not refer to what is a subject of divine revelation to man's heart (see *vv*. 11. 17), or to what may be deduced from serious consideration of God's attributes and works.

²¹ Who knoweth the spirit of man] Solomon has been speaking before of that which is visible,—the corporeal element of man; and with regard to that he has said, that it goes down to the dust, like the bodies of beasts (Gen. iii. 19). But man possesses something which the beasts have not,—a spirit that goeth upward,—the opposite to which is the spirit of the beast that goeth downward; as he himself says below, xii. 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Solomon declares his belief in the immortality of the soul; but he asks, "Who knoweth this?" i.e. Who can attain to this truth by his own knowledge, without God? Nay, as far as sight goes, apart from faith, he adds, "Wherefore I perceive," or rather (as it would be better rendered), and I saw (the word *wherefore* is not in the original, and would be better omitted);—and mark the contrast between faith and sight,—I saw that, as far as this world is concerned, there is nothing better for a man than to rejoice in his works, for that is his portion; for who can bring him to see (mark again the word *see*, as contrasted with *believe*) what shall be after him in another world?

Here again is another proof of man's dependence upon God, and of his need of self-abasement before him. As far as man's organs of vision are concerned, he cannot ascertain that he himself is better than a beast that perisheth. It is only by the help of God that he is enabled to know that his own spirit will go upward to God, while that of the beast goes downward. It is only by that organ of spiritual vision which God gives him, and which God illuminates, that he is enabled to see what will be after him, and what he himself will be in eternity.

It was by the Divine illumination of that supernatural light, that the Patriarch Job, when sitting in the ashes, and covered

with sores, and when he supposed himself to be on the point of death, was enabled to exclaim, in the joyful assurance of an unwavering faith,—

"I know that my Redeemer liveth,
 And that He shall stand at the latter day upon the earth:
 And though after my skin worms destroy this body,
 Yet in my flesh shall I see God:
 Whom I shall see for myself, and mine eyes shall behold,
 And not another" (Job xix. 25).

The history of the same Patriarch declared in a striking manner the difference between the spirit of man that goeth upward, and the spirit of a beast that goeth downward. See the notes above, on Job xlii. 13.

The moral of Solomon's words may be summed up in the words of the Apostle, "We" (who are men, contrasted with the beasts) "walk by faith, and not by sight" (2 Cor. v. 7). "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18).

It has been alleged by some recent critics (e.g. *Umbreit*, *Kohel*. Scept. pp. 119. 123), that the statement of the doctrine of the immortality of the soul in this verse, is "an argument against the genuineness of this Book, such a doctrine not having been revealed in the age of Solomon," nor indeed till after the Babylonish Captivity." But this allegation has been fully refuted by *L. v. Essen*, p. 52. Cp. Gen. xxxvii. 35; xlii. 38; xlv. 29; xlix. 29. Heb. xi. 13. Exod. iii. 6. Ps. xvi. 8—10; xvii. 15 (cp. Acts ii. 25—32; xiii. 35); xlix. 16; cxvi. 15.

PRELIMINARY NOTE TO CHAPTER IV.

CH. IV.] The connexion of the following chapter with the main subject of the Book (the vanity of earthly things) is not obvious at first sight. But when we consider the writer's condition at the time in which he penned it, it becomes perfectly clear.

This remark may be extended to numerous passages in this Book, which may seem on their first perusal to be thrown together incoherently, but which will be found to be in perfect harmony when this consideration is applied to them.

It is impossible to expound Ecclesiastes without continual reference to the personal and public history of Solomon. All those modern interpreters who have denied it to be a genuine work of Solomon, have involved themselves in hopeless embarrassments, which have disabled them for explaining it.

The following chapter is to be explained from the bitterness of Solomon's own heart in the retrospect of his past life, and in reviewing his long-continued efforts for his own glory, aggrandizement, and enjoyment, in building palaces, and planting parks and gardens, and in gathering together from foreign lands all that could minister to the lust of the eye and the pride of life (see above, iv. 4—11), and in considering how vain and abortive all this toil had been, and how incompetent to afford any solid satisfaction. He is reviewing his own condition, physical and moral, in his old age, as contrasted with that of his early years. He is surveying also the condition of his kingdom, in which already appeared the signs of disaffection and dissolution, and he is comparing it with its flourishing aspect at his accession to the throne. He is also looking forward to the prospect before him, both personal and public, with no faithful wife to comfort and cheer him (see vii. 26—28), and with only one son—and he was a Rehoboam. He had also a distinct

† Heb. *hand*.

b Job 3. 17, &c.

c Job 3. 11, 16, 21.
ch. 6. 3.† Heb. *all the
rightness of work.*
† Heb. *this is the
envy of a man
from his neigh-
bour.*d Prov. 6. 10. &
24. 33.e Prov. 15. 16, 17.
& 16. 8.

f Prov. 27. 20.

1 John 2. 16.

g Ps. 39. 6.

the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the † side of their oppressors *there was* power; but they had no comforter. ² ^b Wherefore I praised the dead which are already dead more than the living which are yet alive. ³ ^c Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

⁴ Again, I considered all travail, and † every right work, that † for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

⁵ ^d The fool foldeth his hands together, and eateth his own flesh. ⁶ ^e Better is an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

⁷ Then I returned, and I saw vanity under the sun. ⁸ There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his † eye satisfied with riches; ⁹ neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it *is* a sore travail.

⁹ Two *are* better than one; because they have a good reward for their labour. ¹⁰ For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up. ¹¹ Again, if two lie together, then they have heat: but how can one be warm *alone*? ¹² And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

prophetic revelation from God to himself, and through Ahijah the Shilonite (1 Kings xi. 26—40; see above, on i. 1), that his kingdom would be rent in pieces in his son's days (1 Kings xi. 3), and that ten parts of it would be given to his own servant Jeroboam, and that he should reign over Israel (1 Kings xi. 26—37).

Solomon, aged, desolate, and alone,—with such a prospect and such a retrospect,—is one of the saddest pictures in all history, sacred or profane.

If we consider him in this light, the chapter before us, and many other passages in this Book which at first seem obscure, will become clear.

1. *I returned, and considered*] Rather, *I returned* (I could not put this out of my thoughts; see above, iii. 16), and *I saw*. He is speaking of what is obvious to the *sight*, on earth, *under the sun*: he does not here refer to the solution of the problem from a consideration of what is *not seen*; that has been suggested above (iii. 17), and is reserved for fuller development in another place (v. 4. 8).

That Solomon is speaking of his own personal experiences is made clear in the original by the frequent emphatic repetition of the personal pronoun *ani* (*ego*). Cp. above, on ii. 1. This chapter, taken together with other parts of this Book, is a confession of the inner remorse of Solomon's own conscience, and of the anguish of his own heart.

2. *Wherefore*] Rather, *And*.

3. *under the sun*] Observe the words *under the sun*, repeated from v. 1, and reiterated in v. 7, and showing that he is speaking of what he *saw* personally with the outward eye, in the sphere of *earthly* phenomena, irrespective of their inner and spiritual relation to the invisible future world. His words are declaratory of the vanity of all things in that *earthly* sphere. See the note above, on i. 3.

4. *Again, I considered*] Rather, *And I saw*. See above, v. 1.

— *for this a man is envied*] Or, still more emphatical, *this* (right work) *is envy of a man from his neighbour*. As Aristides felt when he was ostracized for being called just; and as the Latin poet complains when he says that every ancient hero found by bitter personal experience, that envy of heroism is only quenched by the hero's death (*Horat.* 2 Epist. i. 12).

5. *The fool*] In this and other sudden and unexpected ejaculations concerning the fool (Heb. *cesil*, the only word used for *fool* in this Book, and occurring eighteen times in it, see above, on Prov. i. 7), Solomon is thinking of his own son and successor, Rehoboam; and he is brooding over the misery

of leaving all the estate of his personal grandeur and of his throne and kingdom to him. This is the clue to what follows: *I have laboured and prospered*,—but for whom? For a fool, a *cesil* (on the meaning of this word, see Prov. i. 7), who is only folding (the verbs are *participial* in the original) his hands together, and devouring his own flesh; as Rehoboam did, wasting his own substance and kingdom by his folly. Cp. Prov. vi. 9—11; and on the phrase, *eating the flesh of*, for wasting, see Isa. xlix. 26. Rev. xvii. 16.

6. *Better is an handful*] Rather, *Better is one palm full of goodness, than both fists full of travail and vexation of spirit* (see *Sept.* and *Gesen.* 296). This follows as a natural inference from what has preceded. Solomon had toiled with all his might for his own pleasure and glory; he had *grasped* them with *both his fists*; but he saw that his son and successor was a mere *cesil* (see v. 5), who folded his hands (*yadain*—observe the connexion between *hands*, *fists*, and *palm*) *together*, and with suicidal recklessness *consumed his own flesh*. Therefore, he says, “Better is one palm full of quietness, than both fists full of travail and vexation of spirit.” See also what follows.

9. *Two are better than one*] Solomon utters this in a bitter and sorrowful sense of his own dreary isolation in his old age. He, who had 700 wives and 300 concubines (1 Kings xi. 3), has not found one faithful woman among them all (see vii. 28); and he has only one son, and he was a fool at forty years of age.

10. *if they fall*] As Solomon himself had fallen, without any one (as far as we know) to comfort and support him in his own family, therefore he has “no good reward for his labour.”

10, 11. *if they fall, the one will lift up his fellow—if two lie together, then they have heat*] In a spiritual sense, *we fall* in Adam, but Christ, by taking our nature has lifted us up (*S. Ambrose*). And this was illustrated by the warmth and life imparted by Elijah and Elisha respectively, to the cold bodies of the children of the Widow of Zarephath (1 Kings xvii. 21—23), and of the Shunammite (2 Kings iv. 34, 35); and much more by the warmth and life given to our cold and dead humanity by the Incarnation of Christ. See the notes above on these passages, and *S. Jerome* here, who says, “Nisi Christus nobiscum dormierit, et in morte requieverit, calorem æternæ vitæ accipere non valeamus.”

12. *a threefold cord is not quickly broken*] As was shown by the union of David's three mighty men at Bethlehem (2 Sam. xxiii. 8—16); and in a spiritual sense this may be applied to the

¹³ Better is a poor and a wise child than an old and foolish king, † who will no more be admonished. ¹⁴ For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. ¹⁵ I considered all the living which walk under the sun, with the second child that shall stand up in his stead. ¹⁶ There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

† Heb. who knoweth not to be admonished.

V. ¹ Keep ^a thy foot when thou goest to the house of God, and be more

a See Exod. 3. 5. Isa. 1. 12, &c.

prayers of the "two or three gathered together," in the midst of whom Christ is (Matt. xviii. 20); and to the union of the three Christian Graces—Faith, Hope, and Charity; and generally to each one of the faithful, whose body, soul, and spirit are consecrated into a temple of the UNDIVIDED and EVER-BLESSED TRINITY dwelling within it (S. Jerome, S. Gregory).

13—16. *Better is a poor and a wise child—vanity and vexation of spirit* These four verses (which seem to have occasioned much perplexity to Expositors), may be best considered together. They represent a further aggravation of Solomon's sorrow and anguish of spirit, in contemplating the prospect before him and his kingdom. Let us bear in mind, what has been already noted, that Solomon knew from God's warning to himself, and from the prophecy of Ahijah the Shilonite, that after his death his kingdom would be severed in twain, on account of his own sins, and that ten parts of it would be given to Jeroboam, a young man, his own servant (1 Kings xi. 26—28); and that, on account of this prophecy, Solomon sought to kill Jeroboam, and that Jeroboam arose and fled into Egypt (see the history in 1 Kings xi. 26—40), and that Jeroboam, of the Tribe of Ephraim, a descendant, therefore, of Joseph (and probably stimulated by a remembrance of his history) came forth, as another Joseph, out of the house of prisoners (see Sept. here, who render this as a prophecy in the future tense: cp. Gen. xxxix. 20, where the same words are used as here for prison: cp. Gesen. 66. 68), to reign over Israel. Our Translators here use the word *child*, but the original is *yēled*, which is applied to designate the young men who were Rehoboam's counsellors (1 Kings xii. 8. 10. 14. 2 Chron. x. 8. 10. 14).

The present words, therefore, of Solomon are a sad foreboding and sorrowful prophecy of the future. *Better*, in this world, is a youthful Jeroboam, who is *wise* (Heb. *chācam*, often used in the sense of *shrewd*, and even *crafty*. 2 Sam. xiii. 3. Job v. 13. Gesen. 277) and *poor* (Solomon's servant, the son of a widow woman of Zereda. 1 Kings xi. 26), *than an old and foolish king* (Solomon himself), *who will no more be admonished*, or rather, *who knew not any more to take warning*. See Ps. xix. 11. Ezek. iii. 21; xxxiii. 4, 5, 6. Sept., Aquila, Symm., Theod., Gesen. 240.

These are Solomon's words of humble contrition, bitter self-reproach, and penitential confession, with which he, the King of Israel, speaks of himself, and avows to the world his own folly, and declares his own reckless infatuation, in that, when he "was old, his wives turned away his heart after other gods" (1 Kings xi. 4). This consideration imparts a deep and mournful interest to the Book of Ecclesiastes, as the revelation of the secret sorrows of him who had been the wisest, most powerful, and prosperous of Hebrew monarchs.

Let no one wonder that Solomon should thus speak of himself. Look at the language of self-abasement which David his father applies to himself (Ps. xxv. 10; xxxi. 12; xxxii. 6; xxxviii. 3; xl. 15; li. 1—5; lxxiii. 21). Consider also the terms in which Solomon describes himself, Prov. xxx. 2, "Surely, I am more brutish than any man, I have not the understanding of a man."

Let us honour Solomon the more for this public avowal of his folly and sin; and let us profit by the warning which it affords; and let us listen to what follows, as the salutary practical inference from it.

14. *whereas also he that is born in his kingdom becometh poor* This is to be applied to his son Rehoboam, who was born in his kingdom, that is, heir to a throne; but he became poor, because the greater part of his kingdom was taken away from him, and given to Jeroboam.

15. *I considered* Rather, *I saw all the living walking under the sun with the young man* (Heb. *yēled*, Jeroboam; see above, on v. 13), *the second that shall stand up in his stead* (i. e. in the stead of Rehoboam). Solomon, having been taught by the prophecy of Ahijah the Shilonite, had a vision of the defection of his people living, when he himself would be dead; and he saw those who would then be alive and walking under the sun (when

he himself would be no longer able to see the sun), associating themselves with the young man, not the first, who was Rehoboam, but with the second, Jeroboam, who would stand up in his stead. The words are well rendered by the Rev. F. Field (in his learned and valuable republication of Origen's Hexapla, 1867), "Vidi omnes vivos qui degunt sub sole adhærere puero secundo qui succedet ei." As the Chaldee Targum here rightly expounds it, Solomon knew what would happen, for God had revealed it.

The foresight of the eclipse of his own splendour, and the dismemberment of his own kingdom, and the defection of Israel from the throne of David, the ancestor of the promised Messiah, must, indeed, have filled his heart with overwhelming shame and sorrow, inasmuch as all these miserable events were the fruits of his own disobedience; but the foresight, though bitter, was also salutary, and he draws the appropriate moral from it (see v. 1). And thus, though Solomon by his sin scattered Israel, yet Divine Wisdom comes forward in him, as the *Koheleth*, or gatherer together in this Book (see above, on i. 1). And though the Tribes of Israel would be separated from Judah as an earthly kingdom, yet they would all be joined together as fellow-citizens and brethren, under the fatherly sway of God, if they listened to the moral and religious precepts of this Divine Book. See especially xii. 13, 14.

16. *There is no end of all the people, even of all that have been before them* Rather, *there is no end of all the people, at whose head he* (the second, who is made king) *stands as their leader* (see Hitzig, Hengst., and Field). It is remarkable that the name Jeroboam means *whose people are many* (see Gesen. 365), and this was verified in the fact of his drawing away the people of Israel from the throne of David.

— *they also—not rejoice in him* This also was fulfilled. The countless multitudes of the people of Israel, who fell away from God and from the throne of David with Jeroboam, did not rejoice in him. No, rather, as the history of Israel shows, he also was an occasion of sorrow as well as his predecessor; they also who followed him had cause to rue bitterly their defection, which resulted in their confusion and ruin. See the excellent historical summary in Eccles. xlvii. 19—24, quoted above in the Introduction, p. 80. Well, therefore, might Solomon exclaim, looking at the earthly results of his own government, and at the future prospects of Judah and Israel, "Surely, this also is vanity and vexation of spirit."

But a salutary moral follows—a lesson for all ages—and ministers spiritual comfort, and supplies healthful instruction for all. Well may *Koheleth*, the Divine Wisdom which gathereth, proceed now to declare it in the next chapter.

CH. V. 1. *Keep thy foot when thou goest to the house of God* [As the Priests washed their feet in the brazen laver when they went into the holy place (see above, on Exod. xxx. 18, and on xxxviii. 8, and on Ps. xvi. 6), so, when thou goest to the house of God, remember that God will "be sanctified in them that come nigh Him;" therefore take heed to thy goings; think not thou canst offer acceptable prayer and sacrifice to Him, except thy feet are walking in the way of His commandments.

The connexion of this precept with what precedes is not obvious at first, and has escaped the eye of those numerous recent critics who deny that this Book was written by Solomon, and who, therefore, assert that this section has no relation to what goes before; and some of whom even stigmatize the whole Book as a chaos of incoherent materials.

This unhappy censure is the fruit of their own scepticism. The connexion is easily explained by reference to Solomon's inner thoughts concerning himself and his own past life, and on the prospect before him and his kingdom. He had just spoken in sorrowful language of the evil to come (iv. 13—16). What was the cause of this evil? He had built a magnificent Temple to God; he had offered prayers to God, and countless sacrifices, at its dedication (1 Kings viii. 1—65); he had made vows to God

b 1 Sam. 15. 22.
Ps. 50. 8.
Prov. 15. 8. &
21. 27.
Hosea 6. 6.
|| Or, word.
c Prov. 10. 19.
Matt. 6. 7.
d Prov. 10. 19.
e Num. 30. 2.
Deut. 23. 21, 22.
23.
Ps. 50. 14. &
76. 11.
f Ps. 66. 13, 14.
g Prov. 20. 25.
h Ps. 5. 4.
h 1 Cor. 11. 10.

ready to hear, ^b than to give the sacrifice of fools: for they consider not that they do evil. ² Be not rash with thy mouth, and let not thine heart be hasty to utter *any* || thing before God: for God is in heaven, and thou upon earth: therefore let thy words ^c be few. ³ For a dream cometh through the multitude of business; and ^d a fool's voice is known by multitude of words.

⁴ ^e When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: ^f pay that which thou hast vowed. ⁵ ^g Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. ⁶ Suffer not thy mouth to cause thy flesh to sin; ^h neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the

in his own name, and in that of his people; he had shown the glories of the Temple to the Queen of Sheba, especially the *ascent* by which *he himself went up to the House of the Lord* (1 Kings x. 6); he had placed in it the *molten sea* for the Priests to *wash their feet in* (see on 1 Kings vii. 23. 2 Chron. iv. 6); but he had *not* done one thing: he had *not kept his own foot when he went up to the house of God*; he had not been careful to cleanse his feet from evil, and to *walk in the way of God's commandments*; he had broken God's law, which was to be his rule of life (Deut. xvii. 18—20). He had disobeyed that law in various respects, viz. :—

- (1) By multiplying *horses to himself* (Deut. xvii. 16).
- (2) By multiplying to himself (i. e. to his own glory) silver and gold (Deut. xvii. 17).
- (3) By multiplying *wives* to himself (Deut. xvii. 17).
- (4) By turning away to other gods (see 1 Kings xi. 1—3, and the notes there).

This was the root of all the misery which he so bitterly deplores in the foregoing chapter. He was thus the cause of the *scattering* of his people.

Well, therefore, and wisely does *Kohleeth*, or the *Gatherer*, i. e. Divine Wisdom, in him, derive this moral for all men from his own history, "*Keep thy foot* when thou goest to the house of God, and be more ready to *hear*"—that is, to *obey*—"*than to give the sacrifice of fools*;" for, as Samuel said to Saul, "Hath the Lord as great delight in burnt offerings and sacrifices, as in *hearing*" (so the original) "the voice of the Lord? Behold, to *hear* is better than sacrifice, and to *hearken* than the fat of rams" (1 Sam. xv. 22); and as David says (Ps. li. 17), "The sacrifices of God are a troubled spirit: a broken and a contrite heart, O God, Thou wilt not despise;" and as Solomon himself says, "To do justice is more acceptable than sacrifice; and the sacrifice of the wicked is abomination; but the prayer of the upright is his delight" (Prov. xxi. 3. 27; xv. 8. Cp. Isa. i. 10—15. Jer. vii. 33. Hos. vi. 6, and *Bp. Sanderson*, iii. 371, on this text). Therefore the *Vulgate* rightly renders Solomon's words here, "*Multo melior est obedientia quam stultorum victimæ.*" The sacrifices of the wisest of kings were made "the sacrifice of fools" by disobedience to God's commandments.

Observe, Solomon does not venture to say, "When thou goest into the house of the LORD." In his deep humiliation and anguish of heart, he dares not utter with lips that had been so much sullied by impurity, the awful and adorable Name of JEHOVAH, Whom he had so insulted by his sins, after all his own professions of love and zeal for His service, and after the manifold testimonies of the tenderest regard which he who was called *Jedidiah*, the *beloved of Jehovah*, by God's appointment (2 Sam. xii. 25), had received from Him; he hides his face in his hands with unutterable grief and remorse, and dares not utter His NAME. Cp. above, on i. 13, and *Introduction*, pp. 77, 78.

Solomon here calls God twice in these two verses *ha-Elohim*, i. e. "the God;" and thus he makes a confession of his own sin in encouraging the worship of the strange deities who were *no* gods, and declares that the God of Israel alone is the God. *His House* is the House of the God; He is the God Who is in heaven; and he sums up all with saying very emphatically, "Fear the God," v. 7. Thus *Kohleeth* in Solomon does the work of *gathering*, by precepts of obedience, those whom he *scattered* by his sin.

². *Be not rash with thy mouth—words*] As Solomon himself says, "In the multitude of words there wanteth not sin" (Prov. x. 19). As the multitude of business (or rather vexation) evaporates in empty dreams, so a multitude of *words* (apart from good deeds of holy obedience to God) generates only the voice of folly.

Solomon himself had felt, that when his heart had been

entangled and ensnared by other loves, such as the love of earthly splendour, pomp, and pleasure, and the love of strange women, then his prayers to God became mere lip service; the idle utterance of folly, and therefore were an irreverent affront to God, and a profane mockery of Him.

⁴. *When thou vowest a vow unto God*] Solomon had vowed obedience to God in his own name and that of his people, at the dedication of the Temple, when he said to them, "Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments" (1 Kings viii. 61). The dedication of the Temple itself was a vow of obedience. And he knew from David his father, that his own safety and that of his kingdom depended on the keeping of that vow. "Thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever" (1 Chron. xxviii. 9).

But he had not kept his vow of obedience; he therefore confesses his sin, and makes himself a warning to others; and he concludes with one short precept—better than all the multitude of words, and empty professions of holiness—"Fear the God" (v. 7).

⁶. *Suffer not thy mouth to cause thy flesh to sin*] Do not try, by means of a multitude of ingenious subterfuges of glozing words, to find out excuses and apologies for the indulgence of thy carnal appetites, as Adam and Eve did (Gen. iii. 12, 13), and as Aaron himself did (Exod. xxxii. 22—24), and as Saul did (1 Sam. xiii. 11; xv. 15),—but obey God.

— *neither say thou before the angel, that it was an error*] Say not, it was a mere *oversight*; a mere *ignorance* (*Sept.*; a thing done *unwillingly* (*Aquila*). Do not try to palliate it as only a sin of ignorance or infirmity (*shagagah*). See above, on Lev. iv. 2. Num. xv. 25), which may easily be expiated; but look at sin as God looks at it; endeavour to realize all its heinousness and enormity as in His sight, and weep over it, accordingly, as David did.

Probably, Solomon felt that he had often used his own extraordinary gifts of intelligence and eloquence to devise excuses for his sins, even of idolatry itself, and to wrap them up in the cloak of expediency or state policy, and to seek excuses for his sins of sensual voluptuousness, on the plea of the temptations to which he was exposed as a king in a wealthy and luxurious capital. And so Solomon, the wise king, became a Louis the Fourteenth of France, or a Charles the Second of England.

Who is "the Angel" here?

Many Expositors suppose it to be the *Priest*, to whom the offering was brought, and who is called a messenger, or "angel, of the Lord of Hosts" (Mal. ii. 7, 8); but this interpretation seems to afford only a feeble sense. Evidently, *the Angel* is One Who is to be feared, because He is not to be deceived by words, and to be imposed upon by pleas of infirmity, but *searches the heart*. The Angel, therefore, is doubtless the same as "the Angel of the Covenant," "*the Angel*" of Whom God spake to Moses when He gave him the Law which Solomon did not obey. "Behold, I send an *Angel* before thee, to keep thee in the way. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My Name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then will I be an enemy unto thine enemies. For Mine Angel shall go before thee. Thou shalt not bow down to their gods, nor serve them" (see notes above, on Exod. xxiii. 20. Cp. Isa. lxi. 9). The Angel is the Eternal Word, the Everlasting Son of the Father; Christ, "the Power of God, and the Wisdom of God" (1 Cor. i. 24). He is the heavenly Solomon, in Whom are hid all the treasures of Divine Knowledge (Col. ii. 3), and Who is therefore to be *feared* as Omniscient. and All Holy.

work of thine hands? ⁷ For in the multitude of dreams and many words there are also divers vanities: but ¹ fear thou God.

i ch. 12. 13.

⁸ If thou ^k seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not † at the matter: for ¹ he that is higher than the highest regardeth; and there be higher than they.

k ch. 3. 16.

† Heb. at the will, or, purpose.
1 Ps. 12. 5. &
58. 11. & 82. 1.

⁹ Moreover the profit of the earth is for all: the king himself is served by the field. ¹⁰ He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. ¹¹ When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? ¹² The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

¹³ ^m There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. ¹⁴ But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. ¹⁵ ⁿ As he

m ch. 6. 1.

n Job 1. 21.
Ps. 49. 17.
1 Tim. 6. 7.

came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

¹⁶ And this also is a sore evil, that in all points as he came, so shall he go: and ^o what profit hath he ^p that hath laboured for the wind? ¹⁷ All his days also ^q he eateth in darkness, and he hath much sorrow and wrath with his sickness.

o ch. 1. 3.
p Prov. 11. 29.
q Ps. 127. 2.

¹⁸ Behold that which I have seen: ^r † it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun † all the days of his life, which God giveth him: ^s for it is his portion.

r ch. 2. 24. &
3. 12, 13, 22. &
9. 7. & 11. 9.
1 Tim. 6. 17.
† Heb. there is a good which is comely, &c.
s ch. 2. 10. & 3. 22.

† Heb. the number of the days.

7. *fear thou God*] Literally, fear thou *the God*, the only true God. See above, on v. 1; and cp. below, xii. 13, the sum and substance of the whole Book.

8. *If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province*] Solomon foresees the violence and confusion that would prevail in Israel and Judah after his decease, and after the disruption of the kingdom; and he, being now penitent for his sins, and being inspired by the Holy Ghost, and being, as it were, transfigured into *Kohleleth*, i. e. the Wisdom that *gathereth together*, provides a consolation for those who would be *scattered* by his sins.

He exhorts them to look up from human rulers to the Lord of all; let them raise their eyes from earth to heaven, from man to God, and from present wrong to the future Judgment.

In the days of Jeroboam, the Priests and Levites were forced to leave their own cities and lands in the territory of Israel, to take refuge in Judah, and were supplanted by Priests of the two golden calves (2 Chron. xi. 13—16); and others were ejected with them from their possessions. But they, who were scattered by Jeroboam, were *gathered* under the shelter of the Divine Wings at Jerusalem.

9. *the profit of the earth is for all* :—*field*] Though men may be driven from their country by injustice and oppression (see the preceding note), yet wherever they are, God will provide for them: “Omne solum forti patria est, ut piscibus æquor,”—the profit of the earth is every where, and for all.

—*the king himself is served by the field*] Or rather, the king is a servant to the land; that is, he is dependent on its cultivation. The verb *abad* is in *niphal* here, and it often means what is made to serve by tillage (see Deut. xxi. 4. Ezek. xxxvi. 9. 34); and this word is taken up in v. 12, where it is said, “the sleep of a labouring man,” *beded* (particip. *poel*) “is sweet.” Therefore if a king oppresses his subjects, and uproots them, he loses his own means of subsistence, and he is reduced to dependence and servitude. See Prov. xiv. 28; and note on 1 Kings xv. 17, where it is noted, that on account of the sins of Jeroboam, there was a great tide of emigration from Israel to Judah. Compare *Sophocles*, Œd. Tyr. 57.

Another rendering is suggested by *Sept.*, *Aquila*, and Vol. IV. PART III.—105

Theodotion. There is “a King to the land when it is cultivated;” that is, the Throne itself depends on the tillage of the country; and when a land ceases to be well cultivated, then the kingdom itself ceases to exist: the sense is the same in both cases.

10. *He that loveth silver*] As Solomon himself had done. See on v. 1. The king who has laboured for the wind, and has no profit from his labour (v. 16), and cannot sleep for care and anxiety, and who *eateth in darkness*, is contrasted with the labouring man, whose sleep is sweet, whether he eat little or much (v. 12); and thus God's ways are justified. Cf. *Shakspeare*, Hen. IV. Act iii. Sc. 1; and Hen. V. Act iv. Sc. 4. The poor who is oppressed is often happier even in this world than his oppressor.

14. *he begetteth a son*] A Rehoboam; and all the fruits of his labour vanish away.

15. *As he came forth*] See above, on Job i. 21.

16. *what profit*] Heb. *yithrôn*, the word used above, in v. 9.

17. *he eateth in darkness*] Although he may be enthroned in the splendour of a palace.

—*and wrath with his sickness*] *And his sickness and wrath*; indignation against himself and his folly, and perhaps anger against others, who are to succeed him, and who will waste all his substance.

18. *it is good and comely for one to eat and to drink, and to enjoy the good—which God giveth him*] This is designed as a caution against the supposition, that the assertion which Solomon makes of the vanity of all things under the sun, is to have the effect of driving men to a sullen moroseness and moody discontent. No; this would be a sin against God, —“the God” (*ha-Elohim*), Who alone is able to give good gifts, even in their sleep, to those who love Him (Ps. cxxvii. 1, 2), and Who alone gives the power of enjoying them. Contentment and thankfulness are parts of piety to Him, as recognitions of His Power and Love. See *Dr. Barrow*, Sermons viii. and ix., vol. i. pp. 141—181, “On the Religious Duty of Cheerfulness and Gratitude to God.”

God is here called twice *ha-Elohim* (*the God*), as at the beginning of the chapter (see note there); and here therefore is a protest against the notion that any other God, such as

t ch. 2. 24. &
3. 13. & 6. 2.

|| Or, *Though he
give not much,
yet he remember-
eth, &c.*

a ch. 5. 13.

b Job 21. 10, &c.
Ps. 17. 14. &
73. 7.
c Luke 12. 20.

d 2 Kings 9. 35.
Isa. 14. 19, 20.
Jer. 22. 19.
e Job 3. 16.
Ps. 58. 8.
ch. 4. 3.

f Prov. 16. 26.
† Heb. *soul.*

† Heb. *than the
walking of the
soul.*

g Job 9. 32.
Isa. 45. 9.
Jer. 49. 19.

19 ^t Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God. 20 || For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

VI. 1 ^a There is an evil which I have seen under the sun, and it *is* common among men: 2 A man to whom God hath given riches, wealth, and honour, ^b so that he wanteth nothing for his soul of all that he desireth, ^c yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease. 3 If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and ^d also *that* he have no burial; I say, *that* ^e an untimely birth *is* better than he. 4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. 5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other. 6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 ^f All the labour of man *is* for his mouth, and yet the [†] appetite is not filled. 8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? 9 Better *is* the sight of the eyes [†] than the wandering of the desire: this *is* also vanity and vexation of spirit. 10 That which hath been is named already, and it is known that it *is* man: ^g neither may he contend with him that is mightier than he. 11 Seeing there

Solomon's strange wives worshipped, was able to give any thing that is good to man.

20. *he shall not much remember*] Rather, *he will not much remember*,—will not much muse upon with vexation, sorrow, and shame, remorse, and self-reproach, as Solomon himself did,—*the days of his life* past; they will glide on gently and peaceably, like a placid stream.

— *because God answereth him*] There is an echo of the divine voice approving his acts, and shedding on his heart that gladness which proceeds from a quiet conscience, and which God (*the God, the only true God*) alone can give.

CH. VI. 1. *common among men*] Heb. *ha-adam*, the *natural man*. Observe this: the word *adam* is repeated *six* times in this chapter (*vv.* 1. 7. 10, 11, 12 twice); and the word *ish*, which represents the stronger members of the family of Adam, is repeated three times (*v.* 2 twice, a *stranger man*, and *v.* 3). Solomon is speaking of the *natural man*, not the *spiritual*—the man who is of the earth, earthy.

2. *a stranger eateth it*] Solomon is still musing on his own sorrow,—the consequence of his disobedience,—and enlarges upon it as a specimen of earthly vanity.

God had given him *riches and honour*. Solomon here uses the very same words as God used in speaking to him in his dream at Gibeon, at his accession to the throne,—“*I have given thee riches and honour*” (1 Kings iii. 13). But it had now been revealed to him that a *stranger* (Jeroboam, of the Tribe of Ephraim,) should eat of his heritage, and that this was the punishment for forsaking God, and loving *strange* women (1 Kings xi. 1. 8), and serving *strange* gods.

3. *an untimely birth*] *The still-born child*. See Job iii. 16. Ps. lviii. 7. *Gesen.* 558.

4. *he cometh in with vanity*] That is, the still-born child.

5. *this*] The still-born child.

7. *All the labour of man is for his mouth*] All the labour of the natural man (Heb. *ha-adam*), the mere animal man (see above, on i. 3; below, *vv.* 11, 12), is to gratify his physical appetites; but such a man's appetites are never satisfied. But the spiritual man hungers for spiritual food, and he will be abundantly satisfied with it (Ps. xxii. 26; xxxvi. 8).

8. *what hath the wise more than the fool?*] Solomon is here also speaking of the *natural man*. Even if you suppose such a man to be wise, i.e. shrewd and clever in devising and executing his schemes (as to this use of the word *wise*,

see above, on iv. 13), what advantage hath he over a fool? Solomon has his own history before his eyes. What advantage hath the crafty and aspiring Jeroboam (called *wise* in iv. 13) over “that old and foolish king,” who would not be warned? But Solomon is not speaking of that higher wisdom which he describes in the next chapter (*vii.* 4. 11).

— *the poor, that knoweth to walk before the living*] This is to be explained from the context, and from what has been said already in iv. 13—15, where Solomon was describing Jeroboam, the poor and *wise* (i.e. shrewd) young man, followed by a long retinue of *the living*, who would *walk under the sun*, when Solomon himself was dead. A Jeroboam may seem to be *wise* in raising himself from a *poor* estate, and in *knowing to walk before the living*, that is, in contriving the schemes of a shrewd worldly policy *toward* (Heb. *nēged*, see *Gesen.* 530) the people who live after my death; but since he is a mere natural man (an *adam*), stimulated by worldly ambition, and animated only by earthly desires, what profit will all his shrewdness and prosperity be to him?

See also what follows. What use to such a man is *the wandering of his desires*, literally, *the walking of the soul*, of him who knows to *walk before the living*? *The sight of the eyes*, i.e. a contented spirit, is far better than such ambition, though it may seem to prosper for a time in this world.

10. *That which hath been is named already*] Rather, *What he is* (he to whom reference has been made) *his name was named long ago, and it is known that he is a man*; literally, *adam*, i.e. made of earth (Gen. ii. 7), to which he must return (Gen. iii. 19), and therefore *vanity*.

In this chapter Solomon is describing such persons as his former self in *earthly* respects, and also such persons as Jeroboam, influenced by mere earthly desires. These and all others who walk according to their natural appetites, seeking their own pleasure and aggrandizement, and without obedience to God's Law, and not using aright their gifts and opportunities for the promotion of God's glory,—all these are summed up in one word,—*Adam*. “Dust they are; to dust will they return.”

— *neither may he contend with him that is mightier*] That is, with God. “Do we provoke the Lord to jealousy? are we stronger than He?” (1 Cor. x. 22.) No. “Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth” (Isa. xlv. 9. Rom. ix. 20).

A Solomon may build for himself and plant for himself;

be many things that increase vanity, what *is* man the better? ¹² For who knoweth what *is* good for man in *this* life, † all the days of his vain life which he spendeth as ^h a shadow? for ⁱ who can tell a man what shall be after him under the sun?

† Heb the number of the days of the life of his vanity.
h Ps. 102. 11. 109. 23. & 144. 4. James 4. 14.
i Ps. 39. 6.
ch. 8. 7.
a Prov. 15. 30. & 22. 1.

VII. ¹ A ^a good name *is* better than precious ointment; and the day of death than the day of one's birth.

² *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

³ || Sorrow *is* better than laughter: ^b for by the sadness of the countenance the heart *is* made better. ⁴ The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

|| Or, Anger.
b 2 Cor. 7. 10.

⁵ ^c *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools. ⁶ ^d For as the † crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

c See Ps. 141. 5. Prov. 13. 18. & 15. 31, 32.
d Ps. 118. 12. ch. 2. 2.
† Heb. sound.

⁷ Surely oppression maketh a wise man mad; ^e and a gift destroyeth the heart. ⁸ Better *is* the end of a thing than the beginning thereof: and ^f the patient in spirit *is* better than the proud in spirit.

e Exod. 23. 8. Deut. 16. 19.
f Prov. 14. 29.

a Jeroboam may set up a kingdom for himself, and order his golden calves to be worshipped in opposition to God; Rulers and Nations may rise up in rebellion against Christ, but they will all "be bruised with a rod of iron, and broken in pieces like a potter's vessel" (Ps. ii. 9).

Thus Solomon, now humbled, and recovering by humility that wisdom which he had lost by disobedience, comes forward to assert the vanity of all the sons of Adam, and to vindicate the supremacy of God. A blessed recantation, and glorious confession!

11, 12. *what is man*] Observe the word *man* (*adam*), often used already in this chapter (see *vv.* 1. 7. 10), repeated three times in these two verses. So emphatically does Solomon proclaim the utter vanity of man when acting independently of God, and how much more when rising up in disobedience and rebellion against Him!

CH. VII.] Solomon now proceeds with the constructive part of his argument. He has shown that all earthly things are vanity and vexation of spirit without God; and that there can be no true happiness without obedience to His will and word; and he now consoles his own heart, and that of others, by a consideration of the healing influences of rebuke, sorrow, and affliction, and of death itself, if received with humble submission and resignation to God's will, and with faith in His love.

1. *A good name is better than precious ointment*] The Hebrew words here used are a specimen of a remarkable paranomasia, *Tôb shem mishêmén tôb*. This is observed by *Bp. Sanderson*, in his sermon on this text, vol. i. p. 3, where he collects other instances of Scriptural paranomasias. Cp. below, Rom. xii. 3; and 2 Thess. iii. 11. Solomon says that a name,—a good name, a name hallowed by piety and virtue,—diffuses a more fragrant perfume, especially after death (of which he had spoken in the preceding verse), than precious ointment. Cp. Prov. xxii. 1; and Cant. i. 3, "Thy name (*shem*) is as ointment" (*shemen*). Solomon had been anointed with holy oil as a King; but what was the holy oil without "a good name"? The true *χρίσμα* of kings is the divine *χάρισμα*, diffusing holy perfume in acts of obedience to God. This is further illustrated by what is said below, in chap. x. 1: "Dead flies cause the ointment of the apothecary" (i. e. the sacred balm by which the king is anointed) "to send forth a stinking savour;" i. e. folly taints and sullies, and renders rancid, the royal chrism. See the note there. King Richard II.—who often reminds us of the character of Rehoboam, as John of Gaunt's dying prognostics remind us of Solomon's Ecclesiastes,—says in *Shakespeare* (Act iii. Sc. 1):—

"Not all the water in the rough rude sea
Can wash the balm from an anointed king;
The breath of worldly men cannot depose
The deputy elected of the Lord."

There is indeed a sacred truth in that assertion; but, as Richard's tragic history showed, Kings may wash the balm from

their own foreheads by folly; and this is the warning which Solomon gives to his princely son Rehoboam; "Dead flies cause the ointment of the apothecary" (i. e. the sacred balm) "to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour" (x. 1). See note there.

— and the day of death] The day of death, to one who has a good name, *is better than the day of birth*, because death is a deliverance from worldly temptations and vanities, and is the entrance to a better life; and the spirit returns to God Who gave it. See xii. 7. Such was death to David, and to all the holy fathers before him.

2. *that is the end of all men*] The mourners themselves, as well as he for whom they mourn, all come to one and the same end, viz. death; and it is profitable for the *living* to lay it (viz. *death*) to heart, and to listen to the salutary lessons of wisdom, which are taught by Death's monitory voice, and to pray with Moses, in the funeral Psalm, "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. xc. 12).

3. *Sorrow*] Heb. *cdas*, grief, vexation. See i. 18; ii. 23; xi. 10. Ps. vi. 7. Prov. xvii. 25. *Gesen.* 409.

5. *It is better to hear the rebuke of the wise*] A very appropriate warning to Rehoboam, who scorned the rebuke of his father's wise counsellors, and listened to the flattery of his libertine comrades and parasites (1 Kings xii. 6—15).

6. *the crackling of thorns*] Blazing in the fire, but soon extinct in blackness and ashes. See Ps. lviii. 9; cxviii. 12. Here is a warning to Rehoboam, indulging in the festive mirth of libertinism and jollity, which would soon be succeeded by sorrow and shame. See 1 Kings xii. 16; xiv. 21—29. 2 Chron. x. 18; xii. 2. 9. 14.

7. *oppression maketh a wise man mad*] Tyranny maddens the wise; the exercise of it changes them into fools. The abuse of power makes them dizzy with pride, and they are infatuated by God, as Nebuchadnezzar, in the presumption of his heart, was driven from among men to graze with the beasts of the field; and the recovery of his reason was due to his self-humiliation (Dan. iv. 25. Cp. *vv.* 34—36).

Solomon, doubtless, felt that he had been demoralized by his own abuse of earthly power and grandeur, and that his wisdom could only be recovered by self-abasement before God. And he here gives a warning to Rehoboam against the abuse of royal power; a warning much needed, but unhappily forgotten.

— a gift destroyeth the heart] "But he that hateth gifts" (bribes) "shall live" (Prov. xv. 27).

8. *Better is the end of a thing than the beginning*] For, only he who endureth to the end shall be saved (Matt. x. 22); and fair beginnings (like Solomon's) are often belied by what comes after. But his end, if the spirit of this Book continued to animate him to the last, was eternal peace; and thus it was better than his beginning.

In a subordinate sense, this proverb is one of practical and political prudence, and recommends quickness of despatch, and is a warning against tedious prolixity and desultory speaking (*Lord Bacon*).

g Prov. 14. 17.
Deut. 32.
James 1. 19.

⁹ ^g Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

¹⁰ Say not thou, What is the cause that the former days were better than these? for thou dost not inquire † wisely concerning this.

† Heb. out of wisdom.

|| Or, as good as an inheritance, yea, better too.
h ch. 11. 7.

† Heb. shadow.

¹¹ Wisdom is || good with an inheritance: and by it there is profit ^h to them that see the sun. ¹² For wisdom is a † defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

i See Job 12. 14.
ch. 1. 15.
Isa. 14. 27.

¹³ Consider the work of God: for ⁱ who can make that straight, which he hath made crooked?

k ch. 3. 4.
Deut. 28. 47.

† Heb. made.

¹⁴ ^k In the day of prosperity be joyful, but in the day of adversity consider: God also hath † set the one over against the other, to the end that man should find nothing after him.

l ch. 8. 14.

¹⁵ All things have I seen in the days of my vanity: ^l there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

m Prov. 25. 16.
n Rom. 12. 3.

¹⁶ ^m Be not righteous over much; ⁿ neither make thyself over wise: why

9. *Be not hasty in thy spirit to be angry*] As Rehoboam was, and lost the largest part of his kingdom by his precipitancy (1 Kings xii. 13).

10. *Say not thou, What is the cause—for thou dost not inquire*] Solomon does not deny that the later portion of his reign was less happy than the former, and that the days then present were not so good as the past; but he deports men from asking in a cavilling and repining spirit against God, *Why* does He allow this to be the case? There was no cause to inquire about this. The reason of the present sufferings of a Sovereign and of a People is obvious, viz. their sin. “Virtutes bonos dies viventi faciunt, vitia malos” (S. Jerome).

11. *Wisdom is good with an inheritance*] Rather, *Wisdom is as good as an inheritance, yea, more* (Heb. *yotzer*, see ii. 15; xii. 12. *Gesen.* 344), to them that see the sun. If a Sovereign and People are wise, then they cannot fail to be happy. This is the reply to what precedes. See also what follows.

12. *For wisdom is a defence*] Rather, For they who are under the shelter of wisdom (are) under the shelter of money; that is, the wise are truly rich: but the excellency of knowledge, or rather, and the profit of knowledge, is that wisdom giveth life to them that have it. Therefore, let Israel and its king be truly wise; let them repent of their sins, let them turn to God by obedience, and then the former days will not be better than the present; and all the world will say, “Surely this great nation is a wise and understanding people” (Deut. iv. 6), and this wise nation is a great people, because “Righteousness exalteth a nation,” as Solomon himself declares (Prov. xiv. 34), and “the throne is established by righteousness” (Prov. xvi. 12), and “Wisdom is a tree of life to them that lay hold on her: and happy is every one that retaineth her” (Prov. iii. 18).

13. *Consider the work of God: for who can make that straight, which he hath made crooked?*] It is God’s law of moral government to make sinners miserable, and no man can reverse the divine decree and make them happy; therefore, *Consider His work*, and if thou desirest to be happy, abstain from sin. The Hebrew verb here used, *to make crooked*, is *dvath*, and this verb is used in Ps. cxlvi. 9, “The way of the wicked God turneth upside down; and no one can set up that way, except by repentance.” It is also used to describe the work of God in overthrowing a man, as in Job xix. 6. And no one can erect that which He casts down, except by penitential amendment.

14. *In the day of prosperity*] See *Bp. Bull’s* two Sermons on this text, i. 372. 389.

— *to the end that man should find nothing after him*] God hath set good days over against bad days, in order that man (the natural man, Heb. *ha-adam*) might not find out anything that will be after him. As to the word rendered *find*, or *find out*, see *rv.* 24. 26, 27, 28, 29, and viii. 17; xi. 1; and for the word translated *after him*, cp. ii. 12. 18; iii. 22; vi. 12; x. 14, which show that it means here *after a man’s death*. If, therefore, the present times are now evil, who can tell that they may not be succeeded by better days? Fear God; obey Him, Who has all times in His hand, and though the days may be evil under a Solomon

and a Rehoboam, yet better days will dawn under an Asa and a Jehoshaphat.

15. *All things have I seen in the days of my vanity*] Solomon himself has seen all kinds of fortune, both good and evil, in the days of his vanity; he in his own life has seen this vicissitude, and so it will be in the years that follow him.

— *a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness*] In this world Abel, the just man, perishes in his righteousness, and Cain, the murderer, has his life prolonged by God’s own command (Gen. iv. 15). Why is this? In order that thou mayest believe in the Resurrection and Judgment to come. See above, on Gen. iv. 8. Therefore, be not cast down by present afflictions, but do thy duty, and look forward to future joy. The Apostle completes the lesson by his own statement, “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. viii. 18).

16. *Be not righteous over much*] Some Expositors suppose that this is a warning to men against presuming on their own righteousness, instead of relying on God’s free grace, and on the merits of that perfect righteousness which He has provided in Christ; for (as Solomon proceeds to say, *v.* 20), “there is not a just man upon earth, that doeth good, and sinneth not.” So S. Augustine interprets the words (Tract. 95 in S. Joann.), who says, “He who makes himself much righteous, becomes unrighteous: he makes himself much righteous, who says that he has no sin, and thinks that he can make himself righteous by the sufficiency of his own will, and not by the grace of God; and thus by being righteous, he is unrighteous, because he is puffed up by pride.” Cp. Rom. x. 2, 3, and Phil. iii. 12.

Others are of opinion, that Solomon is delivering a caution against that ceremonial, superstitious scrupulosity, which fully developed its character in the Pharisaism of our Lord’s age; and which laid principal stress on ritual observances, instead of on “the weightier matters of the Law,” as our Lord calls them—Judgment, Mercy, and Faith (Matt. xxiii. 23), and which did not recognize that the Law was spiritual, and had its fulfilment in Love. (So Hengstenberg, who combines this interpretation with the former.) But it may be doubted, especially when the context is considered, and when we reflect on what follows (see *vv.* 20. 22), whether Solomon is not delivering a precept against *straining* any one virtue to extremes: As S. Jerome says here, “If you see a man rigorous and severe with regard to the sins of his brethren, so as not to make charitable allowances, and to extend pardon to them, you may presume that man to be *righteous over much*. Not to recognize human weakness, and to make allowance for it, is *inhuman justice*.” “Summa jus, summa injuria.” Justice is to be moderated by Equity (ἐπιείκεια).

Justice is tempered with mercy in God Himself, Who is perfectly holy; how much more ought it to be so in man, who is compassed with infirmity, and needs forgiveness himself—“for there is none that doeth good and sinneth not” (*v.* 20).

So with regard to Wisdom. Christ, Who is the Essential Wisdom, made allowances for the slowness of heart and blindness of His Disciples; and much more ought man, short-sighted

shouldest thou † destroy thyself? ¹⁷ Be not over much wicked, neither be thou foolish: ° why shouldest thou die † before thy time? ¹⁸ It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

† Heb. *be desolate?*
o Job 15. 32.
Ps. 55. 23.
Prov. 10. 27.
† Heb. *not in thy time?*

¹⁹ ^p Wisdom strengtheneth the wise more than ten mighty men which are in the city. ²⁰ ^q For there is not a just man upon earth, that doeth good, and sinneth not. ²¹ Also † take no heed unto all words that are spoken; lest thou hear thy servant curse thee: ²² For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

p Prov. 21. 22.
& 24. 5.
ch. 9. 16, 18.
q 1 Kings 8. 46.
2 Chron. 6. 36.
Prov. 20. 9.
Rom. 3. 23.
1 John 1. 8.
† Heb. *give not thine heart.*

²³ All this have I proved by wisdom: 'I said, I will be wise; but it was far from me. ²⁴ * That which is far off, and 'exceeding deep, who can find it out?

r Rom. 1. 22.

²⁵ † "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: ²⁶ * and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: † whoso pleaseth God shall escape from her; but the sinner shall be taken by her. ²⁷ Behold, this have I found, saith ' the preacher, || counting one by one, to find out the account: ²⁸ which yet my soul seeketh, but I find not: ° one man among a thousand have I found; but a woman among all those have I not found.

s Job 28. 12, 20.
1 Tim. 6. 16.
t Rom. 11. 33.

† Heb. *I and my heart compassed.*
u ch. 1. 17.
& 2. 12.
x Prov. 5. 3, 4.
& 22. 14.

† Heb. *he that is good before God.*

y ch. 1. 1, 2.
|| Or, weighing one thing after another, to find out the reason.
z Job 33. 23.
Ps. 12. 1.
a Gen. 1. 27.
b Gen. 3. 6, 7.

²⁹ Lo, this only have I found, ° that God hath made man upright; but ^b they have sought out many inventions.

and erring man, to condescend meekly, and modestly, and charitably, to the ignorances of his fellow-men! Cp. *Mercer* and *Pfeiffer* here, p. 350.

— *why shouldest thou destroy thyself?* [Why shouldest thou make thyself desolate (see *Gesen.* 835), "He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment" (James ii. 13). Compare *Portia's* speech in *Shakespeare*, *Merch. of Venice*, Act iv. Sc. 1.

"The quality of Mercy is not strained," &c.

^{17.} *Be not over much wicked*] Let not the avoidance of too much rigour on one side make thee fall away into the opposite extreme of too much laxity on the other. "Virtus est medium vitiorum, et utrinque remotum" (*Horat.* 1 Ep. xviii. 9).

— *why shouldest thou die before thy time?*] For "bloody and deceitful men shall not live out half their days" (Ps. lv. 23).

^{18.} *this—this*] Take hold of both these precepts that I have delivered; and this thou wilt do by *fearing God*. His fear will save thee from all the evil consequences of too much severity on the one hand, and of too much laxity on the other.

^{20.} *there is not a just man upon earth*] Hence the need of wisdom, and also of mercy, and charitable forbearance to the failings of others. "If a man be overtaken in a fault, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi. 1). See also what follows here, v. 22.

^{21.} *take no heed unto all words*] "*Spreta exolescunt*" (*Tacitus*). Pompey showed his wisdom and magnanimity when the papers of his enemy Sertorius were brought to him, by ordering them all to be burnt (*Id. Bacon*).

^{23.} *All this have I proved by wisdom*] That is, I have proved all that I am going to say.

— *I said, I will be wise*] I relied on my own power to attain wisdom, and so Wisdom eluded my grasp; it can only be gained by humility. Here is a lesson for all—especially for those who would understand and interpret the Holy Scriptures.

^{24.} *That which is far off*] Rather, *that which is* (or has already taken place) *far off, and very deep*. How much more the future!

^{26.} *And I find*] By my own personal experience. Observe Solomon's humble confession of the hidden depth and dark origin of his own sin and misery, in woman (see 1 Kings xi. 1—11). Woman was to Solomon, the wisest of men, what woman had been, in a different way, to Adam, created in the image of God. But in the Divine Solomon, the Second Adam, Christ Jesus, Who is the promised "Seed of the Woman" (Gen. iii. 15), Woman

has been made the instrument of man's recovery. The Blood of Jesus Christ, made Very Man of the flesh of the Virgin Mary His Mother, was shed for Adam and for Solomon, and, may we not hope, has cleansed them, and cleanses all penitent sinners from their sins.

— *the sinner shall be taken by her*] As I was. Cp. *Prov.* xxi. 14.

^{27.} *saith the preacher*] He calls special attention to this truth.

— *the account*] Heb. *cheshbôn*, used also in v. 25, where it is rendered *reason*, and ix. 10, where it is translated *device*; and below, in the plural, in v. 29, where it is rendered *inventions*; in 2 Chron. xxvi. 15, it is translated *engines*. Cp. *Gesen.* 311. The true interpretation here seems to be, *reason, understanding, intelligence* (*Sept., Vulg., Gesen., Fuerst*). I made a diligent search to find out pure reason to be my guide, but could not discover it. Cp. v. 23; viii. 17.

^{28.} *one man among a thousand*] Compare Job xxxiii. 23.

— *a woman among all those have I not found*] Not one woman in a thousand. It is remarkable that Solomon is related to have had *seven hundred* wives princesses, and *three hundred* concubines, i. e. a *thousand* in all; and among these he had not found one worthy to be called a *woman*. No wonder; such is the effect of polygamy. Woman was made to be a *help meet* for man, another self (see on Gen. ii. 19). But how can this be in polygamy?

^{29.} *God hath made man* (Heb. *ha-adam*) *upright; but they have sought out many inventions*] A remarkable testimony to man's original innocency and righteousness, as he came forth from the hand of God at the beginning, and of the evil consequences of the abuse of man's free will at the Fall, and after it; see above, on Gen. i. 26; iii. 6—18, and on this text see *S. Augustine*, *Serm.* 96, and *Serm.* 284, where he says, "May God of His mercy deliver us from the *many inventions* which, by an abuse of our free will, we seek for in the first Adam, and may He unite us all in one mind and spirit in Christ." Solomon does not say that they *found out*, but that they *sought out*, many inventions; he repeats the word of v. 27, *cheshbôn*, but here it is in the plural number. This word in the plural is used for *engines* in 2 Chron. xxvi. 15, and we may trace in it the same connexion as in modern languages—*ingenium, génie, engine, engineer*, &c.; and in mediæval Latinity, "*ingeniare urbem*," i. e. "*oppugnare*" (*Gesen.*). Since the Fall, man has forgotten that his true wisdom is to *receive* with meekness what God, the only Fountain of Wisdom, vouchsafes to reveal to him from above; and has ever been busying himself, with unceasing restlessness and activity, to

a Prov. 4. 8, 9.
 & 17. 24.
 See Acts 6. 15.
 † Heb. *the strength.*
 b Deut. 28. 50.
 c 1 Chron. 29. 24.
 Ezek. 17. 18.
 Rom. 13. 5.
 d ch. 10. 4.
 e Job 34. 18.
 † Heb. *shall know.*

f ch. 3. 1.

g Prov. 24. 22.
 ch. 6. 12. & 9. 12.
 & 10. 14.
 || Or, *how it shall be?*
 h Ps. 49. 6, 7.
 i Job 14. 5.
 || Or, *casting off weapons.*

VIII. ¹ Who is as the wise man? and who knoweth the interpretation of a thing? ^a a man's wisdom maketh his face to shine, and † ^b the boldness of his face shall be changed. ² I counsel thee to keep the king's commandment, ^c and that in regard of the oath of God. ³ ^d Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. ⁴ Where the word of a king is, there is power: and ^e who may say unto him, What doest thou? ⁵ Whoso keepeth the commandment † shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

⁶ Because ^f to every purpose there is time and judgment, therefore the misery of man is great upon him. ⁷ ^g For he knoweth not that which shall be: for who can tell him || when it shall be?

⁸ ^h There is no man that hath power ⁱ over the spirit to retain the spirit; neither hath he power in the day of death: and there is no || discharge in that war; neither shall wickedness deliver those that are given to it.

⁹ All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own

evolve knowledge from out of himself; he has sought out many inventions, and some of them are no better than the proud engines and presumptuous artillery of a Titanic warfare of defiance against heaven, which recoil on himself, like the mountains which were hurled back on the heads of the giants who attempted to scale the skies, and which crushed them beneath the ruins.

PRELIMINARY NOTE.

CH. VIII.] Solomon has been providing a consolation for his people under the evil times which he foresaw; and in so doing, he has been ministering comfort and imparting instruction to all in days of trial. He has delivered a caution against that spirit of murmuring and repining, which is ever too prone to impute to God the evil consequences of man's sin (see vii. 10); and he has declared that if men seek meekly and honestly for heavenly wisdom, no evil can hurt them. And the foregoing chapter ended with the memento, that God created man upright at the beginning, but man abused his free will, and fell from his state of original innocence and happiness, and is ever seeking out many inventions, which end in vexation of spirit; and thus he suggests that the disasters of Israel and Judah, and of all other nations are due, not to God's design, but to men's delinquency.

He now resumes the argument.

1. Who is as the wise man? Let times be evil as they are now, and as they will be under Jeroboam, yet the wisdom of a man, who knoweth the interpretation of a thing (that is, who has a deep insight into human affairs, and can solve the problem of God's dispensations with a nation), will make his face to shine; it will cheer and illumine him with the light of God's countenance (cp. Ps. xix. 8; lvi. 13. Job xxxiii. 30); and the boldness of his face, or rather, the severity of his countenance (cp. Deut. xxviii. 50. Prov. viii. 33. Isa. xix. 9. Dan. viii. 23) shall be changed; the cloud of moroseness, sternness, and discontent shall be dissipated from his brow by the beams of divine light and joy, even in gloomy days. Cp. *Mercer, Hengst.*, and *Hertzfeld* here.

2. I counsel thee to keep the king's commandment, and that in regard of the oath of God! The pronoun I stands here emphatically without a verb. Whatever others may do, however numerous and mighty they may be, I,—the King and the Vicegerent of God,—say to thee this; Keep the King's commandment.

Here is another passage (among many in this Book, see above, on iv. 13; v. 1), which may at first seem to be abrupt, and not to be connected with what precedes; but the connexion will be obvious, if we bear in mind the circumstances of the writer.

Solomon here advises his subjects thus:—Remain loyal to thy Prince, although—as I foresee and foreknow from Abijah's prophecy (see above, on iv. 13)—Jeroboam will rise up against him, and occupy a large part of his dominions, and many will follow him in his insurrection; yet remember this “I” of mine. Be thou faithful to thy liege lord, and that, not for his own sake (for he will not be a wise king), but in regard of the oath

of God, that is, the oath thou hast taken to God (cp. Exod. xxii. 11. 2 Sam. xxi. 7. 1 Kings ii. 43), Whose Representative and Deputy the King is, and Who will punish all rebellion against His Vicegerent as a sin against Himself. Cp. Rom. xiii. 1—4.

3. Be not hasty to go out of his sight] Be not hasty to forsake thy lawful sovereign, as many will do, and to go after Jeroboam. Cp. below, x. 4.

If the spirit of a ruler, a hasty ruler (like Rehoboam), rise up against thee, yet be thou patient, leave not thy place; do not fall away from him in a fit of irritation and disloyalty; do not join thyself to Jeroboam, but remain quiet, and pray to God, and refer thy cause to Him. Cp. below, on x. 4. This is spoken specially to the two tribes of Judah, whom God reserved to the house of David, when He gave ten tribes to Jeroboam. See 1 Kings xi. 35, 36.

—stand not in an evil thing] Stand not in the way of sinners (Ps. i. 1), such as Jeroboam and his idolatrous priests.

—he doeth—pleaseth] He will do whatsoever he wills; but he is accountable to God for it (xii. 14); and it is not for man to take the sword of God into his own hand, and to say to the King, What doest thou? (cp. Job xxxiv. 18), and to rise up in rebellion against his lawful sovereign. See below, on x. 4, and the notes on Rom. xiii. 1—4.

5. Whoso keepeth the commandment] However vicious some rulers may be (and unhappily Rehoboam was such), and however disjointed the times may be in which you live, yet if you keep the commandment of God, no evil can touch you. You may be called to endure suffering and death, but through these God will lead you to joy. Cp. Rom. viii. 28.

—a wise man's heart discerneth both time and judgment] Though the wise man's eye sees much that is evil in his own times (as many did in the days of Rehoboam), yet his heart foresees that there is a time coming, when God will execute judgment on all that do evil. See below, xii. 14.

6. Because—judgment] Be sure, there is a Day coming when every one will be judged, and the wickedness of the oppressor will be punished, and the patience of the oppressed will be rewarded. This is certain, because the misery of man is great upon him in this life; therefore be thou certain that there is another life,—a time of future retribution,—and this may be very soon. See what follows.

8. There is no man that hath power over the spirit] No man is king over the spirit. A Jeroboam may domineer over his ten tribes, he may restrain them from going to Jerusalem to worship God, but he is not king over his own spirit; he cannot retain that. He may come off as conqueror in the conflict with Judah, but he cannot triumph in his warfare with Jehovah; and wickedness, however powerful and prosperous, shall not deliver those that are given to it; and therefore it follows, There is a time when one man ruleth over another to his own hurt, as Jeroboam did to his own destruction; and he is condemned to infamy in Holy Scripture as “the son of Nebat, who made Israel to sin.”

hurt. ¹⁰ And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: *this is also vanity.*

¹¹ ^k Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

k Ps. 10. 6. & 50. 21.
Isa. 26. 10.

¹² ^l Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that ^m it shall be well with them that fear God, which fear before him: ¹³ But it shall not be well with the wicked, neither shall he prolong *his days*, *which are* as a shadow; because he feareth not before God.

l Isa. 65. 20.
Rom. 2. 5.
m Ps. 37. 11, 18, 19.
Prov. 1. 32, 33.
Isa. 3. 10, 11.
Matt. 23. 34, 41.

¹⁴ There is a vanity which is done upon the earth; that there be just *men*, unto whom it ⁿ happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity. ¹⁵ ^o Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

n Ps. 73. 14.
ch. 2. 14. & 7. 15.
& 9. 1, 2, 3.

¹⁶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:) ¹⁷ then I beheld all the work of God, that ^p a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, ^q yet shall he not be able to find *it*.

o ch. 2. 24. & 3. 12, 22. & 5. 18. & 9. 7.

p Job 5. 9.
ch. 3. 11.
Rom. 11. 33.

q Ps. 73. 16.

10. *I saw the wicked buried*] Solomon uses this phrase, *I saw*, or, *I have seen*, to express what he beheld (as the Chaldee paraphrase has well observed) in the *visions of prophecy*. See ix. 13; x. 5. 7. Solomon foresees and foretells not only that Jeroboam would be King (as he had heard from Ahijah the Shilonite: see on iv. 13), but he also bids his people bear in mind, in order to teach them patience, that the time would come for the death and burial of the wicked one. This mention of burial is remarkable, because though Jeroboam himself was buried, as Solomon here foretells (see 1 Kings xiv. 20), yet it was prophesied by Ahijah that only one of his offspring, Ahijah, would come to a grave. See 1 Kings xiv. 13. 18. It was a remarkable thing that Jeroboam was buried, he who came to the throne having gone forth from the holy place, Jerusalem, in a rebellious insurrection against the house of David, and who had drawn away the ten tribes of Israel from the holy place, to worship his golden calves. And yet he was forgotten (the Sept. and Symm. have "they were praised," seemingly from a confusion of the verbs *shabach* and *shaach*), he was consigned to oblivion, in his own city Tirzah: see the awful words of Ahijah concerning the utter ruin of Jeroboam and his house (1 Kings xiv. 10—16); and the history, in 1 Kings xv. 29, speaking of Baasha, "he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which He spake by His servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger." On the moral uses of all these prophetic revelations in Ecclesiastes, see below, on x. 7.

11. *Because sentence against an evil work is not executed speedily*] Jeroboam reigned twenty-two years (1 Kings xiv. 20), a weary long time for Israel and Judah; but at last the sentence pronounced against him by Ahijah for his sins was executed to the full. See the foregoing note.

As to the word *pithgam*, here used for *sentence*, cp. Ezra iv. 17. Dan. iii. 16; iv. 17; and *Introduction*, p. 76.

12, 13. *yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked*] Here is the comfort which Solomon bequeaths in this Book to his own people, and to all future generations. Thus Wisdom, by his voice, does the genuine office of a *koheleth* (feminine: see on i. 1), or *gatherer together* with maternal love, like that of a hen gathering her chickens

under her wings (Matt. xxiii. 37. Luke xiii. 34), and like that of Christ Himself, Whose Wisdom is the true *koheleth* which gathers all true Israelites, wherever scattered, under the shelter of His own divine protection.

13. *it shall not be well with the wicked*] Jeroboam may conquer Judah for a time. He may reign for twenty-two years, but it will not be well with him, even in this life. See above, v. 10.

— *as a shadow*] Vanishing with the setting sun.

14. *a vanity—upon the earth*] Yes, it is so *upon the earth*, but not so *in heaven*; therefore dote not thou on earthly things, but look up to heaven.

— *just men*] Like Abel and the prophets, Christ and the Apostles; evil may happen to them in this world; and the wicked, such as Cain, Ahab, Pilate, and Nero, may prosper for a time here. This is a proof that earthly things are *vanity*; therefore, "*respicere finem*," "*sursum corda*."

15. *Then I commended mirth*] Rather, *and I* (emphatic) commended mirth, looking merely at the earthly horizon, but not looking upward, and to another world. This was my inference from such a limited view of man's existence, considered only *under the sun* (observe that phrase twice repeated in this verse, and again in v. 17); but I corrected this estimate by *applying my heart* (cp. vii. 25; ix. 1) to revise the verdict of my eyes; and thus I perceived that earthly things are a mystery, which cannot be solved by human reason (v. 17), but is explained by the revelations of God. See xii. 13, 14.

17. *because though*] Rather, *because of which*.

On these two verses (16, 17), see *Bp. Butler's Sermons*, Sermon. xv., "On the Ignorance of Man," which affords an excellent commentary on this portion of Ecclesiastes. He thus speaks:—

"The writings of Solomon are very much taken up with reflections upon human nature and human life, to which he hath added in this Book (Eccl. viii. 17) reflections upon the constitution of things. Upon that joint review he expresses great ignorance of the works of God, and the method of His providence in the government of the world, great labour and weariness in the search and observation he had employed himself about, and great disappointment, pain, and even vexation of mind upon that which he had remarked of the appearance of things, and of what was going forward upon this earth. This whole review and inspection, and the result of it, sorrow, perplexity, a sense of his necessary ignorance, suggests various reflections to his mind. But, notwithstanding all this igno-

† Heb. *I gave, or, set to my heart.*
a ch. 8. 14.

b Job 21. 7, &c.
Ps. 73. 3, 12, 13.
Mal. 3. 15.

IX. ¹ For all this † I considered in my heart even to declare all this, ^a that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. ² ^b All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

³ This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

⁴ For to him that is joined to all the living there is hope: for a living dog is

rance and dissatisfaction, there is somewhat upon which he assuredly rests and depends, somewhat which is the conclusion of the whole matter, and the only concern of man.

"Let us, then, consider what are the consequences of this knowledge and observation of our own ignorance, and the reflection it leads us to.

"First. We may learn from it with what temper of mind a man ought to inquire into the subject of religion, namely, with what expectation of finding difficulties, and with a disposition to take up and rest satisfied with any evidence whatever which is real.

"A man should beforehand expect things mysterious, and such as he will not be able thoroughly to comprehend, or go to the bottom of. To expect a distinct comprehensive view of the whole subject, clear of difficulties and objections, is to forget our nature and condition, neither of which admit of such knowledge, with respect to any science whatever; and to inquire with this expectation, is not to inquire as a man, but as one of another order of creatures.

"Due sense of the general ignorance of man would also beget in us a disposition to take up and rest satisfied with any evidence whatever which is real.

"Secondly. Our ignorance is the proper answer to many things, which are called objections against religion, particularly to those which arise from the appearances of evil and irregularity in the constitution of nature and the government of the world.

"Thirdly. Since the constitution of nature and the methods and designs of Providence in the government of the world, are above our comprehension, we should acquiesce in, and rest satisfied with our ignorance, turn our thoughts from that which is above and beyond us, and apply ourselves to that which is level to our capacities, and which is our real business and concern. Knowledge is not our proper happiness. Whoever will in the least attend to the thing, will see that it is the gaining, not the having of it, which is the entertainment of the mind. Indeed, if the proper happiness of man consisted in knowledge, considered as a possession or treasure, men who are possessed of the largest share would have a very ill time of it, as they would be infinitely more sensible than others of their poverty in this respect. Other orders of creatures may perhaps be let into the secret counsels of heaven, and have the designs and methods of Providence in the creation and government of the world communicated to them; but this does not belong to our rank or condition. 'The fear of the Lord, and to depart from evil,' is the only wisdom which man should aspire after as his work and business. The same is said, and with the same connexion and context, in the conclusion of the Book of Ecclesiastes. Our ignorance, and the little we can know of other things, affords a reason why we should not perplex ourselves about them, but no way invalidates that which is the 'conclusion of the whole matter,—Fear God, and keep His commandments: for this is the whole concern of man.'

"Our province is virtue and religion, life and manners, the science of improving the temper, and making the heart better. This is the field assigned to us to cultivate: how much it has lain neglected is indeed astonishing! Virtue is demonstrably the happiness of man; it consists in good actions, proceeding from a good principle, temper, or heart. Overt acts are entirely in our power. What remains is, that we learn to keep our heart, to govern and regulate our passions, mind, affections, that so we may be free from the impotencies of fear, envy, malice, covetousness, ambition; that we may be clear of these, considered as vices seated in the heart, con-

sidered as constituting a general wrong temper, from which general wrong frame of mind all the mistaken pursuits and far the greatest part of the unhappiness of life proceed. He who should find out one rule to assist us in this work, would deserve infinitely better of mankind than all the improvers of other knowledge put together.

"Lastly. Let us adore that infinite wisdom, and power, and goodness, which is above our comprehension: 'To whom hath the root of wisdom been revealed? or who hath known her wise counsels? There is one wise, and greatly to be feared, the Lord sitting upon His throne. He created her, and saw her, and numbered her, and poured her out upon all His works' (Eccus. i. 6). The conclusion is, that in all lowliness of mind we set lightly by ourselves; that we form our temper to an implicit submission to the Divine Majesty, beget within ourselves an absolute resignation to all the methods of His providence, in His dealings with the children of men; that, in the deepest humility of our souls we prostrate ourselves before Him, and join in that celestial song, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?' (Rev. xv. 3, 4) "

CH. IX. 1. *For all this I considered in my heart*] Lit. *For I gave all this in my heart.* I set it there (not before my eyes merely: see on iii. 11; viii. 16) to ponder it well. He continues the argument in the former chapter, that it is folly to judge of what goes on in this world by the evidence of the senses. Man is ignorant and blind, and must refer all to God, and rely on His wisdom and justice.

— *love or hatred*] Namely, God's love or hatred (see *Bp. Sanderson*, Sermon. i. 10). No man can infer (as Job's friends did) God's love of himself from his own earthly prosperity, or God's hatred of another, from his earthly adversity. "Whom the Lord loveth He chasteneth" (Heb. xii. 6. Cp. Dent. viii. 5). "But the prosperity of fools shall destroy them" (Prov. i. 32).

2. *All things come alike to all*] So it seems to be here under the sun (v. 3); therefore there is an hereafter; cp. Job xxi. 7—9. 12—18. Ps. lxxiii. 2, 3. 14. Mal. iii. 14, 15, in which passages a correction of the inferences derived from the visible present is suggested from the invisible hereafter, and from the revealed attributes of God.

— *he that sweareth*] Taking God's name in vain, and not fearing an oath's sanctity.

3. *and after that they go to the dead*] And after that, that is, after their lives, they both (i. e. the wicked as well as the righteous) go to the same place; and so far as mortal eye can see, they seem to be in the same predicament, they both vanish, and their place knows them no more in this world. This disappearance itself is vanity.

4. *For to him that is joined*] Or (according to the *keri*), *Who is he that is joined to all the living?* There is hope to him. Cp. *Targum, Sept., Syriac, Vulg., Hitzig, and Ewald*; some of whom, however, render the words affirmatively, as in our Version.

— *a living dog is better than a dead lion*] As far as this world is concerned. But let us consider, with regard to another world, what immense benefit and glory have been gained for themselves and others, by those noble confessors and martyrs of the Truth, who have nobly fought with the hearts of lions, and have gloriously died in her cause. Think, above all, of the "Lion of the Tribe of Judah" (Rev. v. 5) Who redeemed a whole world by His death.

better than a dead lion. ⁵ For the living know that they shall die: but ^c the dead know not any thing, neither have they any more a reward; for ^d the memory of them is forgotten. ⁶ Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

^c Job 14. 21.
^d Isa. 63. 16.
^d Job 7. 8, 10.
^d Isa. 26. 14.

⁷ Go thy way, ^e eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. ⁸ Let thy garments be always white; and let thy head lack no ointment. ⁹ † Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: ^f for that is thy portion in this life, and in thy labour which thou takest under the sun. ¹⁰ Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

^e ch. 8. 15.
† Heb. See, or, Enjoy life.
^f ch. 2. 10, 24. & 3. 13, 22. & 5. 18

¹¹ I returned, ^g and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. ¹² For ^h man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men ⁱ snared in an evil time, when it falleth suddenly upon them.

^g Amos 2. 14, 15.
^h Jer. 9. 23.

¹³ This wisdom have I seen also under the sun, and it seemed great unto me:

ⁱ Prov. 29. 6.
ⁱ Luke 12. 20, 39.
‡ 17. 26, &c.
ⁱ Thess. 5. 8.

¹⁴ ^k There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: ¹⁵ now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. ¹⁶ ^l Then said I, Wisdom is better than strength: nevertheless ^m the poor man's wisdom is despised, and his words are not heard.

^k See 2 Sam. 20. 16—22.

¹⁷ The words of wise men are heard in quiet more than the cry of him that ruleth among fools. ¹⁸ ⁿ Wisdom is better than weapons of war: but ^o one sinner destroyeth much good.

^l Prov. 21. 22. & 24. 5.
^{ch.} 7. 19.
^{ver.} 18.
^m Mark 6. 2, 3.

5. neither have they any more a reward] Under the sun (see v. 6); but there is a Judgment to come, which is revealed to the eye of faith, and that is always to be taken into the account, and every thing is to be referred to it. See xii. 13, 14.

7. Go thy way] If this is thy estimate of human destiny, and if thou wilt confine thy view to the perishable things of this life, then take up with the language of those who say, "Let us eat and drink; for to-morrow we die" (1 Cor. xv. 32). Solomon here adopts the language of the worldly libertine: "Hæc" (says S. Jerome) "aliquis loquatur Epicurus et Aristippus et Cyrenaici, et cateræ pecudes philosophorum." But in a subsequent passage (xi. 9, and xii. 14), Solomon corrects those who take this low view of man's existence; as St. Paul does, when he adds, even from the mouth of a heathen poet, "Be not deceived: evil communications corrupt good manners" 1 Cor. xv. 33).

— God now accepteth thy works] Evil men misconstrue their prosperity into a sign that God accepteth their works; and so their prosperity blinds them, and works their ruin.

9. Live joyfully with] Lit. Look upon life with.

10. Whatsoever thy hand findeth to do] Rather, Do all that thy hand findeth to do by thy power (see Hengst., Ewald); that is, let might be right with thee. Care nothing for God or man, but use thy strength according to thy will. All this may be regarded as addressed to worldly politicians, such as Jeroboam, whose wife plays a prominent part in 1 Kings xiv. 2—17. Such men use their power with arbitrary caprice and reckless disregard of human and divine law, and appear to consider this life as the sum total of their being.

11. I returned] The correction of what has been said (vv. 7—10) commences here. I said, "Go thy way, eat and drink; but now I return, and revise what I have said."

Cp. Horat. 1 Od. xxxiv. 3:

"Nunc retrorsum
Vela dare, atque iterare cursus
Cogor relictos."

Let not evil men trust in their strength or in the multitude of their people (as Jeroboam did); they may suddenly be cut off (as his house was), and then where will they be? Cp. Ps. xxxiv. 16, 17. 2 Chron. xx. 15. Jer. ix. 23.

13. This wisdom] Rather, Also I saw this (to be) wisdom under the sun (even in this life, how much more in the next), and great was it to me, whatever it might seem to others. Solomon is delivering a parable—perhaps a vision of the future; I saw a little city, and few men in it. What follows is illustrated by the history of Solomon's own city, Jerusalem, in times of great distress, when great kings came against it, as Sennacherib did in the times of Isaiah, and the Prophet, by his prayers, exhortations, and prophecies, delivered the city (see 2 Kings xix. 2. 6. 20); but no one thought of him afterwards; nay, he was probably put to death by the son of the king whom he had delivered (see on 2 Kings xxi. 10. 16). Jerusalem was a little city, in comparison with the mighty capitals of Asia (cp. Rabshakeh's words, 2 Kings xviii. 23).

How much more was all this fulfilled in the Apostles, and, above all, in Christ, the Lord of all the Prophets and Apostles! And see what follows.

17, 18. The words of wise men] Rather, The words of the wise, heard in quiet, are better than the cry of him that ruleth among fools. Wisdom is better than weapons of war. The words of Solomon's wisdom, heard in quietness after his death, by the pious and loyal men of Judah, in evil times, were better than the imperious clamour of Jeroboam; the words of Isaiah,

† Heb. *Flies of death.*

X. ¹ † Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

² A wise man's heart is at his right hand; but a fool's heart at his left.

† Heb. *his heart*.

³ Yea also, when he that is a fool walketh by the way, † his wisdom faileth *him*, ^a and he saith to every one *that he is a fool*.

a Prov. 13. 16. &
18. 2.

^a If the spirit of the ruler rise up against thee, ^b leave not thy place ; for ^c yielding pacifieth great offences.

c 1 Sam. 25. 24,
&c.
Prov. 25. 15.

⁵ There is an evil *which* I have seen under the sun, as an error *which* proceedeth † from the ruler : ⁶ ^d Folly is set † in great dignity, and the rich sit in low place. ⁷ I have seen servants ^e upon horses, and princes walking as servants upon the earth.

† Heb. *from before*.
d Esth. 3. 1.
† Heb. *in great heights*.
e Prov. 19. 10. & 30. 22.
f Ps. 7. 15.
Prov. 26. 27.

⁸ 'He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. ⁹ Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

¹⁰ If the iron be blunt, and he do not whet the edge, then must he put to more strength : but wisdom is profitable to direct.

heard in faith by Hezekiah, were better than the boastful vaunting of Rabshakeh ; the words of Christ, heard in quiet by the Church, are better than all the shouts and din of popular cries pealing forth from vast multitudes, and ringing in the ears of the world.

18. *one sinner destroyeth much good*] One man like Jeroboam, who is described by the Holy Spirit in numberless places of Scripture, as making all Israel to sin. See above, on 1 Kings xii. 28, and observe what follows here.

CH. X. 1. *Dead flies cause the ointment of the apothecary to send forth a stinking savour*] In chap. vii. 1, he had said that "a good name is better than precious ointment;" and it has already been noted there that this was intended to imply that the royal chrism is not so precious as royal virtues; and now it is added here that the royal chrism is made rancid by the follies and vices of a prince who ought "to be in reputation for wisdom and honour." It is observable that the words *ointment of the apothecary* (*shēmen rôkeach*) are the very same words as are used by Moses in the description of the holy chrism in Exodus (xxx. 22. 29. 33. 35). Cp. 1 Chron. ix. 30, where the same verb and noun are used in speaking of the holy ointment.

Here is an admonition to Rehoboam, the son and successor of Solomon. See also what follows here, and compare the note above on vii. 1, and on Prov. xvii. 16—25, in which are similar references to Rehoboam; and which are the best commentaries on this passage. Cp. above, *Introduction*, pp. 88, 89.

2. *A wise man's heart is at his right hand; but a fool's heart at his left*] "Justus in se sinistrum non habet; totum in se dextrum est," says *S. Jerome*.

3. *he saith to every one that he is a fool*] Or, *he saith of every one, he is a fool*; he is arrogant, as well as ignorant; he despises the wise, and thinks them fools; and is not conscious that he is a fool, but thinks himself wise. Cp. Prov. xxvi. 16.

This is a prophetic portrait of Rehoboam despising the aged and wise counsellors of his father, and preferring to follow those who were reflections of himself (1 Kings xii. 8-14).

4. *If the spirit of the ruler rise up against thee* [Solomon now turns from his son Rehoboam, and leaves a parting counsel to his counsellors and subjects. *Although the spirit of the ruler (Rehoboam) rise up against thee, and treat thee with disdain and wrong, yet be patient, part not with thy loyalty, leave not thy place, forsake not the place of duty to thy king in which God has set thee, especially forsake not the holy place, the courts of thy God at Jerusalem, and go not after Jeroboam and his calves. This farewell advice of his royal Master, Solomon, was not lost on such good old loyal servants of the Crown as Ethan the Ezrahite. See the Preliminary Note above, on Ps. lxxxix., and compare above, on viii. 3.*

— yielding *pacifeth great offences*] *Meekness* (or gentleness, see Prov. xiv. 29; xv. 4. *Gesen.* 511) *prevents great offences*; it keeps back the hasty spirit of a rash ruler (like Rehoboam) from committing greater sin. The eighty-ninth Psalm, just mentioned, is the best illustration of this; see the notes there.

5. *There is an evil—an error which proceedeth from the ruler*] The evil of Jeroboam's rule was foreseen by Solomon (the inspired writer of this Book) to be an error proceeding from the ruler; i. e. from the sins of Solomon himself (see 1 Kings xi. 33), and of Rehoboam. Therefore let not God be charged with it.

On the phrase, *I have seen*, used *prophetically* in this Book, see above, viii. 10.

7. *I have seen servants upon horses*] Jeroboam was Solomon's *servant*, see 1 Kings xi. 26, and 2 Chron. xiii. 6, in both which places the same word is used as here.

By such prophetic declarations as these, which God enabled Solomon to make in the spirit of prophecy, he prepared the people for the afflictions that were coming in the evil days of Jeroboam, and he ministered divine counsel and comfort to them by the assurance that the triumph of the wicked would come to an end (see above, on viii. 10—13); and he prevented them from being perplexed and staggered by what they saw. Nay, rather, being thus premonished, they would recognize in these afflictions a striking proof of God's truth, and a solemn warning against sin.

8.] *He that diggeth a pit*, as Jeroboam did in his worldly policy to catch others, when he set up the calves at Bethel and Dan, *shall fall into it*; his house was extirpated on account of his idolatry. See 1 Kings xiv. 10—14; xvi. 26.

— *an hedge*]. Rather, a wall of stone and plaster, especially one around a vineyard (Isa. v. 5), in which serpents lurked (Amos v. 19). Jeroboam, by setting up idolatry, brake down the wall which God Himself had built around His vineyard, the House of Judah; but a serpent came out of the wall, and stung him.

Here, therefore, and in what follows, Solomon delivers a warning to Jeroboam himself, who was guilty also of acts of violence, such as are described by *removing stones*; i. e. removing a neighbour's landmark (Deut. xxvii. 17), and of cutting down trees and cleaving wood out of them; especially in such acts of wrong as dispossessing the Priests and Levites, and forcing them to quit their homes in Israel, and to retire into Judah. See above, on 1 Kings xv. 17, and on 2 Chron. xi. 13, 14, and xiii. 9.

10. *If the iron be blunt* [When the iron has become dull, and he (the owner of the axe) do not sharpen its face (or edge), he puts to more strength; he is more violent in his acts. This was the case with Jeroboam. He had used force in cutting down the trees of Israel. He had rooted up its best citizens (see 2 Chron. xi. 14—16, and cp. the metaphor in 2 Kings xix. 23), and had hewn them into pieces, as if they were mere wood (cp. also the metaphor in Luke xxiii. 31), and his axe had been blunted by his work; he therefore waxed more and more violent and reckless, even after admonitions from God, not only by Ahijah the Shilonite, but by the prophet sent from Judah to Bethel (see 1 Kings xiii. 33). But wisdom (not force) is profitable to cause to prosper (see *Gesen.* 419. Cp. xi. 6, where the same verb is used in *kal*.

¹¹ Surely the serpent will bite ^g without enchantment; and [†] a babbler is no better. ¹² ^h The words of a wise man's mouth are [†] gracious; but ⁱ the lips of a fool will swallow up himself. ¹³ The beginning of the words of his mouth is foolishness: and the end of [†] his talk is mischievous madness. ¹⁴ ^k A fool also [†] is full of words: a man cannot tell what shall be; and ^l what shall be after him, who can tell him? ¹⁵ The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

g Ps. 58. 4, 5.
Jer. 8. 17.
† Heb. the master of the tongue.
h Prov. 10. 32. & 12. 13.
† Heb. grace.
i Prov. 10. 11. & 18. 7.
k Heb. his mouth.
l Prov. 15. 2.
† Heb. multiplieth words.
1 ch. 3. 22. & 6. 12. & 8. 7.
m Isa. 3. 4, 5, 12. & 5. 11.

¹⁶ ⁿ Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! ¹⁷ Blessed art thou, O land, when thy king is the son of nobles, and ⁿ thy princes eat in due season, for strength, and not for drunkenness!

n Prov. 31. 4.

¹⁸ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

¹⁹ A feast is made for laughter, and ^o wine [†] maketh merry: but money answereth all things.

o Ps. 104. 15.
† Heb. maketh glad the life.

²⁰ ^p Curse not the king, no not in thy || thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

p Exod. 22. 28. Acts 23. 5.
|| Or, conscience, figure like, Luke 19. 40.

XI. ¹ Cast thy bread ^a [†] upon the waters: ^b for thou shalt find it after many days. ² ^c Give a portion ^d to seven, and also to eight; ^e for thou knowest not what evil shall be upon the earth.

a See Isa. 32. 20.
† Heb. upon the face of the waters.
b Deut. 15. 10.
Prov. 19. 17.
Matt. 10. 42.
2 Cor. 9. 8.
e Eph. 5. 16.

Gal. 6. 9, 10. Heb. 6. 10.

c Ps. 112. 9. Luke 6. 30.

1 Tim. 6. 18, 19.

d Micah 5. 5. e Eph. 5. 16.

¹¹ Surely the serpent will bite without enchantment] Rather, If the serpent will bite without enchantment; that is, and refuses to be charmed (see Ps. lviii. 5, and Jer. viii. 17), yet there is no profit to one who is a mere babbler. The tongue of Jeroboam, the serpent, is here compared to that of Rehoboam the fool. The former hurts by cruelty; the latter by folly. See what follows.

¹² The words of a wise man's mouth] If Rehoboam had been wise, he would have spoken gracious words to the people, and so have won their hearts. See 1 Kings xii. 7, where the old counselors say to him, "If thou wilt speak good words to them, they will be thy servants for ever;" and v. 13, "The king answered the people roughly;" and observe, he compared his own acts towards his own people to the sting of a serpent, a scorpion, see there, v. 14; and thus the lips of the princely fool of Judah were no better than those of the serpent of Israel; and his words swallowed up himself—they lost him the kingdom. See also what follows here.

¹⁵ he knoweth not how to go to the city] He cannot walk straight, even in a high road, where all is plain and easy; how much less can he extricate himself from the devious and tangled by-paths of difficulty?

¹⁶ Woe to thee, O land, when thy king (or rather, whose king) is a child] As Rehoboam was, at forty; as even his own son Abijah calls him, in that remarkable speech concerning his doings, in 2 Chron. xiii. 7. And it is observable, that the word applied to him in the Hebrew original there, is the same word as that which is used here, and which is here rendered *child* (*naar*). Cp. below, on Isaiah iii. 4, where the same word is used.

— thy princes eat in the morning] They rise early to feast, and not to work (cp. Isa. v. 11). "Woe unto them that rise up early in the morning, that they may follow strong drink."

¹⁷ the son of nobles] The son, that is, following in the steps of their nobility. Cp. John viii. 39, "If ye were Abraham's children, ye would do the works of Abraham," and Gal. iii. 7—9.

¹⁸ By much slothfulness] Such as Rehoboam's. See again 2 Chron. xiii. 7, where the effeminacy of Rehoboam's character (which may be inferred from innumerable passages in the Book of Proverbs) is noted by his own successor.

¹⁹ A feast is made for laughter] Lit. They make bread for laughter, and wine maketh glad the living. They abuse God's gifts by using them only as an occasion for revelry and riot. — but money answereth all things] Money, or wealth, is pleaded as an apology for all folly.

"Stultitiam patiuntur opes; tibi parvula res est" (Horat. 1 Ep. xviii. 29), and "Virtus, nisi cum re, vilior algâ est." (Ibid. 2 Sat. v. 8).

²⁰ Curse not the king] However bad the times may be, how-

ever much thy loyalty may be tried by the folly, extravagancy, and licentiousness of thy prince (Rehoboam), yet remember still, that he is *thy king*. Remember, he is God's deputy and representative, and accountable to Him; therefore do not fall away from him; "be not hasty to go out of his sight" (xiii. 3); "do not leave thy place" (x. 4); *curse him not, no, not in thy thought*, but pray for him, leave him to the judgment of God. Cp. David's loyal language and conduct to his persecutor Saul (1 Sam. xxiv. 6. 10; xxvi. 9. 11. 23. 2 Sam. i. 14. 16).

The word *king* is placed at the beginning of the sentence here, in the Hebrew original, to mark the emphasis on it. *The king* (though vicious as a man, as Rehoboam was) is still *the king*, and therefore not to be cursed. Cp. below, Rom. xiii. 1—5. 1 Pet. ii. 13.

— *the rich*] See v. 6, where the same word is used in the Hebrew, *ashir*.

CH. XI. 1. Cast thy bread] The connexion of the precepts in these two verses, inculcating the duty of charity, with what has gone before, may be obscure at first sight, but is cleared up by reference to the history of the times; and will be obvious from the consideration, that by reason of the violent and sacrilegious and idolatrous acts of Jeroboam, many of the Priests and Levites, and other God-fearing men, were uprooted from their lands and houses in Israel, and were constrained to take refuge in Judah (see above, 2 Chron. xi. 13—16). Hence there was an urgent need for such an exhortation as the present, to the exercise of pious liberality on the part of the inhabitants of Jerusalem, Judah, and Benjamin.

Therefore Solomon says, Do not grudge to give thy bread to the hungry and needy. Cast it like seed, though it may seem to be thrown upon the face of the waters, and to be dissolved in the liquid element, being given, as it were, to flowing tides of successive immigrants from Israel, yet, "thou shalt find it after many days;" if not in this life, yet in a better world. It will be to thee like the goodly merchant vessels and noble argosies of Solomon himself, going forth on the waters of the Mediterranean to Tarsus, or on the Red Sea to Ophir, and returning to thee with a rich freight and wealthy cargo of blessings (cp. Isa. xxxii. 8. 20).

² Give a portion] Heb. *chelek*; the word specially used for the portion of the Levites (Num. xviii. 20, where it is rendered part in our Version, and so Deut. x. 9; xii. 12; xiv. 27. 29; xviii. 1. Josh. xiv. 4; xviii. 7). Do not confine thy offering to the Levites of Judah, but extend it to those Levitical refugees who resort to thee from Israel. We may compare the case of the French emigrant Clergy at the great Revolution, at the end of the last century, when, to the honour of English benevolence it may be said, that it was not restrained to providing for its

³ If the clouds be full of rain, they empty *themselves* upon the earth : and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

⁴ He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap.

f John 3. 8.
g Ps. 139. 14, 15.

⁵ As ^f thou knowest not what *is* the way of the spirit, ^g nor how the bones do grow in the womb of her that is with child : even so thou knowest not the works of God who maketh all.

† Heb. *shall be right*.

h ch. 7. 11.

⁶ In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether [†] shall prosper, either this or that, or whether they both *shall be* alike good. ⁷ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes ^h to behold the sun : ³ But if a man live many years, and rejoice in them all ; yet let him remember the days of darkness ; for they shall be many. All that cometh *is* vanity.

i Num. 15. 39.

k ch. 12. 14.
Rom. 2. 6—11.

l Or, *anger*.
m 2 Cor. 7. 1.
n Tim. 2. 22.
o Ps. 39. 5.

a Prov. 22. 6.

b See 2 Sam. 19. 35.

⁹ Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, ⁱ and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these *things* ^k God will bring thee into judgment. ¹⁰ Therefore remove ^{||} sorrow from thy heart, and ^l put away evil from thy flesh : ^m for childhood and youth *are* vanity,

XII. ¹ Remember ^a now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, ^b when thou shalt say, I have no pleasure in them ; ² While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : ³ in the day when the keepers of the house shall tremble, and the strong men shall bow themselves,

own Clergy, but acted in the spirit of Solomon's precept, "*Give a portion to seven, and also to eight.*" Let there be no stint to thy liberality, but give promptly and freely, according to thy means (cp. Matt. v. 42, and 1 Tim. vi. 17—19), "*for thou knowest not what evil shall be upon the earth ;*" thou knowest not whether thou mayest long have the power of giving, and whether thou thyself mayest not also be in need of charity from others.

3. *If the clouds be full of rain*] Rather, *When the clouds are filled, they can no longer contain the water, but must empty themselves on the earth.* So, thou hast only an appointed time ; and when the measure of thy life is filled up, then thou wilt be forced to discharge all that thou hast absorbed, and thou wilt be swept away, like clouds dispersed by the wind ; and when thou art cut down by death, like a tree felled, then thou canst no longer bear fruit, but must lie in the same direction, and in the same condition, as that in which thou wast when hewn down by death.

The moral of all this may be expressed in the words of St. Paul, "While we have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10). Observe also what follows, which confirms this interpretation, and which supplies additional reasons for promptitude in doing good, and for not being deterred by seeming difficulties which are the trial of men's faith in this world. And because "thou knowest not what a day may bring forth" (Prov. xxvii. 1), therefore put not off thy good deeds till the morrow (vv. 5, 6). And because the darkness of Death cometh, wherein no man can work (v. 8), therefore do thy work now, while it is called to-day (John ix. 4).

9. *know thou, that for all these things God will bring thee into judgment*] Therefore let thy joys be ever tempered with the recollections of Death, Judgment, and Eternity. Here is the correction of what was said in the person of those who look only to the present life, in ix. 7. Cp. below, xii. 14.

10. *Therefore remove sorrow*] Rather, *Therefore remove provocation*, see 1 Kings xv. 30 ; xxi. 22. 2 Kings xxiii. 26. Ezek. xx. 28, in all which places the word used in the original (*caas*) is rendered *provocation* in our Version. Take heed lest thou *provoke* God by the thoughts of thy heart, and *put away sin from thy flesh* ; do not anger God by carnal lusts, for child-

hood and youth are vanity ; they will soon pass away, and God will call thee to account for the use which thou makest of them. See what follows, "*Remember now thy Creator in the days of thy youth.*" In the freshness of thy youth remember God, Who made thee. Do not give to Him from Whom thou hast received all, for He is thy Creator, the mere refuse of thy life ; but offer to Him the brightest flowers, and first and richest fruits of thy years.

CH. XII. 1. *thy Creator*] See the foregoing note. The word stands here in the *plural* in the original. These *plural* designations of God (cp. Josh. xxiv. 19, and Prov. ix. 10) are supposed by some to be examples of the "*pluralis excellentiæ* ;" but here, where God is designated as *Creator*, there is probably a reference to the words in Genesis i. 26, "*Let us make man in our image, after our likeness.*" See the note there ; and in such expressions there is a preparation for the Evangelical revelation of the doctrine of the Ever-Blessed Trinity.

— *while the evil days come not*] That is, *before the evil days come*,—the dark days of old age, when the light of the sun, moon and stars, no longer shines so brightly and joyously as in the days of youth ; and *before the clouds return after rain* ; that is, in the season of weakness and decrepitude, when no sooner has one cloud of sorrow discharged its dark contents and has disappeared, but another black cloud, swollen with showers of sorrows, returns in its place.

Solomon, now old, and near his end, draws a picture of old age ; a dreary one in his case, because when he was old he had fallen from God (1 Kings xi. 4—11). But he is now penitent for his sin, and desires that his fall should be a warning to others ; see above, *Introduction*, p. 90.

3. *the keepers (or watchmen) of the house*] The *arms* of the human body compared to a *house*, in which the soul dwells. Cp. 2 Cor. v. 1.

— *the strong men*] The *legs*. Cp. Ps. cxlvii. 10. Cant. v. 15.

— *the grinders*] The *teeth* ; lit. the *millers* (molares), in the *feminine* gender in the original, because the work of grinding in the handmill was generally done by *women* (Exod. xi. 5. Isa. xlvii. 2. Matt. xxiv. 41 ; and as to the *sound of the grinding*, see Jer. xxv. 10. Rev. xviii. 22).

and || the grinders cease because they are few, and those that look out of the windows be darkened, ⁴ and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all ° the daughters of musick shall be brought low; ⁵ also when they shall be afraid of *that which is high*, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to ^d his long home, and ° the mourners go about the streets: ⁶ or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. ⁷ Then shall the dust return to the earth as it was: ^g and the spirit shall return unto God ^h who gave it.

|| Or, the grinder fail, because they grind little.

c 2 Sam. 19. 35.

d Job 17. 13.
e Jer. 9. 17.

f Gen. 3. 19.
Job 34. 15.
Ps. 90. 3.
g ch. 3. 21.

h Num. 16. 22. & 27. 16. Job 34. 14. Isa. 57. 16. Zech. 12. 1.

— *cease*] From work.

— *those that look out of the windows*] The eyes. The members are paired with each other,—hands and feet, teeth and eyes,—the first pair masculine, the second feminine, in other places of Scripture as here. Cp. Exod. xxi. 24. Deut. xix. 21.

4. *the doors shall be shut in the streets*] The lips which are closed when the voice of the grinding (of the teeth) is low.

— *he shall rise up at the voice of the bird*] The sleep of old age being easily disturbed, he rises up (as the *Chaldee Targum* explains it) at the first chirping of the early birds in the morning; as the ancient poets say,—describing the early dawn,—

ἐφα κινεῖ φθέγματ' ὀρνίθων σαφῇ.

(*Soph.*, Elect. 18.)

“Lux suscit alma,

Et matutini volucrum sub culmine cantus.”

(*Virg.*, Æn. viii. 455.)

Or, as the English Poet expresses it, in his Sonnets on Sleep :

“I soon the small birds’ melodies

Must hear, first utter’d from my orchard trees.”

— *the daughters of musick shall be brought low*] He hears the early birds, and is excited from his slumber; but he has no pleasure any longer in sweet melodies; “*the daughters of musick are brought low*.” What is meant by “*the daughters of musick*?” They must be something in the man himself, and (as *S. Jerome* observes) they appear to mean the *organs of hearing*, keenly alive to the delights of music; the *ears*, which before were quickly pricked up (arrectæ), and were exquisitely sensitive to the sweetness of sounds, are brought low, become flat, dull, and deaf (as the *Vulg.* has it, “*obsurdescunt*,” cp. *A Lapide* here); so that, like aged Barzillai, he can no longer hear with pleasure “the voice of singing men and singing women” (2 Sam. xix. 35). Solomon here speaks mournfully from his own experience: “he had gotten himself men singers and women singers” (ii. 8), but he now finds no pleasure in them.

S. Jerome well expounds the passage thus (p. 784): “*Humilitatem vocis molentis de mandibulis interpretantur, quòd cibum terere nequeat; et vix spiritu coarctato vox ejus tenuis*” (“the-childish treble”) “*audiat. Porro consurgere eum ad vocem volucris ostendit, quòd, frigescente jam sanguine, ad levem sonitum evigilet, noctisque medio, quòd gallus cecinerit, festinus exsurgat; obmutescere quoque, sive surdescere, filias carminis, aures significat, quòd gravior senum auditus fiat, et nulla inter voces valeant scire discrimina, nec carminibus delectari, quod quidem et Berzellai loquitur ad David, nolens transire Jordanum.*”

5. *be afraid of that which is high*] That is, fears any acclivity, and shrinks from climbing any hill; “*and fears are in the way*,”—apprehends danger in any journey, however short. “*Ardua ingredi non valebit, et lassis poplitibus ac trementi vestigio etiam in plano itinere fluctuans, offensam gressuum formidabit*” (*S. Jerome*).

— *the almond tree shall flourish*] The head is hoary with silver hair, blossoming like the almond with a profusion of white flowers (*S. Jerome, A Lapide, Mercer*, and many others). This, after all, seems the preferable interpretation. Others may be seen in *Hitzig, Hengst.*, and *Wangemann*. Similarly, we have in Greek Poets the λευκανθὲς κάρα (*Soph.*, Œd. T. 742), and ἡγυρισμένον (Elect. 43). As to the Hebrew verb here used, see *Fuerst*, 916.

With regard to the objection of some critics, that the almond-tree does not bear *white* flowers, we may quote the remark of one who has lived more than twenty years in Palestine,

speaking of the appearance of the almond in February, “*White blossoms cover the whole tree*, without any mixture of green leaves, for these do not appear until some time after; it is the expressive type of old age” (*Dr. Thomson*, “*The Land and the Book*,” 319). And here it may be remarked, that in this picture of old age, Solomon does not mean to imply that old age is altogether sad, gloomy, morose, and decrepit, like that of which the English Poet speaks:

“Second childishness and mere oblivion,

Sans teeth, sans eyes, sans taste, sans every thing.”

(*Shakspeare*, “*As You Like It*,” Act ii. Sc. 2.)

On the contrary, he here uses an agreeable figure; and in Prov. xvi. 31, he says, “*The hoary head is a crown of glory, if it be found in the way of righteousness*.” But old age, after a life of libertinism and self-indulgence, may be, and often is, as to most of his features, like the picture here presented to the view; and the admonition of the Preacher is, Do not mock God by deferring thy service to Him; Remember Him in thy youth, and do not affront Him by offering Him the dregs and refuse of thy life. Cp. Mal. i. 8, “*If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?*” and see there, v. 13.

— *the grasshopper*] Or locust; the lightest insect. Little vexations are compared to flies flitting about; even they become burdensome. See *Gesen.* 578, and *Vatablus* here.

— *and desire shall fail*] This also seems to be the true meaning (see *S. Jerome* and *Hengst.* and *Gesen.* 5. Cp. *Fuerst*, p. 10); the rendering, if taken literally, “*when the capparais* (or caper berry) fails,” which is found in many ancient Versions, would involve an indecorous and erroneous assumption, that Solomon could represent it as in the course of nature to resort to unnatural stimulants. The word signifying *caper berry* is to be understood symbolically, as the words *almond* and *locust* are.

— *his long home*] Lit. *his house of eternity*; that other world which has no end, and from which there is no return.

6. *Or ever the silver cord be loosed*] Remember thy Creator in thy youth. Give Him the flower of thine age, not the service of an exhausted frame, in body and soul. Do not delay thy repentance until the hour of sickness and death, when the silver cord, which ties soul and body together, is about to be severed and removed (see *Gesen.* 766) by the hand of Death.

— *the golden bowl*] The golden bowl; that is, or ever the vessel of the body is broken which held the oil of the spirit; see Zech. iv. 3, where it describes the bowl which holds the oil in the golden lamp-stand; and compare the parable of the lamps, in Matt. xxv. 1—3, and the notes below on that passage. This golden bowl is *crushed together*, and dashed in pieces by death. See *Gesen.* 779.

— *the pitcher—at the fountain*] The pitcher, the earthen vessel, to which the human body is compared in Scripture (see 2 Cor. iv. 7), and which receives the living waters of the Holy Spirit. See John iv. 10—15; vii. 38.

— *the wheel*] On which the rope revolves by which the water is raised out of the cistern or pit (*bór*) dug in the earth. Some regard this as a figure of the cessation of the action by which the blood is drawn forth from the heart, and as an anticipation of the Harveian discovery of the circulation of the blood (*Dr. Smith*, in *Poli Synops.*). But this seems too minute a criticism. The figure represents generally the cessation of those functions by which the vital principle is diffused through the human frame.

7. *the spirit shall return unto God who gave it*] See above, iii. 21, on the difference between the spirit of a man and the

i Ps. 62 9.
ch. 1. 2.

|| Or, the more
wise the preacher
was, &c.
k 1 Kings 4 32.

† Heb. words of
delight.

⁸ ⁱ Vanity of vanities, saith the preacher; all is vanity.

⁹ And || moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and ^k set in order many proverbs.

¹⁰ The preacher sought to find out † acceptable words: and that which was written was upright, even words of truth.

¹¹ The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

life of a beast—a difference not ascertainable by Reason, but clearly asserted by Revelation in both these passages.

8. *Vanity of vanities*] Solomon, having drawn a picture of human decrepitude, exemplified in himself, enfeebled by old age, and lying on the bed of death, perhaps on some royal couch overhung with tapestry in some splendid chamber of his palace, ends the Book, as he had begun it, with declaring the vanity of all earthly things apart from God. See above, i. 2.

— the preacher] Heb. *Kohaleth*, Lat. *congregatrix*; the Wisdom that is gathering together those that are scattered (see above, on i. 1), and observe the repetition of the word *kohaleth* three times in these three verses, emphatically, to show that the main design of this Book is to gather together into one those who are scattered; and Solomon uses a feminine abstract word, for the purpose of showing that he, as an individual, does not arrogate to himself the right of gathering; no, he knows well that by his personal sins he is the cause of the future scattering of Israel and Judah under Jeroboam. It is not Solomon, as a person, who speaks in this Book; but it is Divine Wisdom in Solomon as a king, the son of David, the type of Christ, who speaks; and Solomon gladly merges all his individuality in this ideal abstraction of Divine Wisdom; and lends his own voice for the purpose of gathering together by Wisdom those whom he had scattered by his folly. Observe, therefore, what follows:

9. *And moreover*] Observe this word *moreover*. The sum of the matter does not lie in the exclamation, "Vanity of vanities." That is true, as far as earthly things (things "under the sun") are concerned; but there is something besides this to be considered, there is a *moreover*; and inasmuch as "*kohaleth* was wise" (the abstract *kohaleth* is here contrasted with the concrete in Solomon personally, who had sinned by disobedience and folly); therefore, now that Solomon is penitent, and yields himself to the guidance of the Spirit of Wisdom, he is, as it were, transfigured into *Kohaleth*, and recovers his office of Teacher; he still taught the people knowledge; he now, in his last days, teaches his people, whom he had before misled by sin; and he, who before was a foolish old king, and "would not be admonished" (see above, iv. 13), now gave good heed, and admonishes the World: he co-operates with Divine Wisdom, which enabled him to search out, and set in order many proverbs, or parables. See Prov. i. 1.

10. *The preacher*] *Kohaleth* sought to find out acceptable words; lit. words of delight; words well pleasing to God, and such as might also be acceptable to man, such as gave joy to himself in these last hours of sorrow, because that which is here written by him is righteous, even words of truth: not "words which man's wisdom teacheth, but words which the Holy Ghost teacheth" (1 Cor. ii. 13).

Solomon derived great comfort on his death-bed from bearing witness to the truth, and from being allowed by God to write this Book,—Ecclesiastes,—and to leave it behind him, as his confession, and as an instrument for gathering together those whom he had scattered.

Therefore the *Chaldee Paraphrase* inserts here the following words. The Preacher, "by the spirit of prophecy given him by the Lord, composed books of wisdom." And so *Rambach* and *Hengstenberg*, who rightly say that by these words the divinely-inspired writer of the Book claims a place for his own composition among the living oracles of God, not for any personal merit of his own, but because he is an organ of Divine Wisdom.

11. *The words of the wise are as goads*] As goads, which stimulate oxen in ploughing (*Sept.*, *Aquila*, *Theodotion*), so the words of the wise excite men to labour in what is good: τοῖς σώφροσιν γὰρ ἀντίκρυτα γίνονται (*Æschylus*, *Eumen.* 131). Our Lord Himself adopted this metaphor when He spoke from heaven to Saul and said, "Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks" (goads, κέντρα). See on Acts ix. 5. The labourers in Christ's husbandry are compared to oxen ploughing (see on 1 Kings vii. 25. Isa. xxxii. 20. 1 Cor. ix. 9. 1 Tim. v. 18); and Christ

Himself holds in His hand the goad which excites them to work. Solomon—the type of Christ—in this Book supplies energetic stimulants (goads) to right action, and he does something more than this; he gathers together in one those whom he thus excites.

— as nails fastened by the masters of assemblies, which are given from one shepherd] The preposition *by* is not in the original, and ought to be omitted. Here is a second metaphor; the former (that of the goad) was derived from agricultural life, the present figure, the nail, is from pastoral life. The masters of assemblies, lit. masters of gatherings, are like nails which, being driven down into the ground, keep the shepherd's tent firm in the soil, and render it impervious to rain, and prevent it from being carried away by the wind. See above, on Judg. iv. 21, 22, concerning these nails or pegs of wood, used in pastoral life for that purpose; and cp. Isa. liv. 2, "Lengthen thy cords, and strengthen thy stakes." There is a somewhat different metaphor in Ezra ix. 8, "Grace hath been showed us from the Lord our God to give us a nail in His holy place," and see Isa. xxii. 23, where a person, a faithful officer of the royal household—*Eliakim*, is compared to "a nail in a sure place." Cp. Zech. x. 4, the language of God Himself exhorting the Church to enlarge her tent, in order to gather all Nations within it.

The tent, being held together by these nails driven in firmly, affords shelter to those who are gathered together within it. Solomon keeps up the metaphor of *Kohaleth*, the Gatherer. In this Book, Divine Wisdom enables him to act the part of a master of gatherings (Heb. *asuppoth*), i.e. of a shepherd who gathers the flock together (see the use of this word *asaph*, in Gen. xxix. 3. 7; xxxiv. 30). He, the master of the gatherings, as "a nail in a sure place," gathers Israel together in this Book, as a tent held firmly together by the nails of Divine Wisdom.

This metaphor displays the true character of this Book, Ecclesiastes. Solomon, being informed by God speaking to himself (1 Kings xi. 11—13), and by the prophecy of Ahijah the Shilonite to Jeroboam (1 Kings xi. 29—40), and illumined by the light of inspiration, beholds the future condition of his own kingdom. He sees his people "scattered abroad like sheep which have no shepherd" (1 Kings xxii. 17). He knew that he himself, by his sins, was the cause of that scattering. He was moved with compassion for them; his heart was deeply stirred by penitential sorrow. And God, in His mercy, had pity on him, and accepted his repentance, and excited and enabled him, in this divinely-inspired Book, to provide a remedy for the evil caused by his own disobedience. God stimulated and empowered him to be a *Kohaleth*, or gatherer together, of those whom he had scattered abroad. As we have seen, Solomon in this Book gives warnings and precepts to Rehoboam his son and successor, and to Jeroboam the future King of Israel, and also to the people of Judah, and to the people of Israel. Solomon, who had built the Temple, gathers the kings and people of the rival kingdoms of Judah and Israel together, as brethren, under the sheltering wings of Divine Wisdom.

Thus Solomon is a figure of his Divine Antitype, Jesus Christ, the Divine Prince of Peace and Shepherd of Israel, gathering all Nations together in the fold of His Church.

— are given from one shepherd] Almighty God. See Gen. xlviii. 15; xlix. 24, and cp. Ps. xxiii. 1, "The Lord is my Shepherd," the Shepherd of Israel (Ps. lxxx. 1), and so especially the Son of God, the Messiah, is described in both Testaments. See Isa. xl. 11. Zech. xiii. 7. John x. 2. 11. 14. 16. Heb. xiii. 20. 1 Pet. v. 4. Cp. *Salonius* here, who says, "Pastor Unus est Deus; magistri collectionum sunt Prophetæ et Apostoli." Cp. *Stier*, l. c. p. 21.

Observe this important declaration. All the "masters of gatherings,"—all the nails by which the tent of God's Church is kept together, viz. the Writers of the Holy Scriptures of Truth (see v. 10), are given from and by One Shepherd. All the

¹² And further, by these, my son, be admonished: of making many books there is no end; and ¹ much || study is a weariness of the flesh.

¹³ || Let us hear the conclusion of the whole matter: ^m Fear God, and keep his commandments: for this is the whole duty of man. ¹⁴ For ⁿ God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

1 ch. 1. 18.
|| Or, reading.
|| Or, The end of the matter, even all that hath been heard, is.
m Deut. 6. 2. & 10. 12.
n ch. 11. 9.
Matt. 12. 36.
Acts 17. 30, 31.

Rom. 2. 16. & 14. 10, 12. 1 Cor. 4. 5. 2 Cor. 5. 10.

Writers of Scripture, all the Holy Scriptures of both Testaments, are *gifts*, bestowed by God in Christ. Compare Ephes. iv. 11, "He gave some (to be) Prophets;" and 2 Tim. iii. 16, "All Scripture is given by inspiration of God." As *S. Jerome* observes here, "All Scripture makes one Book," and all comes from Christ, and speaks of Him. God in Christ, the Eternal Word, the Incarnate Word, the loving Guide and Feeder of the Church, has given her the Written Word to nourish her in its green pastures, beside the waters of comfort, the living waters of spiritual blessing, in all her wanderings through this world to Eternity.

^{12. my son} An affectionate farewell address, first, to Rehoboam his son and successor, and next to all his readers.

— of making many books there is no end] Do not vex thyself with making, or inventing many books of thy own, but study diligently the One Book of Holy Scripture which God has given thee. Solomon probably here refers to his own voluminous writings on physical phenomena and other secular matters, which are enumerated in 1 Kings iv. 33, and which are no longer extant; and not to those Books which he wrote by the aid of the Holy Spirit, and which are read in the universal Church. There is a contrast between the many and diverse Books of secular literature, and the one Divine Volume of Holy Scripture (*S. Jerome, Hengst.*). The study of the latter brings eternal joy to the spirit; the making of the former is weariness of the flesh. As *S. Augustine* says (de Doctr. Christi ad fin.), "Cum in Scripturis inveniet omnia, quæ utiliter alibi didicit, modo abundantius ibi inveniet quæ nusquam omnino alibi, sed illarum tantummodo mirabili altitudine et mirabili humilitate discurrunt."

— study] Rather, eager curiosity. Heb. *lahag*, from an Arabic root, signifying to be ravenous (see *Gesen.* 431). This is no discouragement of such study as David describes (Ps. i. 2), "In His law will he meditate day and night," and cp. Ps. cxix. 97, "Lord, how I love Thy law! all the day long is my study in it;" and such as St. Paul enjoins to Timothy, "Meditate upon these things, give thyself wholly to them" (1 Tim. iv. 15); but the prurient and roving curiosity which is always craving something new, however pernicious and poisonous, and devours it with ravenous avidity, and has no appetite for what is old, however wholesome it may be.

^{13. the conclusion} The end and sum. Cp. iii. 11; vii. 2. 2 Chron. xx. 16. *Gesen.* 581.

The English reader will find an interesting and eloquent application of these words in *Bp. Burnet's* "Address to Posterity," at the conclusion of his "History of his own Times," vol. vi. pp. 225—231, Oxf. 1823.

— Fear God, and keep his commandments] Or, literally and more emphatically, Fear the God; the only true God. See above, on v. 1.

— for this is the whole duty of man] The words "duty of" are not in the original, and would be better omitted. The literal sense is, *this is all the man*; the whole man (Heb. *cól ha-âdm*). Cp. vii. 2. Gen. vii. 21. Exod. ix. 19. Num. xii. 3; xvi. 29—32. As *S. Jerome* renders the words, "hoc est omnis homo," and so *Sept.* and *Symmachus*. Man is born for this. All the happiness of man depends upon his fear of God, and obedience to His Will and Word. Or, as *S. Augustine* expresses it (de Civit. Dei xx. 3), "*hoc est omnis homo*; quicunque enim est, hoc est, Custos utique mandatorum Dei; quoniam qui hoc non est, nihil est."

This phrase, "this is the whole of man," is the antithesis to "all is vanity" (Heb. *haccol hebel*) in v. 8. Cp. i. 2, "All

things apart from God are *hebel*, or vanity;" and "All that is *adam*" is summed up in obedience to God.

Solomon himself had realized this truth from his own personal experience. As long as he had feared God and kept His commandments, so long he was Solomon, the Prince of Peace; *Jedidiah*, or "beloved of the Lord;" the genuine Son of David, the man after God's own heart, the true King of Israel, the authentic type of Christ.

But when he, like Adam, swerved from his duty in this respect, he lost himself. See above, *Prelim. Note* on 1 Kings xi.

And now that Solomon has returned to a better mind, now that he has recovered his moral identity, he leaves this precept (as the conclusion of this Book) to his son and successor, and to his people Israel and Judah, and to posterity, and to all children of Adam (who fell by not fearing God, and by not keeping His commandment), as the very sum and substance of their happiness, as the very essence of their being. *Fear God, and keep His commandments. This is the whole man.*

Fear God (ha-Elohim, the God, the only true God), and keep His commandments; for God (ha-Elohim, the God) shall bring every work into judgment, whether it be good, or whether it be evil. "Woe therefore unto them that call evil good, and good evil" (Isa. v. 20).

As to the allegation of some recent Critics, that Ecclesiastes could not have been written by Solomon, because it expresses so strong a belief in future rewards and punishments after death, see above, on Prov. xxi. 16.

This divine Book thus ends. Solomon closes it in the same manner as the Book of Proverbs (see above, on Prov. xxxi. 30, 31), "A woman that feareth the Lord, she shall be praised; let her own works praise her in the gates."

These two sentences at the end of Ecclesiastes afford the best guidance for its right interpretation. They are like the rudder by which the whole Book is steered. Sometimes the sacred vessel of this marvellous composition may seem to the eye of a cursory reader to be tossed about by winds of doubt; sometimes to be even plunging and foundering in the depths of despondency and despair; but this is an optical illusion. The ship is riding safely on the billows, and it goes down into the bosom of the abyss in order to rise more gloriously to the crest of the wave, and to ride buoyantly and joyfully like a bright and divine thing in the midst of the storm; for the eye of the pilot is fixed on the stars above, and his hand is firmly grasping the helm; and on his heart are inscribed the words, "Fear God, and keep His commandments, for this is the whole man. For God shall bring every work into judgment, whether it be good, or whether it be evil."

At that Great Day of reckoning, there will be a great gathering together (2 Thess. ii. 1). He Who is the Wisdom of God—He Who is the Divine *Kohleth*—He Who came into the world to accomplish that of which there is a foreshadowing in this Book, namely, to gather together the outcasts of Israel and dispersed of Judah (Isa. xi. 12), to gather in one those who are scattered abroad (John xi. 52)—He Who is the Good Shepherd, Who gave His life for the sheep, and Whose prayer it was, and Whose design it is, that all may be gathered together (Matt. xxiii. 37), and that there should "be one flock and one Shepherd" (John x. 16)—will then gather before Him all Nations (Matt. xxv. 32), and "bring every work to judgment, whether it be good or whether it be evil," and will try them by their obedience to God's Will and Word. To Him, with the Father and the Holy Ghost, be all honour and glory, thanksgiving and praise, now and for evermore. *Amen.*

INTRODUCTION TO THE SONG OF SOLOMON.

The authorship of the Book.

THE opening words of this Song, "The SONG of SONGS, which is Solomon's," were understood by the framers of ancient Versions, and by the Chaldee Paraphrast, to contain an ascription of the Canticles, or Song of Songs, to Solomon the Son of David, King of Israel, who was the author of many Songs¹. This is the uniform tradition of the ancient Hebrew and Christian Church.

But this judgment has been impugned in modern times².

It has been alleged to be improbable, that Solomon should have been chosen by the Holy Spirit to portray the beauty of that Divine Love which is displayed in the Canticles. Solomon, it is said, contracted a marriage forbidden by the Divine Law, when he allied himself with Pharaoh's daughter; and he afterwards married many strange wives, who turned away his heart from the Lord, and beguiled him to encourage idolatry³.

Such a person, it is objected, could not have been chosen by God "to depict the pure delights of holy bridal love."

But this assertion appears to rest on erroneous premises.

If, indeed, we were to assign the Canticles to the old age of Solomon, when he had been led astray by his strange wives, then we should be perplexed by this objection. But this is not the case. The Song of Solomon was, we believe, the work of his best and holiest years⁴, the spring-time of his first love. The luxuriant exuberance of style, the picturesque beauty of the imagery, the lovely freshness of the landscapes here presented to the view—are all characteristic of the joyousness and buoyancy of youth. If we may compare inspired writings to uninspired, the Song of Solomon holds a place in the works of Solomon similar to that which is occupied by Comus and Lycidas, in the poetry of Milton.

Solomon's name, assigned to him by God Himself at his birth, was "Jedidiah," the beloved of the Lord⁵. In the last days of his father David, he is presented to us as the favoured son, to whom God and the King had promised the throne of Israel⁶. At his accession he received special intimations of God's love at Gibeon⁷. And after his affinity with Pharaoh's daughter it is said of him in Holy Scripture, "Solomon loved the Lord, walking in the statutes of David his father⁸," and "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore⁹," and after the building of the Temple, which was finished in the eleventh year of his reign, some years after his alliance with Pharaoh's daughter¹⁰, God appeared to him again with gracious assurances of approval¹¹.

With regard to that marriage, its character seems to have been misapprehended by some.

As has been already observed in another place¹², Solomon, in contracting it, might have appealed to honourable precedents, such as that of Joseph uniting himself with Asenath, the daughter of Poti-pherah priest of On: and of Moses taking to wife Zipporah of Midian, and an Ethiopian woman. He might plead also the examples of his own ancestors of the tribe of Judah, Salmon and Boaz; the one espousing Rahab of Jericho, the other allying himself in marriage with Ruth the Moabitess.

¹ 1 Kings iv. 32.

² Even in the valuable work of the *Rev. J. F. Thrupp*, on the Canticles (1862), which in other respects has rendered very great service to the elucidation of this Book.

³ 1 Kings xi. 1—8.

⁴ As is asserted by many Hebrew Rabbis in *Bartolocci*, *Bibl. Rabbinica*, iv. 373, and as is maintained by *Gerhard*, *Span-*

heim, *Bonfrerius*, and others. See *Carpzov*, *Introd.* pp. 175 and 244.

⁵ 2 Sam. xii. 25.

⁶ See on 1 Chron. xxix. 1.

⁷ See on 1 Kings iii. 5—15, and also on Ps. cxxvii. 2.

⁸ 1 Kings iii. 3.

⁹ 1 Kings iv. 29.

¹⁰ See 1 Kings iii. 1; vi. 1—38.

¹¹ 1 Kings ix. 1—4.

¹² In the note on 1 Kings iii. 1.

INTRODUCTION TO THE SONG OF SOLOMON.

There was a spiritual significance in those marriages, and in this alliance of Solomon with Pharaoh's daughter. It typified, as ancient Christian Expositors observed, the union of Christ, the Divine Solomon, with the Universal Church, called from the Egypt of Heathenism to the true Jerusalem, and joined to Him in mystical union as His Bride.

This nuptial alliance of the Gentile Church with Christ had already been celebrated in the prophetic language of the forty-fifth Psalm, entitled a "Song of Loves," or a "Song of the Beloved Ones¹," which is a prelude or overture to Solomon's Canticles, or (as it is called in the Hebrew) "The Song of Songs."

"Hearken, O daughter, and consider, incline thine ear;
Forget also thine own people, and thy father's house;
So shall the King² greatly desire thy beauty:
For He is thy Lord; and worship thou Him."

It is probable that the marriage of Solomon with Pharaoh's daughter may have given occasion to the composition of the forty-fifth Psalm, and also of the Canticles³; just as the Commerce of Solomon, and the extension of the Kingdom of Israel under his peaceful sway, may have served as an historical groundwork for the magnificent prophecy concerning the Universality of the dominion of Christ, the Divine Son of David, as celebrated by Solomon himself in the seventy-second Psalm.

David, and Solomon his son and successor, were each of them types of Christ; but they were types of Christ in *different respects*. They are presented to us in Holy Scripture in juxtaposition, as forming together a *composite type* of Him, in His manifold character and attributes. David was a type of Christ as a mighty Warrior, and as a glorious Conqueror, and as preparing materials for the erection of the Church, prefigured by the Temple. But Solomon was a type of Christ as the Prince of Peace, as the Builder up⁴ of the Church, and as uniting Himself, after His Ascension and after the giving of the Holy Spirit at Pentecost, with the Gentile Church, gathered from all the world.

This gathering of the world into mystical union with Christ, this consecration of the world into a Church espoused to Him, as the Bride, is the subject of the CANTICLES. And no one was better fitted than Solomon, in his earliest and holiest years, to be a type of the Divine Bridegroom Who is the principal actor and speaker in this Book; and to be the Poet and Prophet of that divine wedlock.

The spiritualization of natural objects, which is a characteristic feature of this Book, is in harmony with this view.

Solomon was deeply versed in physical science. He was distinguished as a Zoologist, Botanist⁵, and Florist. And it is a pleasing and instructive reflection, to observe that he applied his physical knowledge to embellish spiritual truths. He illustrated Religion by Science, and consecrated Science by Religion. Here is a practical lesson for the present age. The hinds and roes of the forest and the glen⁶, the doves of the clefts of the rock⁷, the roses and lilies of the garden and the valley, the flowers of Carmel and Sharon⁸, the camphire and the myrrh⁹, the cedars and cypresses of the mountain and the glade—all these, and other objects of the natural world, are dedicated in the Canticles, to the glory of God and the service of His Church.

The objections made to the genuineness of the Canticles on the plea of style, seem hardly to be of any sufficient weight to entitle them to notice¹⁰.

The Interpretation of the Canticles, or Song of Solomon.

We may proceed now to consider the design of the Book, and to inquire into the true principles of its interpretation.

In modern times, the Song of Songs has been regarded as either a series of amatory idyls; or as a poetical representation of the love of Solomon for a country maiden of Israel, whom he attempted

¹ Hebrew *Shir Yediodth*; a title connected with Solomon's own name, *Yedidiah*, the "beloved of Jehovah." See above, *Prelim. Note* to Ps. 45.

² This name, "*the king*," is one of the *catchwords* which connects this Psalm with the Song of Solomon. It occurs six times in Ps. xlv. vv. 1. 5. 11. 13, 14, 15, and in Canticles i. 4. 12; vii. 5. Cp. iii. 9. 11.

³ As is supposed by *Estius* (Præfat. in Cantic.), and *Lightfoot*, *Chronology of Old Test.* i. p. 76, and *Bossuet*, in his preface to the Canticles; *Œuvres*, tom. xxi. p. 301, ed. Paris, 1825,

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and *Grotius* (Præfat. in Cantic.).

⁴ See the *Introduction* to the Books of Kings and Chronicles, p. viii., and the *Preliminary Note* to 1 Chron. xxviii., and to Ps. 72.

⁵ See 1 Kings iv. 33.

⁶ ii. 7. 9. 17; iii. 5; viii. 14.

⁷ ii. 14.

⁸ ii. 1, 2.

⁹ i. 13, 14.

¹⁰ They are examined by *Delitzsch*, pp. 14—26. *Hengst.* pp. 228—238.

to beguile and decoy from her affection to a shepherd, her betrothed (the devout reader will pardon the mention of such a supposition), to whom she remains faithful.

The former theory, which once found favour with some celebrated scholars¹, has given way to the latter opinion, which has been maintained by some of the most distinguished biblical critics in Germany².

We here recognize one of the numerous phenomena now unhappily too visible in Christendom, which show that even among persons eminent for their knowledge of the letter of Holy Scripture, the true appreciation of its inner meaning has lamentably declined. Our Biblical Exegesis needs to be lifted up and restored to a higher standard, if Holy Scripture is to command the reverence and love of great and noble minds, and if it is to do its proper work in elevating, spiritualizing, and purifying the heart³.

We may hope that a brighter day is dawning upon us, and that in reading this divine Book, we may rise from the grovelling bondage of the "letter which killeth" to the glorious liberty of the "Spirit which giveth life⁴," and may recover that precious inheritance of Biblical Interpretation which has been bequeathed to us by the Ancient Church, both⁵ Hebrew and Christian, and by the Holy Apostles, and by Christ Himself. The Song of Solomon is an integral part of divinely inspired Scripture. It has a place in the canon of the Old Testament received by the Hebrew Church, and by Christ Himself and His Apostles, as the Word of God, and delivered by Him, as such to the Christian Church. St. Paul declares that "all Scripture" (or rather, *every Scripture*—every part of the Divine Volume), "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that the Scriptures "are able to make us wise unto Salvation through faith in Christ Jesus⁶."

We may be sure, therefore, that the Song of Solomon has religious lessons and spiritual doctrine for us if we will listen to the voice of Christ and of His Apostles, and of the Church.

All these unite in teaching that the Song of Solomon is not to be interpreted literally. All the Ancient Christian Expositors agree in the opinion⁷ that the Song of Solomon represents the pure love and mystical union and marriage of Christ and His Church. They teach us to see in this divine book of Holy Scripture a prophetic representation of Christ's Incarnation, of His Preaching,

¹ Such as *Herder, Kleuker, Hufnagel, Paulus, Gaab, Döderlein, Jahn, Pareau, Augusti, Eichhorn, Magnus, De Wette*.

² Particularly by *Jacobi, Ammon, Umbreit, Ewald, Hirzel, Hitzig*, and in England by *Ginsburg and Davidson*, and appears to be favoured by *Dean Stanley*, who says, in his *Lectures on the Jewish Church*, p. 252, "If the most recent expositions of the Canticles be correct, that Book contains a picture both of the peril which the Jewish morality must have encountered, and also of its pure and successful resistance. The maid of Shunem is courted by Solomon, but courted in vain. She remains faithful to her true lover; and in their passionate expressions of affection, and in their mutual alarms for each other's safety, lies the lasting interest and instruction of the story." And again, we read, p. 241, "We may find it difficult, except in far-fetched allegorical explanations, to find any directly religious lessons in the Song of Solomon." The name of God never occurs in it; but see viii. 6. And again, p. 241, "It may be observed that the allegorical sense has not the least support from the New Testament. It is never quoted there."

On these statements we may refer to the remarks of *Theodore* (see below, p. 123), and of *Carpsov* (Introd. p. 262), who says, "The Holy Spirit does not leave the Canticles without a witness in the New Testament." "Joannes Baptista Jesum Nazarenum demonstraturus Messiam promissum" (John iii. 29), "ad Canticum provocat, Eumque inde cognoscere cupit, Qui sponsam sibi jure vindicat" (Cant. iv. 8 sqq. v. 1); "et Paulus repurgatam ab omni maculâ ablutamque Christi sanguine Ecclesiam docturus" (Eph. v. 27), "diviniori haud alio evicturum se credit elogium quàm ex Cant. iv. 7, de prompto. Salvator Ipse in parabola de Decem Virginitibus ingressum ad nuptias, Matt. xxv. 10, ex Cant. i. 4, haud obscure petit; nec graviore alio obsignandus videbatur epologo universus Codex Sacer" (Apocalyp. xxii. 20), "quàm ex Cant. v. 1 hausto. Sic Apoc. iii. 20, haud obscure ad Cant. v. 1 alludit. Ad hunc librum digitum intendit Scriptura Hos. ii. 19, 20. Matt. ix. 15; xxii. 2; xxv. 1 sqq. 2 Cor. xi. 2. Apocal. xix. 7 sqq., et toties alibi quoties Christus Sponsus insignitur, Ejusque mystica cum Ecclesiâ vel animâ fideli desponsatio celebratur."

A somewhat higher view, than that which prevails in Germany, has been taken by *Delitzsch* (*Das Hohelied*, Leipzig, 1851),

who regards the Song of Solomon as reflecting, in a spiritual mirror, the idea of pure love and holy marriage, which in Christian times became an image of Christ's union with His Church.

This theory has been refuted by *F. A. Löwe* (in *Dr. Heidenheim's Vierteljahrsschrift*, 1867, p. 411); who, however, supposes the Canticles to be a representation of the affection of King Solomon to the Hebrew Nation.

A description of most of these various theories may be seen in *Hävernicks Einleitung*, iii. 469—494, in the work of *Delitzsch*, just cited, in *Hengstenberg's Commentary*, 249—259, and in *Keil's Einleitung*, p. 373, and in *Thrupp's Introduction*, pp. 32—36.

³ It may be well to substantiate this assertion by an avowal from Germany itself. One who has laboured successfully in this great work of critical regeneration, thus speaks of the labours of the modern school of criticism (in the Interpretation of the Canticles), "The literal interpretation of this Book gained its honours in the age of Rationalism, when the Church was degraded to its lowest level, and when it was bare and void of sound Ecclesiastical judgment, and of holy taste and tact" (*Hengstenberg, Das Hohelied*, p. 259).

These Rationalistic interpretations were due, in some degree, to the fantastic and fanatical distortions of the Sacred Text of the Canticles, which first appeared in the twelfth century, and which are still in vogue among many Roman Catholic Interpreters; according to whom the Bride in this Book is the Blessed Virgin Mary. This is one of the many ways in which Mariolatry eats into the Word of God, and consumes it "as doth a canker" (2 Tim. ii. 17), and leads by a natural process of reaction to the triumph of Rationalism and Infidelity.

⁴ See on 2 Cor. iii. 6.

⁵ See *Calovius*, Bibl. Ill. i. p. 1254.

⁶ 2 Tim. iii. 15, 16.

⁷ With one single exception, that of *Theodore of Mopsuestia*, which renders the consent more striking; he was condemned by the Second Council of Constantinople for making that very assertion which in our age has become popular, viz., that the Song of Solomon is not to be interpreted spiritually, but literally (see *Concilia*, ed. Labbé, vol. v. p. 453). In the ancient work of *Philastrus* On Heresies (Hær. 135, ed. Ehler, p. 148), the literal interpretation of the Canticles is censured as heretical.

of His Passion, when He purchased His Bride with His own blood,—of His glorious Resurrection and Ascension into heaven, and of the sending of the Holy Ghost, and of the propagation of the Gospel, the call of the Gentiles, and the future conversion of the Jews¹.

The testimony of the learned Greek Expositor, Theodoret, Bishop of Cyrus, in the earlier part of the fifth century, in his introduction to the Canticles, may be inserted here as one specimen among many, of the statements of the Ancient Church on this subject.

“Let us pray for God’s grace (he says) to open to us the meaning of this Book. Since, however, there are some who calumniate the Song of Solomon and deny it to be a spiritual writing, and weave fables which are unworthy of old wives in their dotage, and say that this Book was written by Solomon concerning himself and Pharaoh’s daughter, or Abishag the Shunammite², we must therefore first confute these false and pernicious opinions, and then declare the true scope of the writer.

“These theorists ought to consider that the holy Fathers are more excellent than themselves in wisdom and in spirit, and that they reckoned this Book as a part of holy Scripture, and as inspired by the Holy Ghost; which they would not have done if they had regarded it as a book of carnal passion and sensual voluptuousness.”

Theodoret then refers to the Commentaries of Eusebius, Origen³, S. Cyprian, S. Basil, S. Gregory Nazianzen, and S. Gregory of Nyssa, and Diodorus of Tarsus, and S. John Chrysostom; and he adds, “these Expositors and all others after them agreed in regarding the Canticles as a spiritual book, to be interpreted spiritually.”

He then proceeds to say, “Let us expound the Song of Solomon according to these principles, and let us recognize in it the One Bridegroom conversing with the One Bride. Let us learn from the Holy Apostles, Who the Bridegroom is⁴. St. Paul thus speaks, ‘I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ⁵.’ And the Holy Baptist says, pointing to Christ, ‘He that hath the Bride, is the Bridegroom⁶.’ And what more need we say? Christ calls Himself the Bridegroom—‘Can the children of the bridechamber mourn as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken from them, then shall they fast⁷.’”

To this testimony of Theodoret may be added, by way of specimen, two others, one from the East, the other from the West. “In this Song of Songs” (says Origen) “there are four persons or parties (or ‘dramatis personæ’). There is the Bridegroom and the Bride; there are the young men, the friends of the Bridegroom; and there are the young women, who are attendants on the Bride. Some portions of this Song are uttered by the Bride; other parts by the Bridegroom; other parts by the friends of the Bride and the Bridegroom. For an interpretation of these things we must not look beyond the limits of the Gospel. The Bridegroom is Christ; the Church, the Bride. Unless this Song is understood spiritually, it is a mere fabulous rhapsody.”

S. Augustine thus speaks⁸: “The Song of Solomon is an Epithalamium of the Bridegroom and the Bride. Here we behold that spiritual wedlock, in which the Christian soul must live with holiness and purity; for Christ concedes to His Church to be in spirit what His Mother was in body—both a Mother and a Virgin.” And again Augustine says⁹, “The Song of Songs is the spiritual ecstasy of holy minds, in the nuptials of that King and of that Queen and City, which are Christ and the Church. And this rapture is shrouded by an allegorical veil, in order that the

¹ Cp. *Carpzov*, Int. 255, who says, “Utilitatem hujus libri deprehendimus longè latèque patentem. Hinc nimirum dogmata de Messia in carne exhibitio, Ejusque in Ecclesiam animo ac affectu, variisque Crucis et solatii vicibus, hinc monita petere licet de officiis fidelis animæ.”

² What would Theodoret and the other Bishops and Doctors of the ancient Church have said of that coarse and offensive theory just described, which, to the dishonour of the Theological Criticism of the nineteenth century, is commonly received by some of the most celebrated Biblical Expositors of our own age?

³ Of whom *S. Jerome* says (in the Prologue to his translation of *Origen’s* Homilies on the Canticles), “*Origenes cum in cæteris libris omnes vicerit, in Cantico Canticorum ipse se vicit.*”

⁴ And yet it is alleged by some modern Critics, that there is no reference to the Canticles in the New Testament. The doctrine of the mystical union and marriage betwixt Christ and His Church which appears in these passages of the New Testament, and pervades the whole of the Apocalypse, has its root in the Song of Solomon.

⁵ 2 Cor. xi. 2.

⁶ John iii. 29.

⁷ Matt. ix. 15. Compare also Acts xx. 28, where St. Paul says, that “Christ has purchased the Church with His own blood,” and Eph. v. 25, “Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it” (vv. 28, 29); “He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh” (Gen. ii. 24). “This is a great mystery, but I speak concerning Christ and the Church.” The formation of Eve from Adam as he slept, and the Institution of Marriage by God Himself, in the time of man’s innocency in Paradise, was, as has been already observed (see the notes on Gen. ii. 21—24), prophetic and typical of the formation of the Church, the spiritual Eve, from the side of Christ, the Second Adam, sleeping in death on the Cross; and the Canticles, with its beautiful scenery and language, carries the mind back to Paradise (cp. iv. 13, one of the three places in the Bible where the word *Paradise* occurs), and supplies a connexion between the Garden of Eden and of Calvary.

⁸ *Serm.* 108.

⁹ *De Civit. Dei*, xvii. 20.

Bridegroom may be longed for more ardently, and may be received more joyfully, of Whom it is said in that Song—"Righteousness loveth Thee¹;" and that the Bride may be unveiled, who is thus addressed: "How fair and pleasant art thou, O love, for delights²." And S. Jerome says³, "Solomon the Peaceable and Beloved of the Lord, corrects human manners in the Proverbs, expounds Nature in Ecclesiastes, and unites Christ and the Church in the Canticles, and sings an Epithalamium of those holy nuptials⁴."

We have reason to be thankful that this ancient Catholic Exposition of the Canticles has been adopted in the headings of the Chapters in our own Authorized Version, and that it was received by most of our most celebrated Expositors in the seventeenth century⁵.

It has indeed been alleged by some, that the figurative representation of the Church as the Bride of the Messiah was unknown to the age of Solomon, and could not have been made by him the subject of a poem like the Canticles.

This objection is grounded on the low and unworthy notion, that the writers, whose instrumentality was employed by the Holy Ghost in Holy Scripture, are themselves the *Authors* of Scripture. The HOLY GHOST is the Author of both Testaments. Even, therefore, if the above statement were true, the allegation just recited would be of little weight. The question is not, what the writers themselves knew or thought, but what was in the mind of HIM who wrote by them. Revelation is the unveiling of new truths by Him Who alone is able to reveal them.

But the statement is not correct. The whole economy of the Mosaic Dispensation was a preparation for the display of the union of Christ and the Church. The Hebrew Church was joined to the Lord God of Israel in the nearest and dearest relationship at Sinai⁶. He declared Himself to be "a jealous God⁷." He described all idolatrous defections and aberrations from Himself as acts of conjugal infidelity⁸. And this relation of God to the Hebrew Nation led to the recognition of the gracious truth displayed in the forty-fifth Psalm, which reveals in clear light and vivid colours the glorious marriage-festival of Christ and His Church, and in which the Psalmist, being filled with the Holy Ghost, thus addresses the Divine Bridegroom:

"Upon thy right hand did stand the Queen in gold of Ophir⁹."

Thus the Psalmist prepared the way for the Canticles, as the Canticles prepare the way for Isaiah (who comes next in the Canon), and to the Gospels, Epistles, and Apocalypse¹⁰.

"Let us be glad and rejoice, and give honour to Him:

For the Marriage of the Lamb is come,

And His Wife hath made herself ready."

Yet further. We must accept this spiritual interpretation of the Canticles if we would not degrade it into an amatory ballad and voluptuous ditty, and distort it into a strange and chimerical portraiture of unnatural and portentous monstrosities, unworthy of the Divine Author of Holy Writ.

If the imagery in the Canticles, which is derived from the human form, is not interpreted spiritually, it will give countenance to carnal sensuality. Hence it is that there is scarcely any Book in Scripture which affords a better moral test of the soul's temper and disposition, than the Canticles. It will be poison to the unchaste. But "unto the pure all things are pure¹¹." It will minister holy delight and spiritual nourishment to them.

Again, if the objects, to which the Bride is compared in the Canticles, are understood in their literal sense, such a picture will be produced, as would deserve to be censured and condemned in the strong language of the Roman critic denouncing a tasteless and ill-assorted rhapsody of incongruous enormities¹²;

"Humano capiti cervicem pictor equinam, &c.

Spectatum admissi risum teneatis, amici?"

¹ i. 4.

² vii. 6.

³ Ad Paulinum.

⁴ These statements, with regard to the spiritual meaning of the Song of Solomon, might be confirmed by quotations from S. Athanasius, S. Cyril of Alexandria, Epiphanius, S. Ambrose, Philo of Carpasia (early in the fifth century, whose expositions may be seen in Bibl. Patr. Maxima, v. 661, and Bibl. Patr. Galland. ix. 713), Cassiodorus, Justus Orgelitanus (Bishop of Urgellum in Catalonia, in the sixth century, Bibl. Patr. Max. xxvi. 1), Aponius (in the seventh century, see Bibl. Patr. Max. xiv. 98), Bede, S. Bernard, and others, in addition to those Expositors mentioned by Theodoret. Many extracts from some of these writers have been collected by Calovius, Bibl. Illustrata i. p. 1253—1254. The testimony of all Christian Antiquity may be summed up in the words of Aquinas (Exposit. in Canticum Canticorum, Opera i. p. 448, ed. Venet. 1774): "Salomon inspiratus divino Spiritu composuit hunc libellum de nuptiis

Christi et Ecclesiae, et quodammodo Epithalamium fecit Christi et Ecclesiae." See also *ibid.* p. 490.

⁵ Such as Ainsworth, Bp. Hall, Bp. Patrick; and Matthew Henry, in the beginning of the eighteenth century. The most learned Continental Expositors, both Reformed and Roman Catholic, of the same age, agreed in this interpretation. See Carpov, *Int.* p. 251.

⁶ See above, on Exod. xix. 8.

⁷ See above, on Exod. xx. 5.

⁸ See above, Exod. xxxiv. 14—16. Judg. ii. 17.

⁹ Psalm xlv. 9. Solomon himself, in the Proverbs, makes the spousal relation of Jehovah to His People to be the groundwork of his contrast between Wisdom and the Strange Woman; see above, *Prel. Note* to Prov. viii.

¹⁰ See Rev. xix. 7; xxi. 2. 9.

¹¹ Titus i. 15.

¹² Horat. A. P. 1—7.

For example, upon the principles of the literal interpretation, how can it be explained, that, in the Canticles, the Bridegroom is called by such various names? How are we to account for the fact, that the same person, who is called the Beloved¹, is also designated as a King², as King Solomon³, as a Shepherd⁴, as feeding among lilies⁵, as an Owner of a Garden⁶, and of a Vineyard⁷, which He has let out to keepers, and of which He will require the fruit⁸?

How, again, are we to interpret the description of His features⁹? Expounded literally, some of the details in the portrait are absurd and ridiculous, others are even repulsive and revolting¹⁰.

But when interpreted spiritually, all these things become perfectly appropriate. They are all reconciled and harmonized in Christ. He is the Bridegroom, the Beloved of the Church, and is also a King, the King of all true Israelites. He is the Divine Solomon, the Prince of Peace, the Builder of the Temple of His Church. He is also a Shepherd, "The good Shepherd¹¹," "The Chief Shepherd," and He feeds among the lilies, because He loves to dwell among pure and holy souls; He has also a Vineyard and a Garden, upon which his Divine Eye ever rests, and on which He rains down the gracious dews and showers of His Spirit, and which He has committed to husbandmen to keep and to dress, and of which He will demand the fruits at their hands, at the great day of reckoning.

With reference also to the features in the portrait of the Bridegroom¹², these, when interpreted spiritually, will be found to be full of doctrine and instruction concerning the Person of Christ, His two Natures, His Offices; and, consequently, they display also the privileges and duties of His Church, and of every member of it.

Similarly, with reference to the Bride. She is a Spouse, and yet a Sister¹³, and why? because her marriage with Christ is not literal, but mystical, and because by His Incarnation He has become the Brother of us all¹⁴. She is "black and yet comely¹⁵," black by nature, but comely by grace. She is a prince's daughter¹⁶, and yet she is a shepherdess and a vinedresser¹⁷, because she is a child of God by adoption and grace, and because Christ has committed to her the care of His Flock and of His Vineyard; and she is one because of her union with Him¹⁸; and she is meek and gentle as a dove¹⁹, and yet she is like a company of horses in Pharaoh's chariots²⁰; and she is fair as the Moon and clear as the Sun, because she derives her light from Christ "the Sun of Righteousness²¹," and is clothed with His light; and she is terrible as an army with banners²², and yet is wounded by the watchmen of the city²³, because she is "the blessed company of all faithful people," and because she has a battle to fight against the World, the Flesh and the Devil, under the banner of the Cross, and because she is persecuted and maltreated in this world, even by some who ought to watch and defend her, and yet she is assured of victory by the might of Him Who has shed His blood for her, and Who is no other than King of kings and Lord of lords²⁴.

This assertion may be extended to the features of the Bride, as delineated in this Book²⁵. Interpreted literally, they would produce an assemblage of objects which would excite ridicule or antipathy by their strange absurdity and disproportioned deformity. But when expounded spiritually, they are all found to have a moral value and religious significance, and to convey practical instruction to the Church and to every member of it, with regard to their own privileges in Christ, and their duties to Him²⁶, especially in the promotion of His glory by the extension of His kingdom²⁷, both among the Heathen and the Jews.

This statement may also be confirmed by reference to the *proper names* which occur in this Book, viz.—Solomon²⁸, Shelomith²⁹, Bethel³⁰, Lebanon³¹, Amana, Shenir, Hermon³², Amminadab³³, Heshbon³⁴, Bath-rabbim³⁵, Baal-hamon³⁶.

These names are like riddles and enigmas when taken literally; but when understood spiritually, they receive an easy solution, and are recognized as fraught with divine meaning and instruction.

In all these respects, the Song of Solomon bears a striking resemblance to its Christian counterpart, the Book of Revelation. If taken literally, the imagery of the Apocalypse would be grotesque

¹ ii. 8, 9.

³ iii. 9, 11.

⁵ ii. 16; vi. 3.

⁷ ii. 15.

⁹ v. 10—16.

¹⁰ Cp. *Calovius*, Bibl. Illust. i. 1252, where this argument is well put.

¹¹ Compare the remarks of *Philastrius* (De Hæresibus, Hæc. 135, p. 149, ed. Ehler).

¹² See below, the notes on v. 10—16.

¹⁴ Rom. viii. 29. Heb. ii. 11.

¹⁶ vii. 1.

² i. 4.

⁴ i. 7.

⁶ iv. 16.

⁸ viii. 11, 12.

¹³ iv. 9, 12.

¹⁵ i. 5.

¹⁷ i. 6—8.

¹⁸ vi. 9.

²⁰ i. 9.

²² vi. 4, 10.

²⁴ Rev. xvii. 14; xix. 16.

²⁵ See iv. 2; v. 7; vi. 5; vii. 2—4, 8—10.

²⁶ See below, on iv. 1—5, 8—15; vi. 4—9; vii. 1—9.

²⁷ See on viii. 2—8.

²⁹ vi. 12.

³¹ iii. 9; iv. 8.

³³ vi. 12.

³⁵ vii. 4.

¹⁹ i. 15; ii. 14; iv. 1; v. 2; vi. 9.

²¹ Mal. iv. 2.

²³ v. 7.

²⁸ iii. 9.

³⁰ ii. 17.

³² iv. 8.

³⁴ vii. 4.

³⁶ viii. 11.

and even hideous, and many of its proper names¹ would be inexplicable. But when viewed as symbolical and figurative, their propriety and significance are manifest. Every feature in the portraits of the Apocalypse is expressive of some spiritual truth; almost every word appears to have been weighed in a balance. The same may be said of the Song of Solomon.

Practical Character of the Canticles, or Song of Solomon.

We are thus led to observe, that although at first sight the Song of Solomon may be regarded by some as like a Persian tale (to which it has been compared), written in the hyperbolical diction and with the figurative luxuriance of Oriental poetry, yet when carefully examined, it will be found, like the Apocalypse, to be one of the most *practical* portions of Holy Scripture, whether we regard doctrine or duty.

This is partly due to the fact, that every soul in the Church is, as it were, in a certain sense, a Church in itself. St. Paul speaks of the soul of the believer as a bride of Christ². In baptism it is espoused to Him. Its intercourse with Him in prayer, in the hearing and reading of His Word, and especially at the spiritual banquet of His Love³,—all these are like sweet communings of the devout Soul, united to Christ in the mystical bands of pure conjugal love, and yearning with intense longings for that blessed time when she will be “for ever with the Lord.”

We would not, indeed, bring down the Canticles from the lofty elevation of its comprehensive Catholicity, and represent it only or mainly as a picture of the love of the individual soul for Christ⁴; but while we maintain, with the great body of Ancient Expositors, that this Book represents the mutual love of Christ and His Church Universal, we would also affirm, that each individual Soul of every member of the Church may see herself reflected here as in a mirror⁵, and may learn what her own privileges and duties are.

Viewed in this light, the Song of Solomon is seen to be a divine Manual of Faith and Practice. The soul of the faithful may here learn that there is no such thing as spiritual religion without holy obedience. The Bride of Christ must wear on her neck⁶ and on her arms the necklace and bracelets of God’s Commandments, and must rejoice in them as her fairest ornaments⁷, if she is to enjoy His love. She “makes her hardest task her best delight.” She knows that she cannot charm His heart with the bright glances of her eyes unless she wears those golden chains on her neck and arms⁸.

Therefore, in this Divine Book, which is the highest flight of poetical rapture and spiritual ecstasy in the whole range of Holy Scripture, we have a divine declaration that Religion is a practical system of virtuous actions and habits; and we have also a divine caution against the popular delusion of dissolving it into an airy and misty haze of spiritual feelings and emotions.

And further, the Bride is represented as meek and gentle as a dove⁹, but yet she bears her neck erect, as a tower adorned with shields of mighty men¹⁰, and she is terrible as an Army with banners¹¹. The Christian must be loving and peaceable, but he must also “contend earnestly for the faith once for all delivered to the saints¹².”

The Bride dresses her garden, which under the genial breath of the Holy Spirit brings forth sweet flowers, fruits, and spices¹³, but she has also a defensive and aggressive work to perform against the wiles and incursions of those who spoil her spiritual vineyard¹⁴. The Christian must not only maintain the true faith, but he must take up arms against false doctrine.

The Bride is described as not only cultivating her Garden and her Vineyard, but as going forth on Missionary enterprises into the fields and villages¹⁵, and as very solicitous for the salvation of her mother, the Jewish Nation¹⁶.

¹ Such words as *Jezebel*, in Rev. ii. 20, *Armageddon*, Rev. xvi. 16. See below, the notes on those words.

² 2 Cor. xi. 2. ³ See on Canticles i. 12.

⁴ As is done in the Exposition of *S. Gregory* of Nyssa, tom. i. pp. 468—711, ed. Paris, 1615, which is full of interesting and valuable instruction in this respect.

⁵ This is well shown in two Expositions of two very different schools; those of *Cornelius A. Lapide*, and of *Matthew Henry*. The former observes (Prolog. in Canticum Canticorum), “Quia singuli fideles et maxime justi sunt membra Christi et Ecclesiæ, hinc de singulis accipi Canticum potest. Bellarminus censet hoc esse epithalamium Christi et animæ sanctæ.” *M. Henry* says, “This Book appears to be a very bright and powerful ray of heavenly light, admirably fitted to excite pious and devout affections in holy souls, to draw out their desires toward God, to increase their delight in Him, and improve their acquaintance

and communion with Him.” These had been anticipated by *S. Bernard*, who says (Serm. xii. in Cantica), “Although none of ourselves may presume to call his own soul the Spouse of Christ, yet, since we appertain to the Church, which rejoices in this name, therefore we also are partakers of the glory of this title: ‘Quod enim simul omnes plenè integrèque possidemus, hoc singuli sine contradictione participamus.’”

⁶ The neck—wearing a golden chain—is a symbol of submissive and cheerful obedience; the arms are the organs of energetic virtuous action.

⁷ See below, on i. 10.

⁸ i. 15; vi. 9.

⁹ vi. 4. 10.

¹⁰ iv. 12—16.

¹¹ vii. 11.

¹² See on iv. 9.

¹³ iv. 4; vii. 4.

¹⁴ Jude 3.

¹⁵ See on ii. 15.

¹⁶ See on viii. 2—8.

The Christian is thus cautioned against selfishness in religion; he reads here a practical lesson, stimulating him to labour for the evangelization of the Heathen, and for bringing the ancient People of God into the Church of Christ.

We may notice here the practical lessons which are taught by the usage of the Hebrew Church in the reading of the Canticles, and by the place which it holds in our own copies of Holy Scripture.

The Song of Solomon was appointed by the Hebrew Church to be read publicly at the Feast of the Passover¹. And there was great propriety in that appointment. When the Hebrew Nation went forth out of Egypt, she was affianced to Jehovah, and she was espoused to Him at Sinai. And in the Christian Passover the Bride was affianced to Christ. Christ's Passion was the day of His espousals². What could be more appropriate prophetically, than that the Song of Solomon, which is the Epithalamium of Christ and His Church, should be read at the season of His Marriage? It is much to be desired that portions of this Book were read by the Christian Church at that season, and also at Christmas³.

In our own Bibles, the Canticles, though first of all Solomon's writings in the date of its composition, is placed after his Proverbs and Ecclesiastes.

There is a practical moral in this arrangement.

Solomon when young was holier and wiser than when he was old. The spiritual delights of the soul in union with God were felt by him most intensely in the spring-tide of his life. And this may still be the case with some in the Church of God. But the ordinary life of the soul is a life of religious progress. To grow in grace, and in the knowledge and love of God, is to be its constant endeavour⁴.

It is well for us to be reminded, that for the attainment of that spiritual elevation and devout communing with God, which is displayed to us in the Canticles, two things are requisite—namely, to love and obey God, which is the practical lesson inculcated in the Proverbs, and to be deeply conscious of the utter vanity of all earthly things apart from God, which is the moral taught by Ecclesiastes⁵. We must ascend by the steep and rugged path of Proverbs and of Ecclesiastes to the spiritual altitude of the Song of Songs.

We seem greatly to need this caution in the present age. We are often invited, in public worship, to join in the singing of Hymns which revel in spiritual raptures, and in ecstatic personal assurances of God's favour and love; and which teem with confident anticipations of the pure delights of Paradise, and of the felicities of the heavenly Jerusalem. These Hymns are put into the mouths of large and mixed congregations, and are sung with a loud voice and jubilant exultation. And yet it is greatly to be feared, that the hearts and lives of many who sing them are wholly at variance with the words uttered by their lips. Can such a Service as that be acceptable to Him Who reads the heart, and Who declares that He will "be sanctified in them that come nigh Him⁶," and before Whose pure light and ineffable glory even the Seraphim veil their faces⁷?

The wise observations of one of our holiest divines may be commended here to the serious consideration of the present age⁸. He thus speaks: "I will not say that all violences and extravagances of a religious fancy are illusions, but I say that they are all unnatural, not hallowed by the warrant of a revelation, nothing reasonable, nothing secure; I am not sure that they even consist with humility, but it is confessed that they are often produced by self-love, arrogance, and the great opinion others have of us; and I would only advise that we follow the intimation of our blessed Saviour, that we sit down in the lowest place till the Master of the Feast come, and bid us go up higher⁹."

"If we entertain the inward man in the purgative and illuminative way of meditation, that is, in actions of repentance, virtue, and precise duty, this is the surest way of uniting us to God, whilst it is done by faith and obedience, and that also is love; and in these, peace and safety dwell; and

¹ Among the Hebrews, the private reading of the Canticles was interdicted to all who had not reached the age of thirty years. The same was the case with the earlier portions of Genesis, and the first and last parts of Ezekiel. See *S. Jerome*, prolog. in *Ezekielem Prophetam*, p. 698. Cp. *Origen*, Prolog. in *Cantica*, p. 68, and *Bartolucci*, *Bibl. Rabbin.* iv. 373. It is well said by *Del Rio* (*Isag. ad Cant.* cap. iv. p. 39), that the real question to be considered is, "Non quibus annis, sed quibus animis, Cantica leguntur."

² See below, note on iii. 9—11.

³ Cp. *Mr. Thrupp's* excellent remarks, *Introduction*, pp. 82—87. It is probable that the ignorance which commonly prevails with regard to the true meaning of two of the most practical Books of Holy Scripture, the Canticles and the Apocalypse

(we need not hesitate to characterize them as such, for reasons given in the notes to each) may be traced to the total exclusion of one of them, and the almost total exclusion of the other, from the Calendar of the Church. It has been shown elsewhere, that the Apocalypse was appointed to be read in the ancient Church between Easter and Pentecost. And there is scarcely any Book on which the ancient Fathers loved to dwell with more delight, in their Homilies and Sermons, than the Canticles.

⁴ 2 Pet. iii. 18. 1 Pet. ii. 2. Eph. iv. 15. Phil. iii. 13.

⁵ See above, *Introduction* to Ecclesiastes.

⁶ Lev. x. 3.

⁷ Isa. vi. 2.

⁸ *Bp. Taylor's* Life of Christ, Discourse of Meditation, vol. i. p. 157.

⁹ Luke xiv. 10.

after we have done our own work, it is not discretion in a servant to hasten to his meal, and snatch at the refreshments of visions, unions, and abstractions; but first we must gird ourselves, and wait upon the Master, and not sit down ourselves, till we all be called to the great supper of the Lamb.

“It was therefore an excellent desire of St. Bernard, who was as likely as any to have such altitudes of speculation, if God had really dispensed them to persons holy, phantastic, and religious, ‘I pray God, grant to me peace of spirit, joy in the Holy Ghost, to compassionate others in the midst of my mirth, to be charitable in simplicity, to rejoice with them that rejoice, and to mourn with them that mourn, and with these I shall be content: other exaltations of devotion I leave to Apostles and Apostolic men; the high hills are for the harts and the climbing goats, the stony rocks and the recesses of the earth for the conies.’ It is more healthful and nutritive to dig the earth and to eat of her fruits, than to stare upon the greatest glories of the heavens, and to live upon the beams of the sun; so unsatisfying a thing is rapture and transportation to the soul; it often distracts the faculties, but seldom does advantage piety, and is full of danger in the greatest of its lustre.

“If ever a man be more in love with God by such instruments, or more endeared to virtue, or made more severe and watchful in his repentance, it is an excellent grace and gift of God; but then this is nothing but the joys and comfort of ordinary meditation; those extraordinary, as they have no sense in them, so are not pretended to be instruments of virtue; but are like Jonathan’s arrows, shot beyond it, to signify the danger the man is in towards whom such arrows are shot. But if the person be made unquiet, unconstant, proud, pusillanimous, of high opinion, pertinacious and confident in uncertain judgments, or desperate, it is certain they are temptations and illusions; so that as all our duty consists in the ways of repentance and acquist of virtue; so there rests all our safety, and by consequence all our solid joys; and this is the effect of ordinary, pious, and regular meditations.

“If I mistake not, there is a temptation like this under another name amongst persons whose religion hath less discourse and more fancy, and that is a familiarity with God.

“The highest flames are the most tremulous; and so are the most holy and eminent religious persons more full of awfulness, and fear, and modesty, and humility; so that in true divinity and right speaking, there is no such thing as the unitive way of religion, save only in the effects of duty, obedience, and the expresses of the precise virtue of religion. Meditations in order to a good life, let them be exalted, as the capacity of the person and the subject will endure, up to the height of contemplation; but if contemplation comes to be a distinct thing, and something besides or beyond a distinct degree of virtuous meditation, it is lost to all sense, and religion, and prudence. Let no man be hasty to eat of the fruits of Paradise before his time.”

Lastly, with regard to the plan of the Song of Solomon and its arrangement, let me be allowed to refer to the headings prefixed to the several portions of it in the following pages. If those headings are borne out by the portions of the Book itself to which they are prefixed, and commend themselves to the judgment of the candid and learned reader, he will recognize in them a compendious outline of the subject as a whole. I earnestly pray God that what is there offered to his consideration may not be without some good effect, in persuading him, that in reading this Divine Book he has a spiritual portraiture presented to his view, in which he may discern the mutual love of Christ and His Church, and His bitter sufferings for her, and tender mercy towards her, and her consequent graces and duties to Him and to all men; and in which he may also behold a living picture of his own privileges and responsibilities, as one who has been redeemed by the Blood of Christ, and has been engrafted into His mystical Body on earth, in order that by a right use of the benefits therein conveyed, and applied personally to himself, through repentance, faith, and love, he may be admitted to the everlasting inheritance of the Church glorified in heaven.

The principal expository works on the Canticles are those of *Origen*, *Eusebius*, *Athanasius*, *Greg. Nyssen*, *Theodoret*, *Philo*, Bp. of Carpasia in Cyprus (Bib. Pat. Max. vol. v.); *Cassiodorus*, *S. Gregory*, *Justus Orgelitanus* (B. P. M. vol. xxvi.); *Aponius* (ibid. vol. xiv.); *Bede*, *Aleuin*, *Angelomus* (B. P. M. xv.); *S. Bernard*, *Anselm*, *Aquinas*, *Honorius Augustodunensis*, *M. Luther*, *Beza*, *Corn. A. Lapide*, *Jansenius*, *Wilcocks*, *Ainsworth*, *Brightman*, *Cotton*, *Bp. Hall*, *De Salis*, *Bp. Patrick*, *M. Henry*, *Bossuet*, *Wesley*, *Gill*, *Erskine*, *Harmer*, *Hodgson*, *Good*, *J. M.*; *Rosenmüller*, *Jacobi*, 1771; *Ammon*, 1790; *Umbreit*, 1820; *Ewald*, 1826; *Hirzel*, 1840; *Delitzsch*, 1851; *Hitzig*, 1855; *Hengstenberg*, 1853; *Ginsburg*, 1857; *Vaihinger*, 1858; *Thrupp*, *J. F.*, 1862, a valuable Commentary, with a new translation, and an excellent Introduction on the History of the Interpretation of this Book.

THE SONG OF SOLOMON.

I. ¹ THE ^a song of songs, which is Solomon's.

a 1 Kings 4. 32.

² Let him kiss me with the kisses of his mouth :

CH. I. 1. *The song of songs*] That is, the prime glory of all songs. Solomon wrote a thousand and five songs (1 Kings iv. 32), but they are forgotten, and this song is the flower of them all. It is the Song of songs. As we read in Scripture (says *Origen*) not only of "the Holy Place" in the Tabernacle, but of "the Holy of Holies;" and as that man is blessed who goes into the Holy Place, but more blessed is he who enters the Holy of Holies; so, blessed is he who understands and sings the songs of Scripture, but more blessed is he who sings the Song of songs. In order to sing the song of Moses after the victory over the Egyptians, you must go out of Egypt and cross the Red Sea (Exod. xv.); in order to sing the second song of Moses on the borders of Canaan (Deut. xxxii.), you must pass through the wilderness; in order to sing the triumphal song of Deborah, you must contend against the enemies of Israel (Judg. v.); in order to sing the song of Hannah (1 Sam. ii.), you must have faith in the future Messiah; in order to sing the song of David, "when God delivered him from the hand of Saul and of all his enemies" (2 Sam. xxii.) you must be filled with thankfulness and holy joy; and when thou hast sung these songs of Holy Scripture, then thou mayest rise to a loftier height, O thou faithful soul, and sing with the Divine Bridegroom "the Song of songs" (*Origen*).

As we read in Scripture of the *heaven of heavens*, in Solomon's own prayer at the dedication of the Temple (1 Kings viii. 27), so we have the phrase the "*Song of songs*," which describes the glory and blessedness of the Church in her union with Christ; and it represents the felicity of every individual soul in its own union with Him; and the contrast to this in the life and writings of Solomon is the "*Vanity of vanities*" in Ecclesiastes (i. 1; xii. 8), which describes the wretchedness of the human soul when it has departed from God and is separated from Him. Compare the similar phrase, "*the ornament of ornaments*," i. e. the fairest ornament (Ezek. xvi. 7). "The Song of songs," i. e. the queen of songs (*Luther, Gesenius, Ewald, Hengstenberg*).

— *which is Solomon's*] Lit. *which is to Solomon*, that is, dictated to him by inspiration of God; the same title is prefixed to Ps. 72 (see note there above, p. 112), which was composed by Solomon, and which celebrates the peaceful and glorious reign of Christ the King, and the blessedness of His Church, and is, as it were, the prelude or overture to this song; or, to adopt another figure, it may be called the original cartoon of which we see the finished picture in the *Song of songs*.

These words (*which is Solomon's*) are understood by all the ancient Versions as ascribing the authorship of the Canticles to Solomon; so the *Chaldee Targum*, and all ancient Greek and Latin Interpreters.

THE FERVENT YEARNINGS OF THE CHURCH FOR THE ADVENT OF CHRIST.

2. *Let him kiss me with the kisses of his mouth*] Lit. "Let Him kiss me with some of the kisses of His mouth" (*Michaelis, Ewald, Hengst.*, and so *Sept.*). The Bride, the Church, does not venture to say, *Do thou kiss me*; but she utters a prayer, *Let Him kiss me*; and she asks only for some of these intimations of His love. Nor does she mention Him by name. She says only, *Let Him kiss me*; for there is only One Who is in her heart, One only Whose kisses she desires. The Bride does not mention by name Him Whom she loves, because she

does not doubt that they to whom she speaks know Who He is, inasmuch as she has often talked of Him to them (*S. Bernard*).

Here we have (say *S. Athanasius* and *S. Ambrose*) the devout yearnings of the Church of God, longing for the promised Coming and Incarnation of the Divine Bridegroom, the Eternal Word of God, Who vouchsafed, as it were, to kiss our Nature when He joined it to the Divine; as the heavenly Father, on sending Him into the world, kissed the returning Prodigal (Luke xv. 20). At His Incarnation, "Mercy and Truth met together; Righteousness and Peace kissed each other" (Ps. lxxxv. 10).

The Bridegroom, for Whose presence the Bride yearns, is the True Solomon, born of the seed of David according to the flesh, Whose Name is Peace, Who is the True King of Israel, the Builder of the Temple of God, Who is infinite Wisdom, yea, Who is essential Wisdom and Truth (*S. Gregory of Nyssa*). The Word that became Incarnate was the Mouth that kissed, and the Flesh which was taken by Him was the Mouth that was kissed by Him; and the holy kiss which sealed this union was the one Person of Christ in His two Natures; it was the "One Mediator between God and Men, the Man Christ Jesus." — "O blessed kiss, in which not mouth is joined to mouth, but God unites Himself to Man!" Every devout and holy soul, in the days of old, yearned for this kiss (*S. Bernard*); and when the aged Simeon had received it, by taking Christ in his arms, then he said, "Lord, now lettest Thou Thy servant depart in peace: for mine eyes have seen Thy salvation" (Luke ii. 29, 30). This kiss of the Bridegroom was prefigured by the action of the Prophet Elisha putting his own mouth on the mouth of the dead child of the Shunammite, and raising it to life (see on 2 Kings iv. 34). He had sent his servant with the staff, which had been laid on the face of the child (2 Kings iv. 29), but it did not revive; but when the Prophet came and kissed the child, then it lived. Moses, the servant, had come to Human Nature, with the staff of the Law, but *that* could not give Life; it only showed our Death; but when Christ, the Great ELISHA (or SALVATION of God) came and kissed us with the kiss of His mouth, by His Incarnation, then we rose again to life, and became heirs of Immortality.

Therefore the Psalmist, foreknowing the Incarnation, and the Passion, Resurrection, and Ascension of the Divine Bridegroom of the Church, claims universal homage for Him; "*Kiss the Son*, lest He be angry. Blessed are all they that put their trust in Him" (Ps. ii. 12).

These words of the Bride are expressive of the aspirations of the Church of God, not only for the Incarnation, by which our Human Nature universally was united to the Divine, but for the still higher blessings vouchsafed to that Nature, gathered together and summed up in one in the Church, which is "the Body of Christ," Who came into the world to espouse her to Himself in holy wedlock (Eph. v. 23—32), and to reconcile her to God, and to be to her a Divine Solomon (or *Peaceable*), and to give her a *holy kiss*, the *kiss of Peace*. "He is our *Peace*, Who hath made both one" (joining Jew and Gentile in Himself) "making of twain one new Man, and so making *peace*; and that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby: and came and preached *peace* to you which were afar off, and to them that were nigh" (Eph. ii. 14—17).

Let Him kiss me with the kisses of His mouth. The Church of God says here, It is not enough for me that the Divine Bride-

b ch. 4. 10.
† Heb. *thy loves*.

^b For † thy love is better than wine.

³ Because of the savour of thy good ointments

Thy name is as ointment poured forth,

Therefore do the virgins love thee.

⁴ ^c Draw me, ^d we will run after thee :

The king ^e hath brought me into his chambers :

We will be glad and rejoice in thee,

We will remember thy love more than wine :

c Hos. 11. 4.
John 6. 44. &
12. 32.
d Phil. 3. 12, 13,
14.
e Ps. 45. 14, 15.
John 14. 2.
Eph. 2. 6.

groom has sent to me kisses by Moses and the Prophets, I yearn for His own Presence. Oh! let me see Him face to face; let Him come to me from Heaven, let me hear His voice, and see His face, and touch His mouth (*Origen, S. Jerome*; in Esa. c. vii.). This Prayer was granted at the Incarnation. It was granted, when "God, Who had spoken in times past unto the fathers by the Prophets, spoke unto us in these last days by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds" (Heb. i. 1, 2). When the Son of God, having become Very Man, opened His mouth in the Beatitudes in the Sermon on the Mount, then He kissed us with the kisses of His mouth. And much more when He extended His arms on the Cross to embrace a redeemed World, and clasped it to His bosom, then He kissed us all with the kisses of His mouth.

— *thy love*] Observe the change of person from *Him* to *Thy*. The Bridegroom is absent from her, and yet present; and no wonder, for He is God. "Let *Him* kiss me" (says *S. Bernard*); "Before His Incarnation He sent Moses and the Prophets to a dead world, as Elisha sent his servant with his staff to the lifeless child; but the servant and the staff could not revive the child, the Prophet must come himself, and place his lips on the child's lips, and then life was restored. So let *HIM* come to me and I shall live." See above, on 2 Kings iv. 29—37, and on Job xlii. 5, on the need of personal communion with God in Christ.

— *better than wine*] "Which maketh glad the heart of man" (Ps. civ. 15). This address of the Bride to the Bridegroom receives a gracious response from Him. He says also to her, "How much better is thy love than wine!" (iv. 10.) How great, therefore, is Christ's love for His Church, and for every soul in it, which has been espoused to Him as a chaste Virgin (2 Cor. xi. 2), and testifies its love to Him by faith and obedience.

Christ kissed the Bride, and she felt that His *love* was *better than wine* to strengthen and exhilarate her, when He breathed upon His Apostles the breath of His Mouth, and said to them, "Receive ye the Holy Ghost" (John xx. 22). The gift of the Holy Spirit to the devout soul is the kiss of peace. See Gal. iv. 6.

3. *Because of the savour of thy good ointments*] Rather, *Thy ointments are goodly by reason of their sweet odour* (*Delitz., Hengst.*). *Thy name* is as ointment poured out. His Name is EMMANUEL, God with us (Isa. vii. 14. Matt. i. 23), "God manifest in the flesh" (1 Tim. iii. 16). "The Word became flesh and dwelt among us" (pitched His tent in us) "and of His fulness have all we received, and grace for grace" (John i. 14. 16). The Bridegroom of the Church is the MESSIAH, the CHRIST, the ANOINTED One, the Divine Prophet, Priest, and King; and by reason of His Godhead and Manhood, and of that divine unction the Psalmist says, "God, Thy God hath anointed Thee with the oil of gladness above Thy fellows. All thy garments are myrrh, aloes, and cassia (Ps. xlv. 7, 8; see note there); and the Apostle says, "Christ loved us, and gave Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2. See also on Gen. viii. 20).

— *thy name* is as ointment poured forth] The Bridegroom comes anointed to the Bride, and His hand and garments diffuse a sweet fragrance, and His *Name* is ointment poured forth, because the unction of Christ flows down from Christ the Divine Head, upon all *Christians*, who are called by His *Name*; for as the beloved disciple says, "Ye have an unction from the *Holy One*" (1 John ii. 20). Besides, Christ's Name is JESUS, or Saviour; and there is "none other *Name* under heaven given among men" than this "whereby we must be saved" (Acts iv. 12). This Name is like a healing balm and unction for all the diseases of the soul. "Nomen JESUS est medicina salubris fidelibus, in omnibus adversis" (*S. Bernard*). Christ's Name is emphatically "the Name" (see below, on 3 John 7), and His *Name*, Hebrew

shem, is a precious ointment, Hebrew *shemen*. On this paronomasia see above, note on Eccles. vii. 1, and x. 1, where there is a reference to the sacred chrism compounded by God's command for the unction of holy things (Exod. xxx. 23—38). This Name is ointment poured forth, because from the one Name of *Christ*, millions of millions in all lands are called *Christians* (see Acts xi. 26); and because by the one Name of JESUS, the World is saved (Matt. i. 21).

And it is ointment poured forth in sweet perfume, not only on account of the fragrance of that unction of the oil of gladness with which He Himself is anointed (Ps. xlv. 7. Heb. i. 9), but because by the pouring out of the unction of that divine Grace on His members, He enables them to do good works which send forth a fragrant perfume, "an odour of a sweet smell" (Phil. iv. 18); it is like the pouring out of the precious spikenard of the broken alabaster box of Mary of Bethany, which filled the house with the odour of the ointment (John xii. 3. Mark xiv. 3). So, by the preaching of Christ's Gospel, the odour of His Blessed Name fills the whole world. "In omni mundo prædicatur Dominus; unguentum effusum est Nomen Ejus" (*Origen*). As the holy Apostle says, By reason of the preaching of the Name of Jesus throughout the world, "we are become a sweet savour" (or rather, sweet odour) "of Christ in every place" (2 Cor. ii. 14. *S. Jerome*, in Esa. xix. p. 186). O blessed Name! it is oil poured out every where. It flows from heaven to Judæa, and thence throughout the world. Oil shines, feeds, anoints, cherishes flame, nourishes the flesh, assuages pain. It is light, food, and medicine. Such is the Name of Christ (*S. Bernard*).

— *Therefore do the virgins love thee*] The virgins are pure and faithful souls which are espoused to Christ in holiness and love (2 Cor. xi. 2), and keep their plighted troth whole and undefiled, and which "follow the Lamb whithersoever He goeth" (Rev. xiv. 1—5).

In Ps. xlv. 14, the Psalm of the spiritual Epithalamium of Christ and the Church, the Church is described as followed by "Virgins which bear her company into the king's palace." Compare what follows here, "the king hath brought me into his chambers."

4. *Draw me*] The Church is conscious that she cannot come to Christ of her own power and will, and that she needs His grace to draw her; for He Himself has said, "No man can come to Me, except the Father which hath sent Me draw him" (John vi. 44); and He has also said, "If I be lifted up from the earth" (by death on the Cross) "I will draw all men unto Me" (John xii. 32).

The Bride does not venture to enter the chamber or the banqueting-house, by her own will and act: the devout soul says ever to Christ, "Draw me" (*S. Bernard*).

— *we will run after thee*] The Bride says, "Draw me, and we will run." Here is a sign of the unity of the Church. The Church promises that if Christ draw her, all her members will joyfully comply with the call, and will run after Him in the way of His commandments (cp. Ps. cxix. 32. Phil. ii. 12, 13). We will run after Thee, drawn by the fragrance of Thy ointments, not in the confidence of our merits; not by the power of our own strength, but through the multitude of Thy mercies. Thou indeed runnest in Thine own power, "as a giant rejoicing to run his course" (Ps. xix. 5); but we cannot run, unless Thou draw us; if the gracious ointments of Thy Spirit do not breathe on us, we cannot run. But draw me, and we will run (*S. Bernard*).

— *The king hath brought me into his chambers*] The king. Solomon here takes up the language of the Psalmist singing the Epithalamium of Christ and the Church. See Ps. xlv. 11, "So shall the king have pleasure in thy beauty: for he is thy Lord God, and worship thou Him." "The king's daughter is all glorious within." "She shall be brought unto the king in raiment of needlework." "They shall enter into the king's palace."

|| The upright love thee.

|| Or, they love thee uprightly.

⁵ I am black, but comely, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.

⁶ Look not upon me, because I am black,
Because the sun hath looked upon me :
My mother's children were angry with me ;
They made me the keeper of the vineyards ;

— *The upright love thee*] Literally, *uprightnesses love Thee*. Thou, Who art the righteous Lord, lovest righteousness (Ps. xi. 7; xxxiii. 5; xlv. 7), and Righteousnesses (that is, all who are righteous and pure in heart) love Thee.

THE TWOFOLD CHARACTER OF THE CHURCH ON EARTH.

⁵ *I am black, but comely*] The Church here confesses her own imperfection, while she celebrates the Bridegroom's love; she is penitent, and therefore is cleansed. "Pœnitentiam egit, ideo speciosa est." She owns that she is black by nature; but she also thanks God that she is comely by grace; black by reason of the stains and spots of sin, but comely by the grace of regeneration, justification, and sanctification; she is black in Adam, but comely in Christ. "Ecclesia est nigra per culpam, decora per lavacrum; nigra originali peccato, formosa baptismi sacramento" (*S. Ambrose, S. Augustine*).

The natural man exclaims by the voice of the Apostle, "I am carnal, sold under sin—who shall deliver me from the body of this death" (Rom. vii. 14. 24); but the spiritual man replies, "I thank God through Jesus Christ our Lord" (Rom. vii. 25), and He "hath accepted us in the Beloved" (Eph. i. 6). And this is always true of the *Visible Church on earth*, and every part of it. It is *black* by reason of heresies, schisms, and the evil lives of many of its members; but it is *comely* by reason of the grace which God bestows upon it in His Word and Sacraments, and by reason of the holiness of the Saints, and endued and replenished with spiritual gifts, and therefore it is called "Holy." See *S. Augustine*, *De Doct. Christianâ* iii. 45, and *Hooker*, *E. P.* iii. 1–14.

But the time is coming when she will be "presented to Christ a glorious Church, not having spot, or wrinkle, or any such thing; but holy and without blemish" (Eph. v. 27).

— *O ye daughters of Jerusalem*] O ye children of Christ and His Church. Literally, the daughters of Jerusalem are the women who dwell there (see Luke xxiii. 28); and in a wider sense, according to Hebrew usage, the villagers dependent on a city were called its *daughters* (Num. xxi. 25. Judges xi. 26. 1 Chron. vii. 18). Hence the Church, the Bride of Christ, which is the true Jerusalem, "the mother of us all" (Gal. iv. 26), regards all—and particularly Christian Churches, and all Christian souls, which are compared to *virgins* in v. 3—as her *daughters* in Christ, and addresses them as "daughters of Jerusalem" (ii. 7; iii. 5, 10; v. 8, 16; viii. 4).

In a similar figure, all Christian nations and all Christian souls are described by the Psalmist as *born to Christ in Zion*. See above on Ps. lxxvii. 5, 6.

— *tents of Kedar*] *Kedar* (a son of Ishmael) signifies *dark*; and the tents of Kedar were made of *dark* goat's hair. On the tents of Kedar see Gen. xxv. 13. Ps. cxx. 5. Isaiah lx. 7. *Plin.* N. H. vi. 28. *Solinus*, Polyhist. c. 36.

— *as the curtains of Solomon*] Though the Bride is dark as the dusky tents of Kedar by reason of her natural blemishes, yet she is glorious as the curtains of Solomon, by reason of God's grace overshadowing her in Christ the Divine Solomon who is the *King* of the Jerusalem here mentioned. Cp. Ps. xlv. 12. "The King's daughter is all glorious within." By reason of her own imperfection, and the stains of her former life when she was in heathenism, the Church is black, like the *tents of Kedar*; but when she has *put on Christ* (see Gal. iii. 27. Eph. iv. 24. Col. iii. 10), she is decked with the *curtains of Solomon the Peacemaker*; yes, even with the robe of the Prince of Peace. The Church is *black, but comely*; *black* by reason of heretics and schismatics in her communion; but *comely*, by reason of Christ's presence in her (*S. Aug.* doct. Christ. iii. 5).

⁶ *black*] By reason of sin, and also by reason of scorching persecutions—"Nigra ardore solis tribulationum" (*S. Bernard*) to which she was exposed on account of her sins (in not *keeping her own vineyard*), and which are here compared to the glare of the sun. Cp. Ps. cxxi. 6. Isa. xlix. 10. Matt. xiii. 6. Rev. vii. 6.

THE VINEYARD, TAKEN FROM THE JEWS, GIVEN TO THE CHURCH.

— *My mother's children were angry with me; they made me the keeper of the vineyards*] The children of my mother (she does not call them her *own brethren*, because they did not act as such) have dealt hardly with me. I was scorched and made black by them. Cp. Ps. lxxix. 8, where Christ makes a like complaint.

Some Expositors understand these words to refer to the *heathen nations* of the world represented as *brethren* of the Church of God; according to the view presented by our Lord's Parable of the whole human family, "A certain man had *two sons*" (see note on Luke xv. 11); and they explain these words by remarking that the Church of God was reduced to hard bondage by her own brethren the heathen nations of the world, Egypt and Babylon, of whom it is related literally that she made the poor of Israel to be "vine-dressers and husbandmen" (2 Kings xxv. 12); and in a spiritual sense, the phrase "to be vine-dressers" means, to be reduced to bondage (Isa. lxi. 5).

But this interpretation seems to be erroneous.

Throughout this Book, the *Mother of the Bride* (i. e. of the Church of Christ) is the *Jewish Nation* (see below, on iii. 4; iii. 11), and her "*mother's children*" are Jews or Judaizers. Her *mother's children*, the Priests, and Scribes, and Pharisees, were *angry* with the Church of Christ (as *Origen, Cassiodorus, Bede, S. Bernard, Anselm*, and others observe here), and persecuted her in the person of her Divine Head and His apostles and disciples, and the earliest Christian Church. See 1 Thess. ii. 14, 15; and *S. Jerome*, on Isaiah xxvii., and on Isaiah lxiii., where he explains this text of the Canticles as referring to the Christian Church, as the daughter of the Hebrew Nation.

But what was the consequence?

The *vineyard* was taken away from those Husbandmen, and was let out to *other* Husbandmen, who would render the fruits thereof in due season. See Matt. xxi. 41. Luke xx. 16. It was the delinquency, ingratitude, and cruelty of the "*Mother's children*" which made the *Christian Church* to become the "*keeper of the vineyards*." See Acts xiii. 46; xxviii. 28. As St. Paul says, it was "the fall of them" (the mother's children) "which was the riches of the world; it was the diminishing of them that was the riches of the Gentiles" (Rom. xi. 12).

This was remarkably illustrated in the consequences of the persecution of the first Martyr, St. Stephen. In the words of the Acts of the Apostles, "At that time there was a great persecution against the Church at Jerusalem; and they were all scattered abroad throughout all the regions of Judea and Samaria, except the Apostles. And they that were scattered abroad went every where *preaching the word*." See below, on Acts viii. 1. 4. Thus, because her *mother's children* were angry with the Bride, yet by the good providence of God, Who overrules all the afflictions of His Church for her good, this anger was the reason of her increase; the fury of the mother's children (who were appointed to be keepers of the Hebrew vineyard) against the Bride, was the occasion of her being made a keeper of the *many vineyards* of Christ in Gentile lands. This interpretation is propounded by ancient Expositors, *Origen, Cassiodorus, Bede, Anselm*, especially *S. Bernard*, who says (Serm. 30 in Cantica), "The prerogative of the Spouse of Christ is evident from this, that she began to extend her vineyards throughout the world from that very day on which she was driven from Jerusalem by the rage of her mother's children." It was not *God* Who was unkind to His ancient people the Jews—it was not *He* Who was the primary cause of the taking away of the Vineyard from them, and of constituting the Universal Church to be the keeper of the many vineyards throughout the world. No: it was their *own sin*. Because they would not be gathered under Christ's wings, but rejected Him, "therefore their house was left unto them desolate" (Matt. xxiii. 37, 38). "Pugnatum est adversus Ecclesiam a filiis matris suæ" (the Jews) "hostili animo, et damno utili" (*S. Bernard*). They disinherited themselves, and made the

But mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest,
Where thou makest *thy flock* to rest at noon :

|| Or, as one that
is veiled.

For why should I be || as one that turneth aside by the flocks of thy companions ?

f ch. 5. 9. & 6. 1.

8 If thou know not, ^f O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.

g ch. 2. 2, 10, 13.
& 4. 1, 7. & 5. 2.
& 6. 4.
John 15. 14. 15.
h 2 Chron. 1.
16, 17.

9 I have compared thee, ^e O my love,
^h To a company of horses in Pharaoh's chariots.

Christian Church to be their own substitute. The Vineyard was "taken from them and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). This interpretation is further confirmed by what follows.

— *mine own vineyard have I not kept*] God took the Vineyard from the Jews for their sins, and gave the care of many Vineyards to the Gentile Church, the Spouse of Christ, and commanded her to *keep* it. Observe the Hebrew word here; it is *nâtar*, to *conserve* (distinct from *shâmar*, to *guard*), and it signifies to *keep* a thing in its original condition; and here it means to *keep* the one faith, once for all delivered to the saints (Jude 3), to keep it whole and undefiled.

The Church of Christ confesses that though the punishment of the Jews for *not* keeping the Vineyard ought to have been a warning to her, yet she had been guilty of derelictions of duty. "*Mine own Vineyard*" (lit. the Vineyard assigned to me) "*have I not kept.*" Cp. Isa. v. 2—7. This refers, to a time when heresies had already sprung up and prevailed in the Christian Church: and the Church, being conscious of her own remissness, and of her need of Christ's help, turns to Him for guidance. See what follows, *Tell me, O thou whom my soul loveth*. She has been negligent, but she is sorry for her negligence, and her love for Christ is still strong. "*Tell me,*" she says, "*thou whom my soul loveth.*" Therefore she is forgiven and comforted.

THE PASTORAL WORK OF THE CHURCH.

The Church prays to Christ for guidance in her pastoral work.

7. *Tell me*] The Church longs for the presence of her Lord. She is now represented as a shepherdess, and she is conscious of her own weakness, and of her own past inadvertencies and delinquencies described in the foregoing verse; and being brought to the conviction that there can be no due performance of her pastoral work without the presence and guidance of Christ, she turns to Christ Whom her *soul loveth*, and implores Him to tell her where He, "the Good Shepherd," feeds His flock, and to guide her to the fresh waters, and green pastures, and cool shades, where He makes His flock to lie down in the noontide heat of trial and persecution. Cp. Ps. xxiii. 1, 2; and on the other metaphor, that of *heat*, see Isa. xlix. 10; xxv. 4; xxxii. 2.

The ancient universality of the interpretation which represents the Song of Solomon as a figurative and prophetic manifestation of the mutual love of Christ and His Church, is brought out in a striking manner by the use made of this text, even by schismatics, the Donatists of Africa; see *S. Augustine*, Serm. 138, vol. v. p. 975, where is an exposition of these words.

— *whom*] Heb. *she*, for *asher*; a poetical characteristic of the Canticles; but found also in other parts of Scripture (e.g. Gen. vi. 3. Song of Deborah, Judg. v. 7. Cp. Judg. vi. 17; vii. 12; viii. 26. Job xix. 29), and frequently in Ecclesiastes and Lamentations. It seems to be a Phœnician idiom (*Gesenius*, *Hengst*).

— *why should I be as one that turneth aside*] The Church, lamenting her own former aberrations, turns to Christ, and prays Him to guide her steps by His own presence and pastoral example. For *why should I be as one that turneth aside by the flocks of thy companions* (other shepherds)? or rather, in order that *I may not be as one that turneth aside*. So *Fuerst*, p. 1037, who renders the word as in the text, *turning aside or wandering*; and so the *Chaldee Targum*, *Fulg. Syriac*, *Arabic*.

Others render the words, *that I may not be as one that is covered* (see *Margin and Sept.*) with shame. *Hengstenberg*, quotes Micah iii. 7. Isa. xxii. 17. Jer. xiv. 3. Cp. Ezek. xxiv. 17, and he refers to the garb of the leper, as described in

Lev. xiii. 45. Cp. Ezek. xxiv. 17, on the appearance of a mourner (as *Jarchi* interprets the word here), where the same verb *atâh* is used, on which see *Gesen.* 620. Some render the words, *as a veiled one*, a barlot. Cp. Gen. xxxviii. 14, 15. But the rendering in the text is preferable to these interpretations.

— *the flocks of thy companions*] Other shepherds, who profess to know Thee, but who are not true shepherds. Cp. *Lam.* i. 3. Other shepherds are not to be followed, nor other flocks, but only the Good Shepherd, and His flock. Cp. John x. 1—5, and Matt. xxiv. 4, 5. The Bride here prays that she may not be seduced by the specious allurements and devious paths of false teachers, and wander away from Christ after those who profess to be His friends, but are "ever learning, and never come to the knowledge of the truth" (*S. Bernard*; and so, before him, *S. Augustine* and *Cassiodorus*).

8. *If thou know not*] Christ replies to the Church, — *If thou know not*, literally, *if thou know not for thyself*, for thine own good, *get thee for thyself* (see on ii. 10) *in the footsteps of the flock*, which is tended by *Me* (cp. 1 Thess. ii. 14. Heb. vi. 11, 12), the One flock fed by the One Shepherd (John x. 16).

— *feed thy kids beside the shepherds' tents*] The Church of God, here regarded in her *pastoral* character and office as a *shepherdess*, is exhorted by Christ to feed her *kids* (the young and tender souls of the faithful) beside the tents of the *shepherds*, — the faithful shepherds, — such as Abraham (whose faith all Christians must imitate, so as to be his children, Rom. iv. 12), Moses, the Prophets, and Apostles. See 1 Cor. iv. 16; xi. 1. Heb. vi. 12; xiii. 7. Here is a precept to the Christian Church, that she should do her own appointed work, in her own sphere, in the prescribed way, and not devise any novelties in doctrine or practice, but should seek for the ancient paths, and walk in them. She is "built upon the foundation of the Apostles and Prophets," and must hold fast to the ancient Faith, which she has received from them (Jude 3).

THE BRIDEGROOM'S WORDS TO THE BRIDE; HER GRACES ARE RECEIVED FROM HIM (ESPECIALLY FROM HIS DEATH) IN FAITH AND HOLY OBEDIENCE.

9, *I have compared thee, O my love, to a company of horses in Pharaoh's chariots*] *I have likened thee, my friend, or my familiar companion*. See v. 15; ii. 2. 10. 13; iv. 1. 7; v. 2; vi. 4. The word in the original is derived from Heb. *raah*, to feed, and may refer, as here, to the familiar intercourse of those who feed together, or who delight (literally, *feed*) in each other's society (*Gesen.* 773).

Thou supposeth thyself to be lonely and weak; but *if* thou followest Me, thou art strong as a vast multitude, even as the troop of the horses of Pharaoh (the proud enemy of Israel), who was overwhelmed with all his host in the sea by the arm of God (Exod. xiv. 9; xv. 1. Hab. iii. 15. Cp. Ps. xx. 8).

We may compare what is said below, where the Church is compared to an army, and to two hosts (vi. 4; vii. 1).

Here is a confirmation of the spiritual interpretation. A single person cannot well be compared to such objects as these; but the Church may, being formed of a large company of believers.

Horses and chariots represent the hostile powers of the world opposed to the Church. Cp. Ps. xx. 7; xxxiii. 17; cxlvii. 10. The Church is exhorted not to go down to Egypt for horses (cp. Isa. xxxi. 1), that is, not to rely on the powers of this world for help; and she is assured that if she has trust in Christ, and obeys Him, she will overcome all the forces marshalled against her.

¹⁰ Thy cheeks are comely with rows of jewels,

Thy neck with chains of gold.

i Ezek. 16. 11,
12, 13.

¹¹ We will make thee borders of gold with studs of silver.

¹² While the king sitteth at his table,

My spikenard sendeth forth the smell thereof.

¹³ A bundle of myrrh is my well-beloved unto me ;

He shall lie all night betwixt my breasts.

¹⁴ My beloved is unto me as a cluster of || camphire

In the vineyards of En-gedi.

|| Or, cypress,
ch. 4. 13.

10. Thy cheeks are comely with rows] Here is thy ornament and strength. *Thy cheeks are comely with rows*, beautiful chains, Heb. *tórim*, suggesting a reference to that which is the true ornament of the Church, viz. the *Tórah*, or *Law* of God, compared by Solomon himself to a beautiful chain or necklace. See Prov. i. 8, 9; iii. 3. 22; iv. 9; vi. 21. Cp. *Targum*, *Ainsworth*, and *Hengst*. If her cheeks are comely with the ornament and glory of dutiful obedience to God's Law (see Deut. iv. 5—8),—an ornament far more beautiful than any which is hung, as a *παφίον*, on the side of the heads of horses (cp. *Homer's Iliad*, iv. 142; above, on Judg. viii. 21—28; and see Zech. xiv. 20), if she has the *golden chain* of obedience about her neck, then she need not go down to the Egypt of this world for chariots and horses (Isa. xxxi. Ezek. xvii. 15), she is stronger than all. To bear the yoke of Christ on your neck is easy and sweet, if you consider what you bear to be an ornament of your neck, and not a burden upon it (*S. Ambrose*).

We may compare the language of the Almighty to the Hebrew Church (Ezek. xvi. 11): "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck," as on that of a Bride. In that passage, as *Hengst* observes, there seems to be an allusion in *adi* (ornament) to *eduth* (law) as in *torim* to *torah* here.

11. We will make thee borders of gold] Thou canst not adorn thyself with spiritual grace and beauty; but "we will make for thee borders of gold with studs of silver." Here the ear of Christian faith may hear the voice of the three Persons of the Godhead, Who said at the beginning, "Let us make man in our image" (Gen. i. 26). The Church is adorned with grace and glory by the hand of the Three Persons of the Godhead, in Whose Name she is baptized. See below, on Matt. xxviii. 19; and on 2 Cor. xiii. 14; and cp. Rev. i. 4, 5.

12. While the king] The Church here acknowledges the truth of what has been said.

Observe, she calls the Bridegroom here "*the King*." See above, i. 4. He is the King of Glory; He has ascended into heaven, and sits on His royal throne at the Right Hand of God. But by virtue of His Godhead He sitteth also at His table on earth. All her gifts and graces are from the Father, through Christ, by the Holy Ghost. It is only *while the King* (Christ, her "Lord God," Who vouchsafes to "take pleasure in her beauty," Ps. xlv. 11) *sitteth at His table*,—literally, *around His table*; for He, being God, encircles it with the glorious halo of His presence; and it is not *her* table, but His,—the table which He has spread for her (see above, on Ps. xxiii. 5),—that her *spikenard sends forth its* genuine aromatic perfume. All the sweet fragrance of Scripture and Sacraments are from Him.

When seated with His disciples at *the table*, in the upper room in Jerusalem, Christ gave to them the pledges of His perpetual presence with them, and the means of spiritual life and health by communion with Him; and He is ever feeding His Church at the holy table, with the spiritual food of His own blessed Body and Blood.

13. A bundle of myrrh] Christ is myrrh (the first of sweet spices mentioned in the composition of the holy oil, in Exod. xxx. 23), and all His garments are *myrrh* (see Ps. xlv. 8), and He dwells in the heart of His Church by faith. *Myrrh* was specially used in embalming, and is in a remarkable manner connected with the history of Christ's *Death and Burial*. See below, on Matt. ii. 11. Mark xv. 23. John xix. 39. It is bitter to the taste, and is symbolical of the bitterness of suffering (*S. Bernard*), and it is also very efficacious for cleansing, as an abstersive, and also for preserving. The

memory of Christ's sufferings is ever fresh in her mind: it lies for ever between her breasts as a bundle or bag of myrrh, and makes them to be what the Prophet calls "breasts of consolations," sources of divine comfort to her people (Isa. lxvi. 11, 13). "My Beloved is to me a bundle of Myrrh, because He died, and was buried for my sake; and He shall ever dwell in the memory of my heart" (*Cassiodorus*).

"From the first day of my conversion" (says *S. Bernard*, *Serm. 44*), "when I laid aside the burden of my own merits, I tied on to my breast this bouquet of myrrh, culled from the bitter sufferings of my Lord and Saviour, in His infancy, and in His labours in preaching, His weariness in journeying, His watchings in praying, His temptations in fasting, His tears in pitying, the sneers He encountered from evil men, His mockings, and spittings, and buffetings, and scoffings, His nails on the Cross, and all those things which grow like plants of myrrh in the plantations of the Gospel History. I added to this posy the myrrh He drank on the Cross, and the myrrh with which He was anointed in His burying, the former of which was applied by Him when He bore the bitterness of my sins; and the second of which was dedicated by Him when He procured the incorruption of my body. I will ever exhale the sweet fragrance of this bundle of myrrh while I live; I will never forget those mercies by which I was quickened to eternal life."

Observe how fitly this mention of *myrrh* in the text follows after the mention of Christ's *table*. For at Christ's table the Church is ever "showing the Lord's death till He come" (1 Cor. xi. 26).

14. My beloved] The word *beloved*, in Hebrew *dód*, is written with the same letters as *David*, which has the same meaning.

— *a cluster of camphire]* Or, of *cypress plant* (*Sept., Vulg., Origen, Gesen., Hengst., and Fuerst*). The kind of cypress here meant is a low tree, "a shrub with white odoriferous flowers growing in clusters," and is called *hinna*, or *henna* by the Arabs (*Fuerst; Drake, B. D. i. 245*). It is here called in Hebrew *cópher*, another remarkable word (like *tórim*, in v. 10), because it not only signifies *cypress*, but also *covering*, *expiation*, and *propitiation*. See *Gesen. 411*; and above, on Gen. vi. 14. Exod. xxi. 30; xxv. 17. Job xxxiii. 24. Prov. vi. 35; and cp. *Ainsworth* and *Hengst* here.

Christ is compared here by the Church to a *cluster of copher*, because His Blood was an offering of a sweet-smelling savour, and was shed to be a propitiation for the sins of the whole world (1 John ii. 2); and as a *cópher*, or *ἱλασμός*, cleanseth us from all sin (1 John i. 7).

The three foregoing verses declare the fundamental truth, that all the graces and virtues of the Church,—and of every individual soul in it,—depend on the personal presence of Christ, and on devout and loving communion with Him, and on the faithful profession of the true faith in the atoning sacrifice of the Cross, and in the cleansing and saving efficacy of His Blood, shed once for all on Calvary as a propitiation for the sins of the world.

THE VINEYARDS OF THE CHURCH.

— *In the vineyards of En-gedi]* An emblem of all fruitfulness and beauty. See on 1 Sam. xxiii. 29. 2 Chron. xx. 2. Eccles. xxiv. 14. The name *En-gedi* (like the other proper names in the Canticles, see below, vii. 4; viii. 11) has a secondary spiritual meaning. It signifies *fountain* of the *kid*; and the vineyard of the Church is a vineyard of En-gedi; for there the tender *kids* of her flock (v. 8) drink refreshing streams of the living water of Divine truth.

k ch. 4. 1. &
5. 12.
|| Or, my com-
panion.

15 * Behold, thou art fair, || my love ;
Behold, thou art fair ; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant :
Also our bed is green.

17 The beams of our house are cedar,
|| Or, galleries. And our || rafters of fir.

II. ¹ I am the rose of Sharon,
And the lily of the valleys.

² As the lily among thorns,
So is my love among the daughters.

³ As the apple tree among the trees of the wood,
So is my beloved among the sons.

THE MARRIAGE OF THE BRIDE, CONSEQUENT ON CHRIST'S DEATH.

15. *Behold, thou art fair*] This is Christ's reply. "Behold, now that thou hast made that good confession" (vv. 12—14), "and art cleansed by My propitiatory sacrifice, *thou art fair; behold, thou art fair; thou hast doves' eyes.*" It is by purity, chastity, harmlessness, and love, the attributes of the dove (see on Gen. viii. 8; and Matt. x. 16. Cp. Ps. lxxiv. 19), and gifts of the Holy Spirit, Who glided down on Christ as a Dove (Matt. iii. 16), that the Church is pleasing to Christ. Hence she is called a dove (ii. 14; v. 2; vi. 9).

16. *our bed is green*] This is the answer of the Church. The Bride is purchased by the blood of the Divine Bridegroom dying on the Cross (see on iii. 2); she is joined to Christ by faith and holy obedience, in the perfect love of mystical wedlock; and she says, *our bed*,—our marriage bed,—is *green*, the colour of joy, freshness, and unfading prosperity (Ps. lii. 8. Hos. xiv. 8). This describes the eternal happiness and glory of the marriage union of Christ and His Church, and of every faithful and loving soul in it.

CHRIST ABIDES WITH HIS CHURCH.

17. *The beams of our house*] This is said by Christ and the Church joined together in holy wedlock, and dwelling together in love;—*the beams of our house*, literally, *of our houses*, are *cedars*. The Churches of Christ are characterized by the graces of firmness, spiritual fragrance, and durability. Cp. Num. xxiv. 6. Ps. xcii. 12; and 1 Kings vi. 9, 10, 15, 16, 36; and below, v. 15; viii. 9.

The imagery is derived from the Temple of Solomon, which was a type of the Church, built by Christ, the Divine Solomon. See the next note.

— *our rafters of fir*] *Our fretted ceiling* (φάρμακα: cp. φάρνγ; the same analogy prevails in the Hebrew word here used; see *Gesen.* 759; and so *Sept.* and *Vulg.*, and below, vii. 5) *is of cypress*, a different tree from that so rendered in v. 14, and used, as well as the cedar, in the building of the Temple (1 Kings v. 8, 10; vi. 15, 34. 2 Chron. ii. 8; iii. 5); and also famous for its fragrance and incorruptibility (*Gesen.* 140). Both trees, also, are evergreens.

THE EXTENSION OF THE CHURCH.

CH. II. 1. *I am the rose of Sharon*] The Bride speaks, and describes the graces she receives from the heavenly Bridegroom by reason of her being admitted to his marriage bed (ii. 16), and also to dwell together with Him in the same house (i. 17). This is not self-praise, but the language of gratitude to Christ for those gracious privileges. See above, on Num. xii. 3. She compares herself to the *rose*, or, as seems more probable, the autumnal *crocus*, of white and violet colour (*Gesen.* 258), growing in Sharon, the most beautiful meadow-land of Palestine. Cp. Isa. xxxiii. 9; xxxv. 2; lxx. 10. See *Chateaubriand*, quoted by *Hengst.*, p. 39. *Dr. Thomson*, p. 522, who describes it as still adorned with olive and fruit orchards, which impart to it an air of cheerfulness not elsewhere seen in Palestine. The word *Sharon* itself (like the other proper names in the Canticles) is symbolical. It signifies a *wide plain* (*Gesen.* 850); and by reason of her bridal union with Christ, to whom "all power is given in heaven and earth," the Church is

planted in a *large plain*: she is the flower of the *whole earth*.

— *the lily*] This word *lily* (Heb. *shoshan*, *shoshannah*, occurs oftener in this Book than in all the rest of the Bible. See ii. 1, 2, 16; iv. 5; v. 13; vi. 2, 3; vii. 2. Its spiritual significance has been already considered in the notes on 1 Kings vii. 19, 22, 26, where it is an ornament in Solomon's Temple; and in the title to Ps. xlv. Cp. Ps. lxix. lxxx.

— *of the valleys*] The Church dwells in the *wide plain* (Sharon), by reason of her extent; and she dwells also in the *lowly valleys*, by reason of her humility. Such is every devout soul, expansive, but lowly.

THE CHURCH EXERCISED BY TRIALS, AND BEAUTIFIED THEREBY.

2. *the lily among thorns*] The Bridegroom replies, that she is indeed a Lily, but a "*Lily among thorns.*" Christ warns the Church that such is her lot in this world. She must expect to have tribulations here on earth (John xvi. 33. Cp. Matt. x. 16: "I send you forth as sheep among wolves"). She must expect to be hemmed in by the thorns of many adversaries, who are compared to thorns in Num. xxxiii. 55. 2 Sam. xxiii. 6. Ezek. xxviii. 24. Such also is the condition of every faithful soul in the Church:—

"The Christian soul that shines in peace,
Mid cold neglects and scorns,
Gleams in the shade with silver light,
A Lily among thorns."

In the beautiful language of *S. Bernard*, "Non mediocres titulus virtutis est, inter pravos vivere bonum, et inter malignantes innocentiae retinere candorem et morum lenitatem; magis autem si his qui oderunt pacem pacificum, et amicum ipsis te extuleris inimicis. Id planè tibi similitudinem datam de lilio jure quodam proprietatis specialiter vindicabit, quòd ipsas utique pungentes te spinas candore proprio illustrare et venustare non cessat. An non proinde liliū tibi videtur, implere quodammodo Evangelii perfectionem quā orare jubemur pro calumniantibus et persequentibus nos" (Luke vi. 27). "Ergo tu fac similiter."

"Christianæ perfectionis est pacificum esse cum pacis inimicis," says *S. Augustine*.

— *among the daughters*] The Church must expect that even among her *own daughters*, some will be like thorns and briars to her. "Spinæ sunt propter mores suos, filia propter sacramenta Christi" (*S. Augustine*, in Ps. xcix. See also *S. Aug.*, Serm. 37). The Apostle was "in perils among *false brethren*" (2 Cor. xi. 26). But there was the trial of his faith, patience, and love; and he shone "as a Lily among thorns."

Oh, white and beautiful Lily! Oh, tender and delicate flower, take heed to the thorns around thee! The world is full of thorns. Thorns there are in earth, thorns in the air, thorns in the flesh. To dwell among thorns, and not to be hurt by the thorns, is not due to thy virtue, but to God's grace (*S. Bernard*). If thou desirest to see a lily among the thorns, behold St. Stephen among his murderers, behold Christ in the High Priest's hall, and on the Cross!

3. *As the apple tree among the trees*] The Bride replies, that (as she is a Lily among thorns), so is the Bridegroom among the

- † I sat down under his shadow with great delight,
^a And his fruit *was* sweet to my † taste.
⁴ He brought me to the † banqueting house,
 And his banner over me *was* love.
⁵ Stay me with flagons, † comfort me with apples :
 For I *am* sick of love.
⁶ ^b His left hand *is* under my head,
 And his right hand doth embrace me.
⁷ † ^c I charge you, O ye daughters of Jerusalem,
 By the roes, and by the hinds of the field,
 That ye stir not up, nor awake *my* love, till he please.

† Heb. *I de-
lighted and sat
down*, &c.
^a Rev. 22. 1, 2.
 † Heb. *palate*.
 † Heb. *house of
wine*.

† Heb. *straw me
with apples*.

b ch. 8. 3.

† Heb. *I adjure
you*.
 c ch. 3. 5. & 8. 4.

sons like an apple-tree among wild trees,—an apple-tree, distinguished by its wide-spreading shade, and by the rich variety of its species and sweet fruits, and their delicate fragrance, whence the tree derives its name (*Gesen*. 871.) And therefore she adds, "*I sat under His shadow with great delight*," literally, *I long for His shadow, and sit beneath it, and His fruit is sweet to my taste*. Such is Christ to the Church, and to every faithful soul in it; and He is amidst the *sons* who once were wild, but whom He now vouchsafes to call *brethren* (Heb. ii. 11). Cp. below, vii. 8.

The Church here declares her resolve to abide in humble dependence on Christ for shelter and for food, and for delight. See what follows.

It has been supposed by many that the word rendered *apple* (*tappuach*) means *citron* in the Canticles. It is a generic word (like *malum* in Latin), and may include the citron and lemon (*Gesen*. 871).

4. *He brought me to the banqueting house*] Lit., *He brings me to the house of wine*; to His guest-chamber, to refresh me there with spiritual graces, compared to wine. Cp. Prov. ix. 1—5, which is an expansion of this passage. Christ rewards the patience of the Church in trials, and the profession of faith and love which she has just uttered (v. 3), with additional tokens of His favour. She has said that she will dwell under His shadow like that of a fruitful and fragrant apple-tree, and will feed on its produce with joy. He does more than she desires. He brings her into His banqueting-house. Christ does this to the Church, and to every faithful soul in it, by the spiritual joys bestowed in His Word and Sacraments.

— *his banner over me was* (or rather, *is*) *love*] Even in her tribulations the Church recognizes the Bridegroom's *love*. Christ not only feeds and refreshes His Church, but defends her with His love, as a military banner unfurled, and floating over her, as a royal standard (see the same word as here used in Num. i. 52, and ii. 2, 3—34, to describe the *standards*, or *banners* of the Church of God in the wilderness). This standard or banner is seen aloft above the tents of the Church, which is compared to a camp. See below, v. 4. 10, where the Church is described as "terrible as an army with *banners*."

The rapid succession of metaphors in these two chapters, by which the Church is likened to a Bride, a Keeper of vineyards, a Shepherdess, an Army, affords one of innumerable proofs that the *literal* interpretation of this Book cannot be accepted and that it must be expounded *spiritually*. See above, *Introduction*, pp. 124, 125.

The Love of God is that to which the Church lifts her eyes with hope and trust in her conflicts, as the soldier looks to the standard of his General. See above, the notes at Exod. xvii. 15, on the word *Jehovah Nissi* (the Lord is my banner), and the notes on Ps. xx. 5, "In His Name we will set up our banners." And from that banner the Church will never separate herself. See Rom. viii. 35, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loves us." That love was especially displayed in His Cross, the banner under which we are pledged by our Baptism to fight valiantly.

5. *Stay me with flagons, comfort me with apples*] Rather, *Sustain me* (me who am weak and faint) *with cakes made of dried grapes* (see above, on 2 Sam. vi. 19. 1 Chron. xvi. 3, and *Gesen*. 85; *Fuerst*, 159), and *with apples*. Cp. Gen. xxvii. 37, "With corn and wine I have *sustained* him," where the same word is used as here.

If she may not yet drink the rich wine of spiritual joy, she prays to be strengthened with the food of cakes of grapes, dried and pressed together.

The Church pleads for spiritual support, which is here compared to what was most pleasant and nutritious in the natural world. The agreeable and healthful qualities of the apples of Syria are celebrated by travellers and physiologists (see *Hengst*. p. 46).

— *I am sick of love*] The Bridegroom seemed to have left her, but he speedily returns (*S. Bernard*).

6. *His left hand is under my head*] The Bride acknowledges with joy and thankfulness, that Christ gives her even more than she had ventured to desire. She had asked to be sustained by spiritual comfort, and He gives her *Himself*. "The everlasting arms are beneath her" (Deut. xxxiii. 27), and she reposes upon them in perfect trust and love.

THE PATIENT WAITING OF THE CHURCH.

7. *I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please*] The Bridegroom exercises the faith of the Church by falling asleep, and the Church conjures her children (see on i. 5), that whatever her trials and distresses may be, while the Bridegroom *seems* to be unconscious, they be not impatient, but wait in faith and hope for God's own time, when it may please Him to arise and deliver her. She calls Him her *love*, literally, *the love*, Heb. *ha-ahabah* (see *Gesen*. 16). Compare the words of *S. Ignatius*, ad Rom. 7, ὁ ἐμὸς ἔρως ἐσταύρωται.

This is a warning against lack of trust, and against that irreverent familiarity of which the disciples in the storm were guilty, when they awoke Christ, Who, when He was aroused by them said, "How is it that ye have no faith?" It is a caution against any resort on the part of Christians to irregular means for extricating themselves from those difficulties with which God tries their faith and patience in this world. See below, on Matt. viii. 26, and Mark iv. 40.

"O ye, who in the Church's Bark,
 O'er life's rough ocean sail;
 When all around is drear and dark,
 And human efforts fail,

"Touch not, with rude, irreverent hands,
 And coward faithlessness,
 HIM, Who the winds and waves commands;—
 But wait in quietness.

"O never, never, when distrest,
 To doubtful means resort;
 Christ's Bark, when on the billow's crest,
 Is safe as in the port."

The Bride appeals to the "roes" (*gazelles*) "and hinds of the field," and bids her children learn a lesson of love and trust from them, just as our Lord sends His disciples "to the lilies of the field," to learn a lesson of love and trust from them (see Matt. vi. 28, 29. Luke xii. 27. Cp. below, iii. 5). The roes and hinds love their mates with tender affection and steadfast reliance, and will not disturb them in their slumbers. Cp. note above, on Prov. v. 19, and see here v. 9, where Christ the Bridegroom is compared to a Roe.

How much more ought the Bride of Christ to love her Divine Husband, and to wait patiently on Him!

- ⁸ The voice of my beloved !
Behold, he cometh leaping upon the mountains,
Skipping upon the hills.
- d ver. 17. ⁹ ^d My beloved is like a roe or a young hart :
Behold, he standeth behind our wall,
He looketh forth at the windows, † shewing himself through the lattice.
- e ver. 13. ¹⁰ My beloved spake, and said unto me,
“ Rise up, my love, my fair one, and come away.
- ¹¹ For, lo, the winter is past,
The rain is over and gone ;
- ¹² The flowers appear on the earth ;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land ;
- ¹³ The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.

The roe or gazelle (*tsebi*), was so called from its beauty, loving disposition, and quick sight (see *Gesen.* 700). Cp. below, iii. 5 ; iv. 5 ; vii. 3, and on Acts ix. 36, the name *Dorcas*.

It is observable, that the pronoun *you*, and the verbs here used (stir up, and awake) are in the masculine gender, although the nominative to them is “daughters of Jerusalem.” This shows that the expressions are not literal, but figurative. The daughters represent Christian souls generally. Cp. v. 8, 9. (*Hengst.*)

AFTER ABSENCE, THE BRIDEGROOM RETURNS. THE CHURCH IS COMFORTED AFTER HER TRIALS.

8. *The voice of my beloved ! behold, he cometh leaping upon the mountains*] The patience and trust of the Church is rewarded by the sudden appearance of Christ, “leaping upon the mountains and hills,” which seemed to intercept Him from her sight (cp. Zech. iv. 7). This phrase, “He cometh leaping upon the mountains, and skipping upon the hills,” was probably suggested by the local characteristics of Jerusalem, surrounded by mountains, and by the joy produced by the sight of messengers bringing good tidings to the city ; whence the words of the Prophet, “How beautiful upon the mountains are the feet of him that bringeth good tidings ; that saith unto Zion, Thy God reigneth !” (*Isa.* lii. 7).

The patience of the Bride after long waiting is rewarded by the joyful sight of the Bridegroom bounding over the hills ; as the patience and obedience of the Disciples, toiling in the winds and billows of the tempest, on the dark night, were rewarded by Christ coming in the fourth watch on the swelling mountains of the stormy sea, and entering the ship, and making a great calm, and bringing them “to the land where they would be” (see Matt. xiv. 25. Mark vi. 48. John vi. 19).

Thus it was at the First Advent, when Christ came to the Church after long expectation ; and thus will it be when He will come at the Great Day, in answer to the prayer and patient waiting of the Church, “Even so come, Lord Jesus” (*Rev.* xxii. 20).

9. *My beloved is like a roe or a young hart*] In loveliness, affection, quickness of sight, swiftness and steadfastness of foot. Cp. 2 Sam. ii. 18 ; xxii. 34. Prov. v. 19.

— *Behold, he standeth behind our wall*] The Christian Church is closed in and obstructed by walls of difficulties in this world (cp. 2 Sam. xxii. 30. Job xxxi. 3, 4. Ps. lxxxviii. 8. Lam. iii. 7, 9) ; but with the eye of faith she sees Christ standing behind them. She is speaking to her daughters, and calls her difficulties *our wall* ; her wall is no wall to Him ; and He enables her to cast it down. See 2 Cor. x. 4, 5.

Solomon, in this chapter, adopts two poetical figures from his father David's song of thanksgiving, “By the help of my God I have leaped over a wall ;” and “He maketh my feet like hind's feet” (*Ps.* xviii. 29, 33).

The words *our wall* imply also that though Christ may sometimes appear to be far off from us in our difficulties and troubles, yet He is really close by, and looking at us, and ready to appear at any moment.

— *He looketh forth at the windows*] Or, *looking through the windows ; spying in at the windows*. The verb is used only here and in *Psalm* xxxiii. 14 ; *Isa.* xiv. 16, where it is translated

by *narrowly look* ; it describes the scrutinizing ken with which Christ (Who may seem to us to be *absent*) is observing every thing that is going on in His Church, and in the heart of each individual soul. Cp. Heb. iv. 12.

— *shewing himself*] Literally, *sprouting and blooming* like a flowering shrub or creeper, whose blossoms peep and glance through the trellis or lattice-work of a window (see *Gesen.* 705, 709), and giving brightness and loveliness to the apartment ; a beautiful figure. Such are the gleams of the light of Christ's countenance to the dark chambers of the faithful soul.

10. *My beloved spake, and said*] *Answered and said*. Here is an anticipation of the phrase so often applied in the Gospels to Christ, Who *answered* even the *thoughts* of His hearers. Christ not only beheld His Bride in her trouble, but He *answered and said*—showing that though not visible, He had heard her prayer.

— *Rise up, my love*] *Rise up for thyself, and come away for thyself*, literally, for thy own great benefit. See on i. 8.

Such is Christ's voice to the Bride, after her time of patient endurance under trial. *Rise up, my love, my fair one, and come away*. Such was Christ's voice to the Church on the morning of His Resurrection, and such is His voice on every deliverance of the Church, after patient waiting and endurance of affliction ; such as that under Roman persecution in the second and third centuries (*Osiander*), and under the dominion of Arian Princes and Prelates in the fourth, and of Vandals in the fifth, and of the Roman Papacy in the eleventh and four following centuries ; and such will be His voice to her at the Great Day. And see what follows.

11. *The winter is past, the rain is over*] Thy long winter of affliction, thy rain and storm, thy time of persecution and of suffering is now past ; and now the sun shines, and it is the spring-time of joy. Cp. *Isa.* iv. 6 ; xxxii. 2.

12. *The flowers appear on the earth*] How remarkably was this verified on the morning of the Resurrection, the great prototype of all deliverances of the Church. The garden of Calvary beheld Christ, our amaranthine life, spring from the grave, after the winter of His Passion ; and all Creation bloomed in Him in a spiritual spring. And how fully will it be verified at Christ's Second Advent, when the prophecy will be fulfilled, “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead (*Isa.* xvi. 19).

— *The time of the singing of birds*] The words, “of birds,” are not in the original ; they would be better omitted. See the passage of *Isaiah* in the foregoing note : “the time of singing” is the time of joy and jubilee of the whole Church.

— *the voice of the turtle*] The voice of the Church herself (cp. Ps. lxxiv. 19) is heard in *our land*. Christ is addressing the Church, and thus He implies that He shares all that He has with her ; and her voice re-echoes His voice, which has just been described in vv. 8, 10 ; and this is happily represented as being heard after the winter and storm of trial and sorrow, because, in a literal sense, the voice of the turtle was heard in Palestine at the first arrival of spring. Cp. *Jerem.* viii. 7. “There is no more grateful proof of the return of spring in Mediterranean countries, than the voice of the turtle” (*Tristram*).

‘Arise, my love, my fair one, and come away.

f ver. 10.

¹⁴ O my dove, *that art* in the clefts of the rock,

In the secret *places* of the stairs,

Let me see thy countenance, ^g let me hear thy voice ;

g ch. 8. 13.

For sweet *is* thy voice, and thy countenance *is* comely.

¹⁵ Take us ^h the foxes, the little foxes, that spoil the vines :

h Ps. 80. 13.
Ezek. 13. 4.
Luke 13. 32.

For our vines *have* tender grapes.

¹⁶ ⁱ My beloved *is* mine, and I *am* his :

i ch. 6. 3. &
7. 10.

He feedeth among the lilies.

¹⁷ ^k Until the day break, and the shadows flee away, turn, my beloved,

k ch. 4. 6.

And be thou ^l like a roe or a young hart upon the mountains || of Bether.

l ver. 9.
ch. 8. 14.
|| Or, of division.

14. O my dove—in the clefts of the rock] The Church is often called a dove in this Book (v. 2. 5. 12; vi. 9), as *Bp. Andrewes* says (iii. 254, on the sending of the Holy Ghost), “The Holy Ghost is a Dove, and He makes Christ’s spouse to be a Dove, a term so often iterated in the Canticles, and so much stood on by *S. Augustine* and the Fathers, that they make no question. No Dove, no Church; yea, let me add this—*St. Peter*, when the keys were promised, never but then” (but see *John* xxi. 15, 16, 17, which, however, confirms the remark), “is called *Bar-jona*, ‘Son of a dove;’ so he must be, if he will have the keys.” It is by love and meekness that the ministers of Christ’s Church have the keys, and by love only and meekness can they keep them.

The Church hiding herself from her enemies in the shelter of Christ, her Rock, is compared to a dove fleeing to the clefts of the rock for refuge from the storm. Cp. *Isa.* lx. 8. *Jer.* xlviii. 28; xlix. 16. *Obad.* 3.

— in the secret places of the stairs] Rather, of steep mountainous cliffs or steppes. Cp. *Ezek.* xxxviii. 20; *Gesen.* 451.

THE DUTY OF THE CHURCH TO MAINTAIN THE FAITH, AND TO REPRESS HERESY.

— let me hear thy voice] Christ charges the Church to speak in articulate utterances declaratory of the true Faith, in times of false teaching and heresy, when faithful souls are like doves flying to the clefts of the rocks in the storm of error and persecution.

The Ancient Church complied with this injunction in the evil days of Arianism and subsequent heresies, especially by making her voice to be heard in Councils, and in the *Credo*s and *Confessions* of Faith promulgated by them. See what follows.

15. Take us the foxes] This is the voice of Christ to the Church. He commands her to look well to her Vineyard. He calls it *our* vineyard; it is His as well as hers (see v. 12); to take the foxes, the little foxes (or jackals, see on *Judges* xv. 4); that is, to observe and repress nascent errors and heresies, which make ravages in the vineyard of Christ’s Church. Cp. *Ezek.* xiii. 4, where false prophets are compared to foxes; and see *Luke* xiii. 32, where Herod the enemy of Christ, or, as some suppose, the Pharisees are compared to a fox. The shepherds in *Theocritus* (i. 48; v. 112), describe the damage done by foxes to grapes and vineyards.

However little the foxes may appear at first, however despicable they may seem to be, they will grow and acquire vigour, and destroy the grapes of the vineyard, and they are to be taken while they are little. The poisonous error is to be nipped in the bud, it is to be uprooted while young; “a little leaven leaveneth the whole lump” (1 Cor. v. 6; Gal. v. 9). “Quando hæretici sunt parvuli tunc capiendi, id est convincendi per doctrinam sanam; quia postquam confirmati sunt in errore, non ita facile convertuntur;” when the foxes become great and strong, they will not so easily be captured. Cp. 1 Tim. i. 3. 18. 20. Titus i. 11. 2 John 10; and the reproofs of Christ to the Churches of the Apocalypse for conniving at the heresies of false teachers (Rev. ii. 14. 20); and His praise of those who repress them (Rev. ii. 2. 6).

That the foxes here symbolize heretical teachers, is the concurrent opinion of the ancient Expositors. See *Origen* here; *Greg. Nazianz.*; *Chrysostom* in Ps. 70; *S. Ambrose de Spiritu*, lib. ii.; *Theodoret* here; *S. Bernard*, *Aquinas*, and others. For example, *S. Augustine* says (Serm. 364) “Capite vulpes, vulpes pusillas; i.e. comprehendite, convicite, confutate, ne exterminetur ecclesiasticæ vineæ. Quid est vulpes capere, nisi

hæreticos divinæ legis auctoritate revincere, et sanctorum scripturarum testimoniis veluti quibusdam vinculis alligare atque constringere?” and he compares Samson’s act (*Judges* xv. 4, see note there) to this work of destroying heresies.

In like manner, a learned German Expositor in our own age has applied this text as a warning against the devastations made in the Vineyard of Christ in his own land by the “little foxes of Rationalism” (*Hengstenberg*, p. 62).

This reference to the foxes is inexplicable to those Expositors who interpret this Book literally; and therefore this passage is rejected by some of them as an interpolation. But the spiritual interpretation makes it clear and appropriate in this place. The merciful deliverances of the Christian Church, and her seasons of joy and prosperity, have been too often succeeded by security and negligence, and by a consequent insidious and imperceptible upgrowth of Heresies. In such times as these the monitory voice is needed, Watch well the Vineyard; take heed to the foxes, the little foxes, lest they spoil our vines, for our vines have tender grapes.

Cp. *Theocr.* v. 109, where similar words are spoken of locusts.

The Church heard this voice of Christ and obeyed it in the days of Arianism, and other heresies which grew out of it, when she put forth the Nicene and Constantinopolitan Creeds by which she repressed those heresies. *S. Bernard* adds a temperate admonition here, by which some Churches in Christendom might have profited. “The sense” (he says) “is clear: heretics ought rather to be taken, than driven far away. Let them be taken, not by arms, but by arguments, refuting their errors; and, if possible, let them be reconciled to the Catholic Church, and be restored to the true Faith.” This is the desire of Him Who willet all men to be saved, and to come to the knowledge of the truth (1 Tim. ii. 4). And observe, Christ says here, “Take us the foxes;” He desires that those foxes may be gained over to Himself and to the Church. Cp. *James* v. 20.

16. My beloved is mine, and I am his] The Church thankfully catches up the expression, “Our vineyard;” and rejoices that not only have they one vineyard, but that He is hers, and she is His. Cp. *John* vi. 56, “He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him;” and 1 John iv. 13, “We dwell in Him, and He in us.”

— He feedeth among the lilies] The Church herself had been compared “to a lily among thorns” (v. 2); and in the times of heresy, to which a reference has just been made (in v. 15), faithful souls have been proved to be lilies, by shining brightly among the thorns of heretical contradiction; as the Apostle says, “there must be heresies among you, that they which are approved may be made manifest” (1 Cor. xi. 19); and the Church now says that Christ loves to dwell, and to show Himself in His pastoral tenderness and care, among such pure and holy souls. “Quid per lilia, nisi mundæ animæ, designantur, quæ castitatis candorem retinent, et proximis quibusque suaviter olent?” (*S. Gregory.*) Cp. ii. 2, and above, on 1 Kings vii. 22. 26, and on Ps. xlv. title.

17. Until the day break] Lit. until or before the day breathe, or blow; before the first cool gales of the evening. Cp. *Gen.* iii. 8. Ps. cix. 23, and below, iv. 6; and before the lengthening shadows vanish into night.

The Church prays for Christ’s presence before the darkness of unbelief falls upon her.

— turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether] The Church prays for the Bridegroom’s presence in times of sorrow and gloom, and asks Him to

a Isa. 26. 9.

III. ¹ By ^a night on my bed I sought him whom my soul loveth :

I sought him, but I found him not.

² I will rise now, and go about the city

In the streets, and in the broad ways I will seek him whom my soul loveth :

I sought him, but I found him not.

b ch. 5. 7.

³ ^b The watchmen that go about the city found me :

To whom I said, Saw ye him whom my soul loveth ?

⁴ It was but a little that I passed from them,

But I found him whom my soul loveth :

I held him, and would not let him go,

Until I had brought him into my mother's house,

And into the chamber of her that conceived me.

turn about (cp. Ps. lxxi. 20), and show Himself to her as a roe, or gazelle, or a young hart, that is, in His tender love and other spiritual qualities (see on v. 9), "upon the mountains of Bethel," another symbolical name, that is, upon the mountains of division (see Gesen. 149).

In times and places of religious division and strife, there, above all, are needed the healing influences of Christ's Truth and Love. Unless He comes to her aid, *Bethers* will become *Armageddons*; that is, *mountains of division* will become *mountains of destruction*. See below, notes on Rev. xvi. 16.

THE CHURCH OF CHRIST PRAYS AND LABOURS FOR THE CONVERSION OF THE JEWS. RECAPITULATION.

[CH. III.] By a process, which characterizes this and almost every prophetic Book of Scripture, that of *Recapitulation* (see Dan. ii. compared with Dan. vii., and notes below on Revelation xx. 1, and *Introduction* to Rev., pp. 151, 152), the sacred writer reverts to the primitive ages of Christianity, the time of the espousals of the Church to Christ, and His Death and Passion, and the grace and glory consequent on His Resurrection and Ascension into heaven (iii. 7—11), and the Gift of the Holy Ghost (iv. 16).

1. *By night on my bed I sought him whom my soul loveth*] The Bride, seeming to herself to be left a widow, seeks her Beloved by night on her bed; that is, in a time of darkness and sorrow; like David, who says, "All the night I water my couch with my tears" (Ps. vi. 6. Cp. Isa. xxvi. 8, 9), and she finds Him not; she therefore goes forth in quest of Him.

This has been verified at divers times in the history of the Church, specially was it true at the time of our Lord's Passion, when the hopes of the Church seemed for a time to be frustrated. "A little while, and ye shall not see Me" (said our Lord). "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy" (as it was at the Resurrection), "and your joy no man taketh from you" (John xvi. 17—22). So it will be in the dark night of Anti-Christianism, on the eve of the Second Advent of Christ. Cp. below, on Rev. xi. 8—13.

— *I sought him, but I found him not*] Our Lord adopts these words to the Jews, "Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me" (John vii. 33, 34; viii. 21), and to His disciples before His Passion (John xiii. 33).

2. *I will rise now, and go about the city in the streets, and in the broad ways*] The Church rises in the night of her sorrow; and such is her desire to find Him Whom her soul loveth, that although it was not a seemly thing for a woman to go about the streets at night, yet her love overcomes her shame, and she goes forth into the streets and broad places of the city in quest of Him, but she finds Him not. As to the diction, cp. Jer. v. 1, "Run ye to and fro through the streets of Jerusalem, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment."

3. *The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?*] The watchmen are the appointed ministers of God's ancient People, the Chief Priests and Levites of Jerusalem, who had neglected their duty; they had forgot the command of God by the Prophet Isaiah, lxii. 6, "I have set watchmen upon thy walls, O Jerusalem, they shall never hold their peace day nor night" (cp. Jer. vi. 17. Ezek. iii. 17. Hab. ii. 1, and *Delitzsch*, on Isa. lvi. 10); and they fulfilled the prophecy of Isa. lvi. 10, where the faithless minis-

ters of God's Church are called "blind watchmen," and "dumb dogs;" and see below, v. 7, where "the watchmen that went about the city" are said to have "found" the Bride, as here, and to have maltreated her: "They found me, they smote me, they wounded me; the keepers of the walls took away my veil from me."

It is evident, therefore, that the Church of Christ is here describing a time of darkness and distress, when she sought for Him, and when they who were the watchmen of the city of God, viz., the appointed Ministers of His House, did not aid in her search. In them was fulfilled the words of the Prophet, "The pastors are become brutish, and have not sought the Lord" (Jer. x. 21).

Such was the state of the Church of Christ at the Crucifixion; then she sought for Him in sorrow, like the weeping women at the Tomb; but the watchmen of God's House, the Priests and Levites, and chief Rulers of Jerusalem, did not help her to find Christ; they, who were the builders, had rejected Him Who is the Head Stone of the Corner (Matt. xxi. 42. Acts iv. 11). She therefore turned away from them, she passed from them; and then—but not till then—she found Him (see v. 4).

This has also been verified in other ages of the Church, and it is now fulfilled in many parts of Christendom, where the Church of Christ seeks for Him, and inquires of the watchmen; and they do not help her to find Christ, but direct her to other objects of adoration.

And how much more will this be fulfilled in the coming sorrows and dark night of Anti-Christianism! Our Lord has warned us of this; "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8).

She passes from them—she cannot find Him in their company—and then, to her unspeakable joy, she finds Him.

4. *I passed from them*] The Church passes from the watchmen, because they would not help her to find Christ. This is a very important text, in reference to the question of Schism. If the watchmen of a Church do not direct the eyes of the faithful to Christ, the faithful must pass from them—whatever the consequences may be—the faithful must seek for Christ, until they find Him.

THE CHURCH OF CHRIST PROFESSES HER DESIRE FOR THE CONVERSION OF THE JEWS.

— *I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me*] Rather, "I hold Him, and will not let Him go, until I shall bring Him into my mother's house." The Church does not say that she has already brought Him, but that she will not let Him go until she shall have brought Him. See *Vulg.* here.

This is carefully to be noted. The Apostolic Church of Christ is the daughter of the Jewish Nation, the Nation of Abraham, of Moses, of the Prophets. That Nation is her mother, as Isaiah says (li. 2), "Look unto Abraham your father, and unto Sarah that bare you;" and see Gal. iii. 7, "They which are of faith, the same are the children of Abraham;" and iii. 29, "If ye be Christ's, ye are Abraham's seed;" and Eph. ii. 19, 20, "Ye are fellow-citizens with the saints, and built on the foundation of the Apostles and Prophets."

This was remarkably exemplified in the Gospel History of our Lord's triumphal entry into Jerusalem on Palm Sunday. He then rode on the foal into Jerusalem. That foal (as all ancient Expositors agree), hitherto untamed, but brought by the

⁵ "I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake *my* love, till he please.

c ch. 2. 7. &
S. 4.

⁶ "Who is this that cometh out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?

d ch. 8. 5.

⁷ Behold his bed, which is Solomon's;
Threescore valiant men are about it, of the valiant of Israel.

⁸ They all hold swords, *being* expert in war:
Every man *hath* his sword upon his thigh because of fear in the night.

Apostles to Christ, and ridden by Him, was a figure of the *Gentile Church*, brought into subjection to the Law of Christ by Apostolic Preaching; and the *mother* of the foal was a type of the *Jewish Church* following its daughter in holy faith and obedience to Him. See below, on Matt. xxi. 5.

This declaration of the Bride announces the blessed truth that the Church of Christ will never desist from her endeavours to convert God's ancient People, the Jews; but will labour, and labour successfully, to bring them into the true fold. See on Rom. xi. 24—27, and 2 Cor. iii. 16; especially compare what is said below, viii. 1—5, which is the best commentary on the present passage.

This was remarkably exemplified in the conduct of the early Apostolic Church. Though, in the persons of St. Peter, St. John, and St. Paul, she was grievously maltreated by the "watchmen" of Jerusalem (the Chief Priests, Scribes and Pharisees), yet her first and most earnest desire and endeavour was for the conversion of the Jews to Christ.

As is well said here by *S. Bernard* (Serm. 79), "Observe the love of the Church; she does not grudge to the *Jews* the knowledge and love of Christ." The Jews were angry, because St. Paul preached the Gospel to the Gentiles that they might be saved (see 1 Thess. ii. 16); but the Apostle returned good for evil. What can be more loving and lovely than the Bride, anxious to communicate to rivals and enemies the joys of the love of Him Whom her soul loveth? "I will bring Him," she says, "into *my mother's house*, and into the chamber of her that conceived me." And no wonder, for she had heard from Christ that salvation is from the *Jews* (John iv. 22). Though "her *mother's children*" were angry with her (see i. 6), yet she will be loving to her mother, and will bring the Bridegroom to her mother's house. Wonderful love! for He had said to the mother, "Behold, your house is left unto you desolate" (Luke xiii. 35); but His Apostle had also said of the Jews, "they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again" (Rom. xi. 23).

The Bride believes that "when the fulness of the Gentiles is come in, all Israel will be saved" (Rom. xi. 26).

⁵. *I charge you*] See above, ii. 7. This speech of the Bride intimates that the consummation for which the Church resolves to labour earnestly, viz., the evangelization of God's ancient People Israel, will demand much faith and patient waiting on her part. But at last it will arrive. See what follows, and see below, chap. viii., where the blessed consummation of the restoration of the Jews to the favour of God in Christ is described.

THE ESPOUSALS OF THE CHURCH OF CHRIST AT THE BRIDEGROOM'S DEATH.

As Eve, the Bride of the first Adam, was formed out of his side while he slept, and was brought to him by God, so the Church, the Bride of the Second Adam, was formed out of the side of the Second Adam, as He slept in death on the Cross, and was espoused to Him by God; see above, on Gen. ii. 21, and below, on v. 11, "in the day of His *esposals*."

⁶. *Who is this* (the pronoun is feminine) *that cometh out of the wilderness*] These words which follow, to the end of the chapter, are uttered by the writer (cp. Isa. lx. 8), or by a chorus of the faithful, hailing with rapturous joy the coming of the Universal Church of God to be espoused to Christ. The Church is described as *coming from the wilderness*, because the Church of Christ is the *daughter* of the ancient Nation of Israel, which received the Law from God in the wilderness of Sinai (see on

Exod. xix. 8. Cp. Isa. liv. 5. Jer. ii. 2, 3, and especially below, viii. 1—5, where this same subject is again treated and completed); and which is called by St. Stephen, "the Church in the wilderness" (Acts vii. 38). And she is described as coming like *pillars of smoke*, because God led her, in the person of the ancient Church, by the pillar of cloud and fire through the wilderness (Exod. xiii. 21, 22. Cp. Num. x. 34). And she came perfumed with *myrrh* and *frankincense*, and with all the *powders of the merchant*, because myrrh was one of the principal ingredients in her holy ointment (Exod. xxx. 22), and incense was offered constantly on the golden altar before the veil; and because *myrrh* is the symbol of the *Death* and *Burial* to which Christ condescended as *Man* (see i. 13); and because *frankincense* is the type of *prayer* offered by Him as our Priest, and offered to Him as God (see on Matt. ii. 11); and because all the faith and hope of the Church are grounded on the doctrines of His Manhood, and Godhead, and Messiahship; and she is perfumed with all the powders or *spices* of the merchant (see 1 Kings x. 15, "the traffic of the *spice merchant*"), because all the glories of the ancient Ritual are spiritualized in the Gospel.

This prophetic vision was partly fulfilled on the day of Pentecost, when the Holy Spirit was revealed with power, according to the prophecy of Joel (ii. 28—32), "I will pour out My Spirit upon all flesh. And I will show wonders in the heavens and in the earth, blood, and fire, and *pillars of smoke*. And in Mount Zion and in Jerusalem shall be deliverance." Cp. Acts ii. 17—19, where "devout men out of every nation under heaven" had come up to Jerusalem, and *three thousand* were received into the Church of Christ (Acts ii. 5. 41, 42). See the exposition of this passage in *Philo Carpathius* and *Aponius*, Biblioth. Patrum Maxima, v. 671, and xiv. 123.

⁷. *Behold his bed, which is Solomon's*] Behold the Marriage Bed of the Divine Bridegroom! See the mystical wedlock of Christ and His Church. Behold the consummation of that blessed union which Solomon himself foreshadowed and foretold in the seventy-second Psalm, which is a prophecy of the fruits of that union in the universal diffusion of the Gospel of Peace. See above, *Prelim. Note* on that Psalm.

This is the first passage in the Canticles where Christ is designated as *Solomon* or the Peaceable, the Builder of the Temple. It is not till Christ's Passion, and Burial, and Espousals with the Church have been described, that He is represented as the "Prince of Peace," and as "Our Peace," and the Builder of the Church. See above, on i. 1.

— *Threescore valiant men*] Twice thirty, that is twice the number that *David* had; see above, 2 Sam. xxiii., in which chapter the word here used for *valiant men* (Heb. *gibbôr*) is repeated five times (vv. 8, 9, 16, 17, 22). See also 1 Chron. xii. 1. 4; xxvii. 6. The strong men of Solomon are the champions of the True Faith of Christ. They are "*twice thirty*" twice *David's* number, because the *two* armies of Christ's soldiers (viz., the Gentile and Jew) are here represented as united in the army of the peaceful Solomon, Christ. Wherever the number *two* occurs in the Canticles, there seems to be a reference to the blessed union of Gentile and Jew in the Church. Cp. iv. 2. 5, and note above, on the *two* pastoral pens in Ps. lxxviii. 13, and below, note on vi. 8, where the number *threescore* seems also to be used to denote the union of Jew and Gentile in the Church of Christ.

⁸. *Every man hath his sword upon his thigh*] All the champions of the Church follow and imitate Christ, Who is described as thus equipped in Ps. xlv. 3, and Who also is there called by the *same name* as these *valiant men*, viz. *gibbôr*, and

|| Or, a bed.

- ⁹ King Solomon made himself || a chariot of the wood of Lebanon.
¹⁰ He made the pillars thereof of silver,
 The bottom thereof of gold,
 The covering of it of purple,
 The midst thereof being paved with love, for the daughters of Jerusalem.
¹¹ Go forth, O ye daughters of Zion,
 And behold king Solomon with the crown wherewith his mother crowned him
 In the day of his espousals,
 And in the day of the gladness of his heart.

they hold in their hands "the sword of the Spirit, which is the Word of God" (Eph. vi. 17).

— *because of fear in the night*] A description of the Church militant, whose valiant men ever have the "sword of the Spirit, which is the Word of God" (Ephes. vi. 17), by which they overcome the wicked one (1 John ii. 14. Cp. 2 Cor. x. 4), in the night of heresy and unbelief.

⁹. *King Solomon made himself (for himself) a chariot of the wood of Lebanon*] A chariot, Heb. *appiryôn*, where the *aleph* is only prosthetic, and the word *piryon* is equivalent to the Greek *φορεῖον* (*Sept.*) and probably is from the same root (*Gesen.* 73), and signifies a *litter* or *palanquin*, or *sedan*, *ferculum* (*Vulg.*). He made it for Himself in love for the daughters of Jerusalem (v. 10), that is, for all faithful souls who are partakers of the benefits of His Death, Burial, and Resurrection, and who ascend by means of the ascension of Christ their Head, and are "made to sit in heavenly places in Him" (see on Eph. ii. 6).

This chariot is described as made of the wood of *Lebanon*, a *Gentile* mountain, with Tyre and Sidon (whose workmen Solomon employed) lying on the west coast, and the Syrian Damascus on the east. The employment of *Tyrian* (i. e. *Gentile*) workmen by Solomon in building the Lord's temple at *Jerusalem*, has ever been regarded as a symbolical foreshadowing of the part which *Gentile* Nations would take in building the Church of Christ (see above, notes on 1 Kings v. 1). This mention of the "wood of *Lebanon*," as the material of *Solomon's* chariot, is an intimation that Christ, the heavenly Solomon, the son of David, the King of Jerusalem, would be carried onward in his triumphal course throughout the world by the instrumentality of the *Gentiles*.

But what is this chariot?

Ancient Expositors reply that it is the *Cross* (so *Cyril*, *Philo Carpathius*, *Aponius*, and others, and *Thrupp* among the moderns); and this appears to be the true interpretation.

The *Cross* was made, as it were, of the wood of *Lebanon*; it was not a Hebrew, but a heathen punishment, executed by Gentiles, as our Lord Himself foretold (see Matt. xx. 19. Mark x. 33. Luke xviii. 32). He "suffered under Pontius Pilate," the heathen Governor of Jerusalem (cp. John xviii. 31). And our Blessed Lord chose this death for Himself (John x. 17, 18; xii. 32; xviii. 32). He made the chariot for Himself. The *Cross*, with its transverse bar resembling a yoke, might well suggest the comparison of an ancient car (cp. the word *tree*, axle-tree, applied to a chariot). And by Christ's divine power, the *Cross* became a chariot of Victory, on which He rode in triumph as the Conqueror of Satan, Death, and the Grave; and by means of it He mounted in Glory to His royal citadel of the heavenly Jerusalem. "*Crux scala cœli*." See below, notes on Colos. ii. 15.

The Cross a Chariot is,
 A Car of victory,
 Where Christ the Conqueror rides to bliss
 Up to His Palace high.
 There, by Death's second birth,
 To endless life He springs;
 And carries men to Heaven from earth,
 As eaglets on His wings.
 The Cross, it is a Throne,
 On which He reigns as King,
 His Might the Powers of darkness own,
 He plucks from Death its sting.

Through Thy cloud of shame and sorrow
 Brilliant gleams of light appear,
 Whence we hope and comfort borrow
 In our griefs and struggles here;

Thou dost conquer Death by dying;
 By Thy Death we ever live;
 Thou to us in darkness lying
 Dost immortal Glory give.

Cruel hands of sinners bound Thee,
 Thou a captive World hast freed;
 They with thorns in mockery crown'd Thee,
 Placing in Thy hand a reed;
 Now a starry crown Thou wearest,
 Heavenly King, Almighty Lord;
 Sceptre of the World Thou bearest,
 And by Angels art adored.

¹⁰. *the pillars*] Supporting the canopy of the palanquin.
 — *the bottom*] Or back, the part on which the rider reclined (*Sept. Jerome*).

In a symbolical sense we have here the attributes of the *Cross*, firmly fixed, like a *pillar* in the ground; and though despised as an instrument of shame, yet precious and beautiful as *silver*. The *back* is that on which the Crucified One leaned (see *Bp. Pearson*, Art. iv., where he shows that it was called '*sedile*'); the covering is *purple* like a royal tent, for there He was proclaimed to the world as "King of the Jews;" and it is empurpled with His blood, by which He purchased to Himself His Bride the Church (*Bede*). And the *middle*, or pavement of it, was *tesselated* with love, which was the foundation and ground of His death; "Greater love hath no man than this, that he lay down his life for his friends" (John xv. 13).

The word rendered *paved* in our Version is *ratsuph*, which means *tesselated* as a pavement (see *Gesen.* 779), and is well translated *λιθόστρωτον* by *Sept.*, a remarkable word, occurring in the Gospel-history of our Lord's Passion (see John xix. 13). Observe the striking contrast. Pontius Pilate had his pavement, or Gabbatha, on which he sat as Ruler and Judge; that pavement was tessellated with worldly pomp and power. Christ, on the *Cross*, the King and Judge of all, had His royal pavement also, and that was tessellated with love. What a beautiful mosaic was there! See the notes below, on John xix. 13, where another contrast is noticed.

¹¹. *Go forth, O ye daughters of Zion*] *Ye daughters of Zion*, ye favoured children of the Church of God. See Isa. iii. 16, 17; iv. 4, the only other passages where the words occur. Behold the Coronation of the Divine Solomon, Jesus Christ. See Him crowned with the crown with which His mother crowned Him in the day of His espousals.

The *Mother* of Christ in the Canticles is the Jewish Nation. Christ came in the flesh from the Jewish Nation (Rom. ix. 5). He was born under the Levitical Law (see on Gal. iv. 4). He was circumcised, was presented in the Temple, and fulfilled all its requirements (Matt. iii. 15). The Jewish Nation was "*His Mother*," and she was the Mother of the *Christian Church*. Cp. above, on v. 4, and on i. 6.

What is the *crown* which His Mother is here described as setting on His head in the day of His espousals?

It is answered by ancient Expositors (*Cyril*, *Theodoret*, *Cassiodorus*, *Aponius*, *Philo Carp. Augustin*, *Bernard*), that this crown is His crown of thorns. The day of His espousals was the day of His Passion. Then the Church, the Spiritual Eve, was formed from the wounded side of the Second Adam, sleeping in death on the *Cross*. He purchased for Himself His Bride with His own blood (Acts xx. 28. 1 Cor. vi. 20. Eph. v. 25). His mother crowned Him with this crown of suffering, but it became to Him a diadem of glory. "Now is the Son of Man glorified" (John xii. 23), was His language on the eve of His Passion. He was "made perfect through sufferings" (Heb. ii. 10). His bitter Passion was the well-spring of His gladness. "For the joy that was set before Him, He endured

- IV. ¹ Behold, ^a thou art fair, my love ; behold, thou art fair ;
 Thou hast doves' eyes within thy locks :
 Thy hair is as a ^b flock of goats,
 || That appear from mount Gilead.
² ^c Thy teeth are like a flock of sheep that are even shorn,
 Which came up from the washing ;
 Whereof every one bear twins,
 And none is barren among them.
³ Thy lips are like a thread of scarlet,
 And thy speech is comely :
^d Thy temples are like a piece of a pomegranate within thy locks.
⁴ ^e Thy neck is like the tower of David
 Builded ^f for an armoury,
 Whereon there hang a thousand bucklers,
 All shields of mighty men.

a ch. 1. 1.
5. 12.

b ch. 6. 5

|| Or, *that*
of, &c.
c ch. 6. 6.

d ch. 6. 7

e ch. 7. 4

f Neh. 3.

the Cross, and is set down at the right hand of the throne of God" (Heb. xii. 2).

This exposition is confirmed by the language of the Messiah in the great Passion Psalm. "I am become a stranger to my brethren, and an alien unto my mother's children" (Ps. lxxix. 8).

Thus He was a spectacle to the daughters of Jerusalem. "Then Jesus came forth, wearing the crown of thorns. And Pilate saith unto them, Behold the man" (John xix. 5). His mother's children gazed at Him as He hung on the cross. See the other great Passion Psalm (Ps. xxii. 6, 7, 12, 13), compared with Matt. xxvii. 39. Mark xv. 29. Luke xxiii. 35.

But still the Bride feels love and pity for her own mother and His (see v. 4). And the hour is coming, when with contrite hearts and weeping eyes they will look on Him Whom they have pierced (Zech. xii. 10. John xix. 37), and His mother herself will be to Him a crown of rejoicing (cp. Phil. iv. 1. 1 Thess. ii. 19). She shall "be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God" (Isa. lxii. 3; cp. v. 11): then the voice will be heard, "the Marriage of the Lamb is come" (Rev. xix. 7, 9), and He will be hailed by the whole world, and by all angels in heaven, "King of kings, and Lord of lords" (Rev. xix. 12, 16). It is an interesting fact that the Song of Solomon was appointed by the Hebrew Church to be read at the Feast of Passover. There was something almost prophetic in this appointment. The Song of Solomon is the Epithalamium of Christ and His Church. And at His Passion the Church, His Bride, was espoused to Him.

THE BEAUTY OF THE CHRISTIAN CHURCH IN THE PRIMITIVE AGES OF THE GOSPEL.

CH. IV.] Let the reader be invited to analyse the features of the following portrait, and he will, it may be presumed, be satisfied that the only interpretation which they admit of is a spiritual one; see especially v. 4.

1. *Behold, thou art fair*] The Bridegroom declares the beauty of the Church in seven different members adorned with different graces, due to the sevenfold gifts of the Spirit (Isa. xi. 2; Rev. v. 6).

— *Thou hast doves' eyes*] Whose modest beauty and lovely meekness are due to the Divine Dove. See above, on i. 15.

— *within thy locks*] A sign of the meekness and modesty of the Church, and of her faithful members; her eyes are not bold and staring, but are veiled with the tresses of her hair; so *Rashi*, *Kimchi*, *Hengst*, and others. The word rendered *locks* is *tsamah* (which occurs also in v. 3, and vi. 7, and Isa. xlvii. 2), which the ancient Versions translate by *silence*, and it is translated here *veil* by many; and so *Gesen.* 712, and *Fuerst*, 1195; and this has the preponderance of authority for it; the spiritual sense is the same in either case; and the veil is also a token of her subjection to Christ. Cp. 1 Cor. xi. 10.

— *Thy hair*] A figure of the multitude of the faithful, springing forth from the inner life and strength of the Church, which is in Christ her Head, and adorning her, as with a natural produce of flowing tresses and luxuriant clusters (cp. Ps. xl. 12; lxxix. 4). The hair of the goats of Syria is soft and beautiful. See on 1 Sam. xix. 13.

— *Gilead*] Rich in cattle (Num. xxxii. 1. Mic. vii. 14). The land of Gilead in which the tribes of Reuben and Gad were settled by Moses, was a type of the Jewish Church, whose conversion has been predicted in the foregoing chapter. See above, on Num. xxxii. 20—33, and on Josh. xiii. 8.

2. *teeth*] Described as white and even (cp. Gen. xlix. 12); emblems of the purity of the Church, and of her habit of rightly dividing the word of truth (2 Tim. ii. 15), and of constant rumination of spiritual food (*Ainsworth*). The regularity of the teeth, all working together and assisting one another, has been supposed also to indicate the regular organization of the ministers and members of the Church, helping one another in sustaining the spiritual life of the Church.

— *which came up from the washing; whereof every one bear twins*] The sheep of Christ's flock put off their burden of sin in the washing of Baptism, as sheep put off their burden of an oppressive fleece, of which they are shorn, at the sheep-washing; and they each bear twins, i. e. Christ's sheep bring forth a fruitful offspring of a twofold love, i. e. of love to God and to man, in a Christian life (*S. Aug.* de doct. Christ. ii. 7).

3. *Thy lips*] The Church is careful as to what she looks upon with her eyes, receives into her mouth, and feeds upon with her teeth, so is she no less cautious as to what she utters with her lips.

— *a thread of scarlet*] The same word as is used in the history of Rahab (Josh. ii. 18, where see the note for the spiritual meaning). In the great prophetic Psalm, describing the nuptials of Christ and the Church, the lips of the Divine Bridegroom are described as full of grace, or, overflowing with grace poured upon them (Ps. xlv. 2); and here the lips of the Bride are likened to a "scarlet thread." Is it without a mystery that the scarlet thread is an emblem of Christ's saving Blood (see on Josh. ii. 18), and all that comes forth from the lips of the Bride derives its grace and power from "Christ, and Him crucified"? (1 Cor. ii. 2. Gal. vi. 14.) As *Origen* says, "The words which come forth of the lips of the Church, are dipped and dyed in the Blood of Christ."

— *Thy temples*] Lit., what is *thin* (*Gesen.* 780), or what vibrates like the pulse (*Fuerst*, 1317). It seems to indicate the "temples, including the upper part of the cheeks;" and the comparison of them to a sliced pomegranate blushing with its fruitful seeds, and the mention that they are "within her locks," or rather, are covered with her veil (see on v. 1), is an intimation of the virgin modesty which suffuses her cheeks with its delicate bloom.

4. *Thy neck is like the tower of David*] On which see Neh. iii. 25. Cp. Mic. iv. 8; and on the hanging up of shields on buildings, so as to be ready at any time for use, see 2 Chron. xxiii. 9. Ezek. xxvii. 11. On the word rendered *shields*, see *Gesen.* 828. Though the true Church is meek and modest (how different from the Harlot Church of the Apocalypse), yet she is erect, strong, and valiant; her strength is in her meekness and modesty, and in her faith in Christ. Cp. vii. 4.

The words rendered "for an armoury" may be translated, "with projecting parapets" (*Symmachus*) on which shields were hung (see *Thrupp*, pp. 167, 168). The Church bears the shields of valiant men, in the records of the faith with which they quenched the fiery darts of the wicked (Ephes. vi. 16). The

- g See Prov. 5. 19. 5 g Thy two breasts are like two young roes that are twins,
ch. 7. 3. Which feed among the lilies.
- h ch. 2. 17. 6 h Until the day † break, and the shadows flee away,
† Heb. breathe. I will get me to the mountain of myrrh,
And to the hill of frankincense.
- Eph. 5. 27. 7 i Thou art all fair, my love ;
There is no spot in thee.
- 8 Come with me from Lebanon, my spouse,
With me from Lebanon :
Look from the top of Amana,
From the top of Shenir ^k and Hermon,
From the lions' dens,
From the mountains of the leopards.
- k Deut. 3. 9. 9 Thou hast || ravished my heart, my sister my spouse ;
|| Or, taken away my heart. Thou hast ravished my heart with one of thine eyes,
With one chain of thy neck.

eleventh chapter of the Epistle to the Hebrews is a glorious picture of these valiant men, and of the deeds of valour done by these shields.

5. *Thy two breasts*] With which the Church nourishes her children, both Jews and Gentiles, feeding them with the sincere milk of the word (1 Pet. ii. 2), and satisfying them with the breasts of her consolations (Isa. lxvi. 11).

— *two young roes*] For fairness and pleasantness. Cp. ii. 7. Prov. v. 18, 19.

— *the lilies*] Pure and holy souls. See ii. 16; vi. 3.

6. *Until the day break*] This is the answer of the Church (cp. ii. 17; viii. 14). She turns away from all consciousness of her own beauty, as just described by the Divine Bridegroom (vv. 1—5), and in humble trust and dependence on Him, and well knowing that all her beauty is from Him, she says that before the darkness of night overtakes her, she will resort for strength and light to the mountain “whence cometh her help” (Ps. cxxi. 1), the mountain of *myrrh* and *frankincense*. *Myrrh* is the emblem of Christ's Death and Burial. *Frankincense* is the symbol of Prayer (Rev. viii. 3, 4), and of His Divinity, as an object of prayer (see above, on i. 13; iii. 6; below, on Matt. ii. 11); and what she says is, that she will resort to Him for help, Who is God and Man, One Christ. “*Levandum est cor et ascendendum in montem myrrhæ cum sponsa; hic est Jesus Christus crucifixus*” (*Luther*, apud Calov. Bibl. Illust. i. 1251). In expounding here the Hebrew word *mor* (*myrrh*), the *Targum* takes occasion to speak of *Moriah*, the hill associated in the sacred history with the sacrifice of Isaac, the type of Christ in His Death and Resurrection (see above, on Gen. xxii.); the coincidence is worthy of notice.

THE CHURCH COMES FORTH FROM HEATHEN LANDS.

8. *Come with me from Lebanon*] Christ encourages the Church in this resolve to resort for spiritual grace to “the mountain of myrrh, and hill of frankincense,” offered by Him as our *Mediator*; and for this purpose He invites her to come from the fastnesses of *heathen* mountains, such as Lebanon, Amana in Syria (2 Kings v. 12), Shenir and Hermon in the kingdom of Bashan (Deut. iii. 9. 1 Chron. v. 23. Ezek. xxvii. 5); that is, to flee from *heathen* idolatry, and to bring the *Gentiles* to Him (as *Tertullian*, c. Marcion iv. 2, and others explain it), and not to look for help from Gentile regions (here symbolized by those mountains); not to rely on worldly powers, but on Him alone; Who has more power and might than “the hills of the robbers” (Ps. lxxvi. 4). Cp. Jer. li. 25. Zech. iv. 7. Rev. vi. 14; viii. 8, where ungodly powers are likened to mountains. These heathen mountains, emblems of carnal might, opposed to the kingdom of Christ, are described here as dens of savage beasts—*tions* and *leopards*—symbols of God's fierce enemies (cp. Ps. lvii. 4. Jer. v. 6. Nahum ii. 12. Hab. i. 8). The Church is invited to leave them and to resort to the spiritual *Moriah*, where He reveals Himself to the eyes and hearts of the faithful.

This exhortation also is an invitation to the heathen tribes of the world to come to Christ in His Church.

The word *Lebanon* is repeated *four* times in this chapter (vv. 8. 11. 15). The Church is invited to come with Christ *from Lebanon*; the smell of her garments is like the fragrance of *Lebanon*; her fountain is watered with streams from *Lebanon*. Lebanon is the great mountain range on the north of Palestine; to the west of it lay the great heathen cities of Tyre and Sidon; to the east was Damascus. Lebanon, therefore, is the type of the Gentile World; and the coming of the Church from Lebanon, and the wafting of her perfume from Lebanon, and the flowing of her streams from Lebanon, are symbolical of the Christianization of Heathendom. All this is in harmony with the imagery of the Psalm composed by Solomon, in which, while celebrating the victories of Christ and the Gospel over the heathen world, he says, “There shall be a handful of corn in the earth upon the top of the mountains; his fruit shall shake like *Libanus*” (Ps. lxxii. 16). Further; the words of Christ to the Church, “Look from the top” (or *head*) “of Amana, and from the top” (or *head*) “of Shenir and Hermon,” are prophetic of the time when the Church of God—the everlasting kingdom of Christ—will be raised aloft above all the perishable kingdoms of this world. In the language of Isaiah (ii. 2), “The mountain of the Lord's House will be established above the top” (or *head*) “of the mountains;” and “the kingdoms of this world will become the kingdoms of our Lord and of His Christ” (Rev. xi. 15). And the mention of Lebanon (a Gentile mountain) together with Sharon (ii. 1), and Carmel (vii. 5), mountains of Israel, is an anticipation of the prophecy of Isaiah, describing the glory of the Universal Church of Christ. “The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon” (Isa. xxxv. 2).

9. *Thou hast ravished my heart*] Lit. *Thou hast behearted me*. It implies the answering of heart to heart; the passing of one heart into another, so as to be united with it, and fill it. Cp. Prov. xxiii. 15. 2 Kings x. 15, and on Prov. xxvii. 19.

— *my sister my spouse*] Or, *My sister bride*. The Church of Christ is called His *sister* and His *spouse* here, and His *daughter* in Ps. xlv. 13. She is joined to Him by all the ties of tenderest affections. He is her Husband, her Brother, her Father, her all in all. “He that sanctifieth,” says the Apostle, “and they that are sanctified are all of one; for which cause He is not ashamed to call them *brethren*” (Heb. ii. 11); and He Himself declares that “whosoever doeth the will of His Father that is in heaven, the same is His *brother*, and *sister*, and *mother*” (Matt. xii. 50). Such expressions show that we are not to see here a carnal union, but a spiritual wedlock.

— *with one of thine eyes*] *With one glance from thine eyes*. Christ sees the first glance of the faithful and loving soul, and His favour is won by it.

— *With one chain of thy neck*] That is, with *obedience*. The *neck* is that part of the human body which is symbolical of the *will*. A proud neck, a stiff neck, are scriptural phrases for haughty rebellion and stubborn obstinacy; but a neck bending

¹⁰ How fair is thy love, my sister, my spouse!

¹ How much better is thy love than wine!

And the smell of thine ointments than all spices!

¹¹ Thy lips, O my spouse, drop as the honeycomb:

^m Honey and milk are under thy tongue;

And the smell of thy garments is ⁿ like the smell of Lebanon.

¹² A garden † inclosed is my sister, my spouse;

A spring shut up, a fountain sealed.

¹³ Thy plants are an orchard of pomegranates, with pleasant fruits;

|| Camphire, with spikenard, ¹⁴ spikenard and saffron;

Calamus and cinnamon, with all trees of frankincense;

Myrrh and aloes, with all the chief spices:

¹⁵ A fountain of gardens, a well of ° living waters,

And streams from Lebanon.

¹⁶ Awake, O north wind; and come, thou south;

Blow upon my garden,

That the spices thereof may flow out.

^p Let my beloved come into his garden,

And eat his pleasant fruits.

1 ch. 1. 2.

m Prov. 24. 13,
14.
ch. 5. 1.
n Gen. 27. 27.
Hos. 14. 6, 7.
† Heb. barred.

|| Or, cypress,
ch. 1. 14.

o John 4. 10. &
7. 38.

p ch. 5. 1.

itself to the yoke of God's law is a type of godly submission. The chain about the neck is *God's law* clasped by the faithful soul, and worn with joy, as a golden necklace, and as its fairest ornament. See above, on i. 10; and Prov. i. 9; iii. 3; vi. 21, 22; and *Michaelis* here, who says, this chain is expounded by Solomon himself, in Prov. i. 9, to signify that faithful obedience to His Divine Will, with which the Lord is especially delighted.

Christ's love is not to be gained by the glance of the eye, unless that glance is accompanied by steady resolve to do God's will, and to rejoice in doing it; but one *chain of the neck*, united with one glance of the eye, wins the favour of the Lord.

¹⁰ *better is thy love than wine! and the smell of thine ointments*] The Bridegroom here addresses the same language to the Bride as the Bride had used in speaking to Him (i. 2, 3), showing the mutual love of Christ and the Church, and signifying how pleasant and acceptable to Christ are the fruits of His own love, and of the grace of the Holy Spirit to her.

¹¹ *Thy lips, O my spouse, drop as the honeycomb*] Grace is poured into the lips of Christ (Ps. xlv. 2), and by communication of that grace, the lips of her who is His spouse, drop sweetness as the honey-comb in holy love to God and man. Cp. Ps. cxix. 11. 103.

— *Honey and milk are under thy tongue*] For the nourishment of others by healthful doctrine, taught in a loving spirit (1 Pet. ii. 2).

— *the smell of thy garments*] The garments of the faithful are that robe which they receive from Christ in their Baptism (see Gal. iii. 27. Cp. Rev. iii. 4. 18; vii. 14; xix. 8), and which they wear carefully in a holy conversation, and which sends forth a sweet fragrance in their daily life (cp. 2 Cor. ii. 14), like the fragrant garments described by the patriarch as a field which the Lord hath blessed (Gen. xxvii. 27).

¹² *A garden inclosed is my sister, my spouse; a spring* (Heb. gal. See Gesenius 169, and plural *gallim* 172), *shut up, a fountain* (bubbling up with eyes or springs) *sealed*] The Church is a *garden*, a spiritual Paradise, an Eden of the Lord, planted with goodly fruits and flowers; and it is enclosed with a fence by God's care against enemies and wild beasts (cp. Isa. v. 2. Ps. lxxx. 13). This love on God's part implies a correlative duty on her part to keep up her fence of sound doctrine and discipline with unremitting vigilance, and to till her garden and dress it with constant diligence and toil.

The Church is not only a garden, but also a well, a fountain; and this *well* has many springs, which gush forth with water, showing the free gift of God's spiritual grace in the living water of His Word and Sacraments, which flow from Christ's death, in Whom are all her fresh springs (see Ps. lxxxvii. 7. Isa. lviii. 11. Zech. xiii. 1; xiv. 8. John iv. 10; vii. 38; xix. 34), and which are ministered by the Church.

This well is *shut up*, this fountain is *sealed*; that is, it is closed and protected against enemies, lest they should stop it up (Gen. xxvi. 15. 2 Kings iii. 19. 25); and is to be diligently guarded by her against any adulteration or defilement, and that it may not be stolen by them, but be duly dispensed and ministered by those who have a divine charge and commission to do so. Cp. *S. Augustine* de Bapt. c. Donat. v. 38, and contra Cresconium ii. 17.

¹³ *Thy plants are an orchard of pomegranates, with pleasant fruits*] Orchard of *pomegranates*; the emblem of spiritual fruitfulness in good works, and therefore introduced as an ornament in the High Priest's robe and in Solomon's Temple (see above, on Exodus xxviii. 33. 1 Kings vii. 18. 2 Chron. iii. 16). The word used for *orchard* here (*pardes*) is a gentile term, a *Persian* word (see Eccles. ii. 5), significant of the evangelization of the *heathen*. And the mention of *fruits* in this spiritual garden precedes that of *perfumes*. There can be no fragrance in the Christian life without good *fruit*.

— *Camphire*] Here in the plural number. See above, on i. 14.

— *spikenard*] Literally *nards*, in the plural here; in the next verse it is in the singular. Cp. i. 12.

¹⁴ *saffron*] Or *crocus* (Gesen. 414).

— *Calamus—cinnamon—myrrh*] Ingredients in the holy anointing oil, the emblem of spiritual grace. See Exod. xxx. 23.

— *aloes*] Joined with myrrh (in Ps. xlv. 8) "All thy garments are myrrh, aloes, and cassia."

¹⁵ *A fountain of gardens*] Some have supposed an error in the text here, and for *gannim* (gardens) would read *gallim* (springs), *Houbigant*. But thus they miss one of the characteristics of the Church, which is not only to be a *garden*, and a *well* or *fountain*, but to be a fountain of other *gardens*. Her essence is to live a missionary life, and to propagate herself as from a well of life, which is Christ; to plant and to water gardens every where, till the whole wilderness of the world is glad and blossoms as the rose (Isa. xxxv. 1).

¹⁶ *Awake, O north wind; and come, thou south*] The Death and Passion of Christ having been already described (see above, on iii. 7—11), the Church prays to Christ to send forth the Holy Spirit to breathe on her garden (cp. Ezek. xxxvii. 9. John iii. 8). This was fulfilled at Pentecost (Acts ii. 2).

God sends sometimes chilling north winds of judgment and correction, and sometimes soft south breezes of mercy and refreshment; all these are sent in order to render her more fruitful and fragrant; *that the spices may flow out*, and that her Beloved may come into His garden and eat *His precious fruits*—she does not call them *her* fruits, but *His*; they are all due to His grace (1 Cor. xv. 10).

This blowing of winds, from opposite points of the compass

a ch. 4. 16.

V. ¹ I ^a am come into my garden, my sister, my spouse :

I have gathered my myrrh with my spice ;

b ch. 4. 11.

^b I have eaten my honeycomb with my honey ;

I have drunk my wine with my milk :

c Luke 15. 7, 10.
John 3. 29. &
15. 14.Eat, O ^c friends ; drink, || yea, drink abundantly, O beloved.

|| Or, and be drunken with loves.

on the garden of the Church, may also be significant of what is foretold in this portion of the Book, viz. of the coming in of nations wafted from the four winds of heaven into the garden of the Church by the power of the Holy Ghost, sent forth at first on the day of Pentecost, and never ceasing to blow with divine influence on the Church. Cp. Ezek. xxxvii. 9. Matt. viii. 11 ; xxiv. 31. Luke xiii. 29.

CH. V. *I am come into my garden*] Christ gives an immediate answer to the prayer of His sister-bride, and comes into her garden (iv. 16), which He calls *His*. Cp. 1 Cor. iii. 9.

— *I have gathered my myrrh—I have eaten my honeycomb*] See above, iv. 11. 14. The graces of the Church, which bear fruits in her garden, are acceptable to Him. He describes Himself as nourished and refreshed by them, and invites others, even the holy angels themselves, to taste them with delight, for they rejoice in the faith, repentance, and salvation of her children. Cp. Luke xv. 7. 11. 23, 24.

— *drink abundantly, O beloved*] Some render this, *Drink abundantly of loves*. Cp. Prov. vii. 18 ; above, i. 2 ; iv. 10, and so *Hengst.* ; but the ancient Versions confirm the reading in the text ; and so *Delitzsch*. This is an invitation from Christ to His beloved of all nations, to feast on the spiritual banquet of His Word and Sacraments, which is prepared for them in His Church.

PROPHECY OF AN ABATEMENT AND DECLINE OF THE FIRST LOVE OF THE BRIDE, AND OF HER SUBSEQUENT RECOVERY.

PRELIMINARY NOTE TO v. 2—vi. 4.

This portion of the Book, which may be best illustrated in one continuous annotation, presents a striking contrast to what has preceded.

In the third chapter we saw a picture of the Church, in her first fervour of love for the Bridegroom. There she is greatly distressed by the temporary absence of the Bridegroom. "*By night on my bed I sought Him whom my soul loveth : I sought Him and found Him not*" (iii. 1). In her anguish of mind she rises in the night, and goes forth into the streets of the city, in quest of Him, and exposes herself willingly to suffering and contumely for His sake (iii. 1. 3), and her love, courage, and zeal are speedily rewarded by His reappearance.

We have there a description of the Passion and glorious Resurrection and triumphant Ascension of Christ ; and of the Gift of the Holy Spirit to the Church, and of the extension of her Kingdom to the heathen nations of the Earth.

But now her first love appears to have become lukewarm. She had been honoured with His presence, and with an abundant outpouring of spiritual delight (v. 1). But, as is too often the case, when the soul has been largely enriched with spiritual blessings, a reaction takes place, unless great vigilance is exercised ; an exhaustion succeeds, consequent on spiritual ecstacy ; and a sleeplike torpor and listless lethargy steal over it, and it sinks into a state of carnal supineness.

So it is here. The Bridegroom is absent. The Bride does not seem, as before, to be greatly affected by His departure. She takes off her garments, she washes her feet (v. 3), she retires to rest, and composes herself to sleep (v. 2). All this imagery describes a condition of thoughtless security (cp. Rom. xiii. 11. 1 Thess. v. 6. 1 Pet. v. 8. Rev. iii. 3), opposed to that state of watchfulness which is enjoined by Christ in the Gospel. "Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their Lord ; that when He knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching" (Luke xii. 35—37. Cp. 1 Pet. i. 13).

Nor is this all. The Divine Bridegroom, pitying this unhappy condition of the Church, comes forth in the dark and stormy night, His hair dripping with dew, and His locks wet with rain, and stands at the door, and says in His tender voice, "*Open to me, my sister, my love*" (v. 2). But how great a change has come over her since she could not bear His absence, but went out in the night to seek for Him (iii. 1, 2). Now she is at ease in her bed, and she even pleads an excuse. She cannot

get up and open to Him (v. 3). Her answer is like that of the friend in the parable, "Trouble me not : the door is now shut ; I cannot rise" (Luke xi. 7).

The unhappy condition of the Church is still more clearly shown by the fact, that when, at length, she arose and went forth and sought for Him, she was found and maltreated by the watchmen of the city (v. 7), that is, by Christ's own appointed Ministers ; "*They found me*," she says, "*they smote me, they wounded me ; the keepers of the walls took away my veil from me*," that is, they treated her as a dishonest and immodest woman. In them was fulfilled the word of Christ, "Woe unto you ! ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered" (Luke xi. 52).

She is not deterred by danger and persecution, but perseveres in the search of Christ.

In this her distress, the Church appeals to the *daughters of Jerusalem*, her own faithful children (v. 8), and inquires of them for the Bridegroom : they assist her in the search (vi. 1), and at length they find Him, and He rewards the search by tender expressions of love.

The questions naturally arise—

Whether this narrative is not (as many Expositors suppose) a prophetic picture of some particular eras in the history of the Christian Church ? And whether what is here foretold has not already been accomplished ?

In many respects it seems to represent a spiritual condition not unlike Christendom in the time of the Arian heresy ; and again, not unlike that of the Church in Europe on the eve of the Reformation in the fifteenth and sixteenth centuries.

Then the night was dark with the gloom of error and superstition, and the rain fell in torrents.

Then the Church had subsided into a state of spiritual torpor. Still she was not dead. *I sleep—but my heart waketh*. There was a struggle between flesh and spirit, like that described by St. Paul (Rom. vii. 23, 24. Gal. v. 17. Cp. Matt. xxvi. 41). Christ came to her, and stood at the door and knocked, as He describes Himself in His address to the lukewarm Church of Laodicea, "As many as I love, I rebuke and chasten : be zealous therefore, and repent. Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 19, 20). He came, as it were, in a dark night, exposing Himself to cold and rain for her sake ; for many were the storms which Christ had then to endure in the person of His persecuted members. Cp. note on Acts ix. 4. Col. i. 24.

He addresses her with loving accents, "*My sister, my love, my dove, my undefiled*," or rather, "*my gentle one*" (see on Gen. xxv. 27. Job i. 1. *Gesen.* 867). He appeals to her sympathy. "For thy sake my head drips with dew" (cp. Dan. iv. 25), as in that dark garden of Gethsemane, "and my locks with the rain of the night." But she is contented with her own condition, she was satisfied with herself. "*I have put off my coat. I have taken off the raiment in which Thou hadst clothed me as Thy Bride ; how shall I put it on again ? I have washed my feet, how shall I defile them in getting up to open to thee !*"

All this (as *Hengst.* observes, p. 143) represents a condition of self-righteousness, relying on its own power to *wash itself* ; whereas Christ says, "If I wash thee not, thou hast no part in Me" (John xiii. 8. Cp. Prov. xxx. 12), and also a condition of mind contented to be without the *white bridal robe of Christ's righteousness*, which is always to be worn, and *never to be put off* ; for, as Christ says, "Blessed is he that watcheth, and keepeth his garments" (Rev. xvi. 15) ; and it represents a state of dangerous spiritual pride, as if any one's feet could be defiled in rising up to open to Christ !

This representation of the condition of the Church seems to be prophetic of a period of such spiritual decline as that which characterized her in the time of the prevalence of the Arian heresy (as *Cornelius A Lapide* and many writers quoted by him observe) ; and again, still more signally, in the period before the Reformation in the fifteenth and sixteenth centuries.

What follows ? "*My Beloved put in His hand by the hole of the door.*" The words "of the door" are not in the original,

² I sleep, but my heart waketh :
It is the voice of my beloved ^a that knocketh, saying,

d Rev. 3. 20.

Open to me, my sister, my love, my dove, my undefiled :
For my head is filled with dew,
And my locks with the drops of the night.

³ I have put off my coat ;
How shall I put it on ?
I have washed my feet ;
How shall I defile them ?

⁴ My beloved put in his hand by the hole of the door,
And my bowels were moved || for him.

|| Or, (as some read) *in me*.

⁵ I rose up to open to my beloved ;
And my hands dropped with myrrh,
And my fingers with † sweet smelling myrrh,
Upon the handles of the lock.

† Heb. *passing*,
or, *running about*.

⁶ I opened to my beloved ;
But my beloved had withdrawn himself, and was gone :
My soul failed when he spake :
^e I sought him, but I could not find him ;
I called him, but he gave me no answer.

e ch. 3. 1.

⁷ 'The watchmen that went about the city found me,

f ch. 3. 3.

and in no ancient Version, and would be better omitted. The *hole* was an *opening* which Christ made in the *wall* (cp. Ezek. viii. 7, 8, and *Hengst.* here), because she would not open the *door* to Him. Through this opening of the wall, He showed to *her His hand*. A wonderful description, made more marvellous even by its silence ; for we are left to infer the addition, that *this hand* of the Bridegroom had been wounded, yea, had been pierced by the nails of the Cross, *for her sake*, and bare the marks of those wounds which it had then received. We are left to gather this from the compassion the sight of that hand excited in the heart of the Bride. No marvel that on the sight of the tokens of His bitter Passion, endured on her account, and of that Blood which was her life, the *bowels* of the Bride were moved with pity for her Beloved. Let us apply this to the history of the Church.

It was the preaching of Christ crucified, it was the display of Christ's sufferings in their true character, as the sufferings of Him Who is "Emmanuel," "God manifest in the flesh," which characterized the theology of St. Athanasius.

Again, it was the preaching of Christ crucified, it was the forcible and energetic manifestation and exertion of Christ's wounded hand through the breach in the wall of the Church (a breach which some have described as a schism), that produced the Reformation of the Church in the sixteenth century.

Let us return to the prophecy.

The Bride arises (v. 5), *her hands dropping with myrrh sweet smelling*, or rather, *flowing spontaneously* (*Gesen.* 501 ; *Hengst.* 146), on the handles of the lock of the house. Her hands dropped with *myrrh* ; that is, with visible and voluntary signs of self-mortification and bitter sorrow, shedding tears on the *handles of the lock* of the house,—that house which had been barred and bolted against Christ Himself!

And was not that also true in the sixteenth century ? Was it not one of the first acts of the Church of Christ at that time, to shed tears of bitter penitential sorrow, flowing down spontaneously like the trickling drops of myrrh, for the closing of the door against her Divine Lord, especially in the taking away of the key of knowledge, the Holy Scriptures ? Was it not one of her first acts, to *place her hand upon the handles of the lock*, to open freely that door, by translating the Holy Scriptures, which had been locked up in a dead language, and by preaching openly their glad tidings to the people ?

Myrrh (as before said, iii. 6 ; iv. 6 ; cp. *Thrupp*, p. 203), is an emblem of death, especially of Christ's Death ; and at the Reformation in the sixteenth century, the hands of the Church

dropped with myrrh, sweet and flowing myrrh ; she was conformed to Christ's Death, by suffering for His sake, and she proclaimed its saving efficacy by the preaching and by the martyrdoms of her faithful children.

The faith and patience of the Bride were severely tried. Christ seemed to have hidden His face from her (v. 6) ; but all the while He was close at hand in His garden (vi. 2). She goes forth to the city and finds Him not ; and "the watchmen" themselves, "the keepers of the walls,"—that is, those very persons who ought to have known where Christ was, and to have guided her to Him—they, who were the appointed Ministers of His Church, the Bishops and Priests—they smote and wounded the Bride when she was seeking Christ.

This was verified in Christendom in the days of Arianism. Arian Emperors and Arian Bishops severely wounded the Church. How much did S. Athanasius—the great champion of the Church—suffer at their hands ! (*Hooker*, V. xlii.)

It was also verified in Europe in the times of Papal domination in the fourteenth, fifteenth, and sixteenth centuries.

The Church turns to the faithful *daughters of Jerusalem*, and they aid her in the search. Observe the words, *daughters of Jerusalem*—showing (however man may deem—however "watchmen," and "keepers of the walls" may maltreat the Bride for seeking Christ—however Pontiffs and Bishops may excommunicate her), yet those faithful souls who help her in the search are not heretics and schismatics (as some would allege), but are genuine children of Zion—true *daughters of Jerusalem*.

In offering the foregoing exposition of this prophecy to the consideration of the reader, and in applying it to the history of the Church, we do not forget that it has a solemn lesson of warning, exhortation, and encouragement for every *individual soul*, especially in the dark night of religious error. When the soul has relaxed its vigilance, and abated some of its first love ; and when it is indulging itself in self-complacent ease, and flattering itself with notions of its own security, and is shrinking from hardships and privations for Christ's sake ; and when the courageous profession of faith and allegiance to Him exposes it to the scoffs of the world and to maltreatment from some who bear rule in the Church of Christ—then this prophecy of Solomon, the type of Christ, the Prince of Peace, may be found to be fraught with divine comfort and heavenly admonition and instruction.

They smote me, they wounded me ;
The keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem,
If ye find my beloved, † that ye tell him,
That I *am* sick of love.

† Heb. *what*.

9 What is thy beloved more than *another* beloved,
O thou fairest among women ?
What is thy beloved more than *another* beloved,
That thou dost so charge us ?

g ch. 1. 8.

10 My beloved is white and ruddy,
† The chiefest among ten thousand.
11 His head *is as* the most fine gold,
His locks *are* || bushy, and black as a raven.
12 ^h His eyes *are as the eyes* of doves by the rivers of waters,
Washed with milk, and † fitly set.
13 His cheeks *are as* a bed of spices, *as* || sweet flowers :
His lips *like* lilies, dropping sweet smelling myrrh.
14 His hands *are as* gold rings set with the beryl :
His belly *is as* bright ivory overlaid with sapphires.

† Heb. *a stand-
dard-bearer*.

|| Or, *curled*.

h ch. 1. 15. & 4. 1.

† Heb. *sitting in
fulness, that is,
fitly placed, and
set as a precious
stone in the foil
of a ring.*
|| Or, *towers of
perfumes*.

9. *What is thy beloved—thou fairest among women*] These words are spoken by the faithful children of the Church; who recognize her spiritual beauty, and call *her fairest among women*, although she has just been wounded by “the watchmen” and “keepers of the walls;” and they put to her a question which has the effect of bringing forth a noble profession of her faith and love for Him. The true loveliness of the Church is discerned by the eye of God and angels, and of holy men, when she is shedding tears of sorrow, and is wounded and bleeding for Christ’s sake. And such a profession as is here set down was put forth by the Catholic Church of Christ, in the evil days of Arianism, in the Councils of Nicæa and Constantinople; and such a profession was put forth by the Church, especially by the Church of England at the Reformation, when it communicated freely the Holy Scriptures to the world as the living Oracles of God, and revived the ancient Creed of the Church in its original purity.

10. *My beloved is white and ruddy*] Christ as God is *white* and all pure (see on Rev. vi. 2), and He is *red* as man by His own blood (Isa. lxiii. 1—3. Cp. below, v. 14). “Christus est candidus plenitudine ac puritate virtutum, rubicundus in passione” (*S. Jerome* in *Isaiah*, cap. liii.).

— *chiefest among ten thousand*] Or, *raised up aloft, as a banner, above ten thousand* (*Gesen*. 189). Cp. vi. 4. 10, where the Church is described as terrible with *banners*, and where the same verb is used as here; and see above, ii. 4, “His *banner* over me was love,” and Ps. xx. 6.

11. *His head is as the most fine gold*] Heb. *cethem paz* (see Job xxviii. 16, and Ps. xix. 10; xxi. 3. *Gesen*. 420 and 670). By these two words joined together, the intense purity and preciousness of Christ is signified. It is as if His Head were itself the royal Crown and Diadem of the Universe (Rev. xix. 12).

— *His locks are bushy and black*] A symbol of strength—ever young in the fulness of manly vigour. Cp. the notes on the Nazarite vow, Numb. vi. 2, and on Samson’s history, Judg. xiii. 5; xvi. 19. The hair of Christ is described here as *black* as a *raven*, because He is ever young and vigorous; but in Rev. i. 14 it is represented as *white as wool*, because He is from everlasting to everlasting. Christ’s hair had been described above “as filled with dew, and wet with the drops of the night” (v. 2); but His vigour and beauty were not impaired by suffering. Nay, He arose more glorious from it.

12. *His eyes*] *As doves*. The eyes of Christ are compared to *doves by the rivers of waters* on account of His meekness, innocence, and holiness. He is of purer eyes than to behold iniquity (Hab. i. 13). They are as *doves bathing themselves in milk*, cleansing their wings from dust. They are *fitly set* as precious jewels in a ring, and are like doves *sitting on the margin* of the brimming stream, which laves them with its liquid crystal.

The dove is an emblem of gentleness and purity (see on i. 15; iv. 1), and therefore the Holy Spirit Himself appeared in the likeness of a Dove. Doves love to haunt the neighbourhood of fresh streams, in which they wash themselves (*Bochart*). They are said here to bathe themselves in milk, which is an emblem of holiness (Lament. iv. 7). The *eyes* of Christ appear to represent the expression of His inner mind beaming forth in perfect light and beauty, and taking cognizance of all outward things. Accordingly, in the Apocalypse, the Lamb is described as having *seven eyes* (the number of perfection), “which are the *seven Spirits* of God sent forth into all the earth” (Rev. v. 6). Cp. Rev. i. 4; iv. 5.

Hence they are the messengers and Angels of His will and grace (see Zech. iii. 6; iv. 1); and therefore in a secondary sense some ancient Expositors (who regarded these expressions, which describe Christ’s members as characteristic of Christians), say that the eyes of Christ symbolize the Teachers of His Church, who ought to be distinguished by dove-like gentleness and purity; and having been bathed in the baptismal waters, they ought to wash themselves in the living streams of the Holy Scriptures, and in the milk of pure doctrine (1 Pet. ii. 2). See *Bede*, *Aquinas*, here, p. 472.

13. *His cheeks—sweet-smelling myrrh*] See v. 5. These comparisons represent the loveliness of Christ as seen by the heart of the believer, and the grace poured upon His lips (Ps. xlv. 2), which distil doctrine that is fragrant, pure, and healthful to the soul, and make the soul to be devoted to the service of God, even to death. See on v. 5.

14. *His hands are as gold rings set with the beryl*] Or *chrysolite*, or *topaz* (see Exod. xxviii. 20). Observe here the sequence, *lips, hands, and belly* (Heb. *mëim*) i.e. *inmost soul*. Cp. Ps. xl. 10. Thy law is within my heart, where the same word is used as here, which is rightly rendered *bowels* in Ps. xxii. 14; and so it is translated in the present chapter, v. 4, my *bowels* were moved. Cp. *Gesen*. 493.

It is to be regretted that this word *mëim* is rendered *belly* in this place. It occurs about thirty times in the Old Testament, and in almost all cases is rendered *bowels*, except here, and in Jonah i. 17; ii. 1, where it also describes what is *inward*. “The bowels of Jesus Christ” is also an evangelical term (Phil. i. 8).

This combination of *lips, hands, and bowels* in Christ, signifies that in *words, works, and thoughts* Christ is perfect. His *bowels*, the seat of His inward thoughts and affections, especially His tender love, are like the *brightness of ivory* (so the Hebrew) overlaid with *sapphires* like azure; that is, in Christ’s heart there is the purest *humanity* (*ivory* is the jewel of animal life) bespangled with the sapphire-like brilliance and purity of the heaven of heavens; that is, with the glory of His

She finds Him again. SOLOMON'S SONG V. 15, 16. VI. 1—6. *He greets her with love.*

¹⁵ His legs are as pillars of marble, set upon sockets of fine gold :

His countenance is as Lebanon, excellent as the cedars.

¹⁶ † His mouth is most sweet :

Yea, he is altogether lovely.

This is my beloved, and this is my friend,

O daughters of Jerusalem.

† Heb. *His palate.*

VI. ¹ Whither is thy beloved gone, ^a O thou fairest among women ?

a ch. 1. 8.

Whither is thy beloved turned aside ?

That we may seek him with thee.

² My beloved is gone down into his garden,

To the beds of spices,

To feed in the gardens, and to gather lilies.

³ ^b I am my beloved's, and my beloved is mine :

b ch. 2. 16. & 7. 10.

He feedeth among the lilies.

⁴ Thou art beautiful, O my love, as Tirzah,

Comely as Jerusalem,

^c Terrible as an army with banners.

c ver. 10.

⁵ Turn away thine eyes from me, for || they have overcome me :

|| Or, *they have puffed me up.*

Thy hair is ^d as a flock of goats that appear from Gilead.

d ch. 4. 1.

⁶ ^e Thy teeth are as a flock of sheep which go up from the washing,

e ch. 4. 2.

Divinity. Here is another declaration of the two Natures in the One Person of Christ. Cp. on v. 10. His hands are *gold rings* (see *Gesen.* 172) set with *topaz*, which imprint a seal on His heavenly thoughts, and display them in act; and His lips are lilies dropping liquid myrrh, which impart fragrance and beauty to all that He thinks and does. Thus Christ is an example to all Christians.

^{15.} *His legs*] Emblems of firmness, stability, and steadfastness, betokening the unchangeableness of what He thinks, says, and does. Cp. Rev. i. 15; x. 1. He is "the Rock of ages," "the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

— *fine gold*] Cp. v. 11, whence it appears that He is *golden*, i.e. shining in royal majesty from head to foot.

— *his countenance*] His aspect.

^{16.} *His mouth*] Or palate. See Prov. v. 3.

— *is most sweet*] Lit. *sweetnesses*.

— *lovely*] Or *desirableness* (plural). All Christ is sweet and desirable to the faithful soul, which does not take only a part of Christ and of His doctrine, and leave out the rest, as some do in their theological systems. "Totus Christus, et nihil nisi Christus," is its motto.

THE RECOVERY OF THE CHURCH FROM HER DECLINE.

CH. VI. 1. *Whither is thy beloved gone*] After her patient search, and after the good profession of her faith and love for Christ (v. 10.—16), the Bride receives a reward from Him (cp. Matt. vii. 7); and the *daughters of Jerusalem* perceive from the brightness of her countenance that she has received intelligence and illumination from Him; so that she, who before had inquired of others concerning Him, is now able to teach them the way to Christ. She has had a vision of Christ, Who has revealed Himself to her; and He Who before seemed to be at a distance from her house, is now seen by her to be close by in His garden.

^{2.} *garden—the beds of spices*] The place where she before had fallen asleep. See v. 1.

— *to gather lilies*] See v. 3; and ii. 2. 16.

RESTORATION OF THE CHURCH TO PRIMITIVE PURITY.

^{4.} *Thou art beautiful*] The Divine Bridegroom now speaks. In His tender compassion and love for the Church, He does not reproach her for her recent lukewarmness; He forgets all her unkindness to Himself (v. 2, 3). Now that she is penitent, and has proved her repentance by enduring persecution for His sake,

He beholds her arrayed in her former loveliness. He treats her as He treated St. Peter after his fall and repentance (Mark xvi. 7. John xxi. 15—17).

— *as Tirzah*] Probably in the tribe of Ephraim, a little to the east of Samaria, so called from its *pleasantness* (*Gesen.* 875). The word is rendered *well-pleasing* (subst.) by *Sept.* Cp. *Aquila Symm. Theod.* Tirzah was the first capital of the kingdom of Israel, where Jeroboam lived, and where the other earlier kings of Israel lived till Omri removed the capital to Samaria (2 Kings xiv. 17). Cp. xv. 21. 33; xvi. 6.

In the mention of *Tirzah* here, is an evidence of the antiquity of this Book. It is not probable that *after* Jeroboam's time, when Tirzah was made notorious by his sin, and soon after whose reign it was abandoned for Samaria (1 Kings xvi. 24), Tirzah should have been selected for special eulogy by any national poet of Judah, as it is here; and no national poet of Israel, under the schism, would have eulogized Solomon as he is eulogized in this Book. But it is very probable that Jeroboam should have chosen for his royal residence a city panegyrized by Solomon in this portion of Holy Scripture, just as he seems to have selected Bethel for one of the sanctuaries of his golden calves, on account of its ancient patriarchal associations. Cp. *Hengst.* p. 164.

— *terrible as—with banners*] See below, v. 10; above, ii. 4; *Gesenius*, 189. The Church is here described as having a battle to fight, under the banner of the Cross, against the world, the flesh, and the devil.

^{5.} *Turn away thine eyes from me, for they have overcome me*] *They have overpowered me.* This seems to be the true rendering, and is authorized by the ancient Versions. Cp. *Gesen.* 758. Probably the eyes of the Bride were suffused with penitential tears, and bore signs of her deep sorrow for her ingratitude to the Divine Bridegroom (v. 2—4. 8), like the eyes of the penitent Apostle who had denied his Lord (Matt. xxvi. 75. Mark xiv. 72. Luke xxii. 62). And as our Lord was deeply touched with the sight of St. Peter's penitential tears, which a glance from His own Divine eye had caused to flow as water gushing from a smitten rock, and sent to him a special message of comfort (Mark xvi. 7), so it is here. Christ is overcome with the sight of her grief, and He repeats His former words of affection to her (see iv. 2, 3), and adds more to what He had before said, in order to assure her of His unchangeable love.

— *of goats that appear from Gilead*] The imagery is repeated from iv. 1, in order to show that the Church is now restored to her primitive purity and order.

Whereof every one beareth twins,
And there is not one barren among them.

f ch 4. 3.

7^f As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines,
And virgins without number.

9 My dove, my undefiled is but one;
She is the only one of her mother,
She is the choice one of her that bare her,
The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning,
Fair as the moon, clear as the sun,

g ver. 4.

8 And terrible as an army with banners?

11 I went down into the garden of nuts
To see the fruits of the valley,
And^h to see whether the vine flourished,
And the pomegranates budded.

h ch. 7. 12.

8. *There are threescore queens*] The unique glory of the Christian Church is such, that *threescore queens*, representing various evangelized nations, both Jew and Gentile (see above, iii. 7, where this number, twice 30, "*threescore valiant men*" symbolizes the same idea), form her train; but the Divine Solomon is espoused only to her. See v. 9.

— *fourscore concubines*] A state of things is here represented when schisms prevail in Christendom. The concubines represent Christian congregations which have some spiritual gifts and graces, but are not perfectly joined to Christ in the unity of the one faith and Apostolic fellowship. See above, note on Gen. xxv. 6.

If such heretical and schismatical congregations return to the Unity of the Church, then they become dear to Christ; they are, in fact, united in membership with His beloved Spouse.

The concubines are more numerous than the queens. May not this, perhaps, signify that the number of the members of sectarian congregations would be greater than that of the Church?

In a secondary sense (as *Theodoret* suggests, and *Thrupp* 228), the *Queens* may represent such souls as are attracted to Christ by royal splendour, and are attached to Him for the sake of reward for themselves, rather than by love for Him. *Concubines*, or bondswomen, are such souls as are drawn to Him rather by servile fear than by conjugal love; and the virgins are damsel attendants which follow in their train (Ps. xlv. 14. Cp. Esth. ii. 9), something like the "mixed multitude" in the camp of Israel. See on Exod. xii. 38.

Distinguished from all these is the Bride. She is "una et unica;" and, in a secondary sense, such is every faithful soul which loves Christ for His own sake, and loves Him with its whole heart, and loves other things in Him and for Him.

9. *My dove, my undefiled is but one*] These words represent the oneness of the Church Universal. See *S. Augustine* in *S. Joann. Tract. 5* and 6. *S. Bernard* in *Cantica*, *Serm. 27*. *Bp. Pearson* on the Creed, Art. ix. and the authorities quoted in *Theophilus Anglicanus*, Part I. chap. iv. p. 27. In this Book we have a prophetic view of the conversion of the Jews to Christ; and in order that it may not be supposed that there are two Churches, one of the Gentiles, another of the Jews, it is emphatically declared that the Bride is only *One*. "There is One Body, and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all" (Eph. iv. 4—6). One Shepherd, One flock; One Bridegroom, One Bride; One Christ, One Church. The Fourth Book of *Esdra*s, written probably in the first century of the Christian era, confirms this interpretation. There we read (v. 24—26), "Out of all the flowers, Thou hast chosen one Lily; out of all cities, Thou hast hallowed Sion; out of all birds, Thou hast named one Dove."

— *the only one of her mother*] The Christian Church is the only legitimate offspring of her mother, which is the Church of Abraham, Moses, and the Prophets. See above, on iii. 4.

— *the choice one*] *Elect* (so *Sept. Vulg. Syr. Arab.*, and so

Gesen. 138, the original word; and properly means *separated*); hence a Church is called *ἐκλεκτή*, *Electa*, in the New Testament. See on 1 Pet. v. 13. Cp. on 2 John 13.

— *The daughters saw her, and blessed her*] Words derived from Gen. xxx. 13.

— *the queens—the concubines—they praised her*] Here is a promise of a time when even imperfect congregations—schismatical and heretical—will acknowledge the beauty of the Bride, and many will return to the Unity of the Church. See on v. 8.

10. *Who is she that looketh forth*] This question seems to be asked by a chorus of faithful friends, who behold the Bride coming. The question denotes wonder and admiration (cp. iii. 6; and viii. 5) at her glorious appearance, after the ill-treatment to which she had been exposed in searching for Christ (v. 7).

— *Fair as the moon, clear as the sun*] The Church is compared to the moon, as shining with reflected light, derived from Christ, Who is "the Sun of righteousness" (see below, on Rev. xii. 1); and she is described also as *clear*, or *pure* (lit. separated and chosen, see on v. 9), as the *Sun*, because she is united to Christ; for "she is her Beloved's, and He is hers" (v. 3; and cp. Matt. xiii. 43, "the righteous shall shine forth as the sun").

— *terrible as—with banners*] See v. 4; and overcoming the powers of the world by faith (1 John v. 4), and by the blood of the Lamb (Rev. xii. 11), shed on the Cross, which is her banner.

11. *I went down into the garden of nuts*] This is the answer of the Bride to the foregoing question. She says that she has "come down to the garden of nuts, where the Bridegroom is" (v. 2). She calls it the *garden of nuts* (Heb. *egóz*), probably *walnuts*, and to be distinguished from the *nuts* (Heb. *botnim*) in Gen. xliii. 11, which are probably pistachio nuts (see *Winer*, R. W. B. i. 167, and *Houghton*, in B. D. ii. 585). This is the only place in the Bible where the word *egóz* occurs, which is derived from the *Persians* (*Gesen.* 10), and it is generally supposed to represent the *walnut-tree*, which flourished most luxuriantly near the Sea of Galilee (*Josephus*, iii. 10. 8), and this is still the case (*Kitto*, *Ritter*, *Burckhardt*). May it not be conjectured that the Church of Christ is compared to "the garden of walnuts," as having been planted by the preaching of our Lord, Who grew up as a tender branch in that region of Palestine (see below, on Matt. ii. 23), and by Apostles born in that country. Cp. Acts i. 11, "Ye men of Galilee" (addressed to the Apostles by the Angels), and Acts ii. 7, "Are not all these which speak Galileans?" This *Persian* word may also, like *Parde*s, used above, be significant of the planting of the Church in Gentile lands, and by the help of Gentile hands.

It is remarkable that the *Chaldee Targum* (which interprets this Book in a Jewish sense) paraphrases these words as referring to the Hebrew Church, planted after the Captivity, by the hand of Cyrus, the Persian. Cp. 2 Chron. xxxvi. 22, 23. This seems to confirm the conjecture offered above.

— *the fruits of the valley*] The green shoots of the valley.

— *to see whether the vine flourished*] The Bride shows her love to Christ, and her imitation of Him, by going down to visit

12 † Or ever I was aware,
My soul || made me like the chariots of Ammi-nadib.

13 Return, return, O Shulamite ;
Return, return, that we may look upon thee.

What will ye see in the Shulamite ?

As it were the company || of two armies.

VII. 1 How beautiful are thy feet with shoes, ^a O prince's daughter !

† Heb. *I knew not.*
|| Or, *set me on the chariots of my willing people.*

|| Or, *of Mahanaim*, Gen. 32. 2.

a Ps. 45. 13.

the garden, in order to see whether the green and tender shoots are duly cherished, nursed, and protected, and whether it brings forth the fruits of the Spirit. Cp. below, vii. 11, 12.

In like manner, Christ Himself is described in the Apocalypse, as walking among the golden Candlesticks, to observe whether the Churches, represented by them, burn with a pure and steady light of sound doctrine (Rev. i. 13 ; ii. 1).

12. *Or ever I was aware*] Lit. *I wist not* ; so rapid was the motion. Before this, the Bride had been ill-used and disfigured by the Watchmen and Keepers of the walls (v. 7) ; but now she has been made glorious by her faith and obedience.

This prophecy was realized in the sudden bursting forth of the bloom of the primitive Church, after the dews and sunshine of Pentecost, with the luxuriant glory and verdure of a northern spring. "Hesterni sumus, et orbem implevimus" (Tertullian).

— *My soul made me like the chariots of Ammi-nadib*] The word *like*, not in the original, would be better omitted. Such was the intense longing of the Bride for Christ's presence, that as soon as she heard of His coming into the garden—how different from the behaviour of Adam after his sin, when he heard the voice of the Lord God walking in the garden!—(see v. 2), "*her soul made her to be a chariot of Ammi-nadib*," lit. a chariot of my willing people. See Exod. xxxv. 22, and *Aquila* here, and *Theodoret* and *Gesen.* 535, and 635 ; and compare note on Ps. cx. 3, where the Psalmist says to Christ, "*Thy people shall be willing*," or *willingnesses*, or free-will offerings, "in the day of Thy power," where the word rendered *willing*, or rather, *freeness* (*nedaboth*), is from the same Hebrew root as *Ammi-nadib*.

The cheerful alacrity and fervent affection of the Bride, flying on the wings of love to the Divine Bridegroom, are contrasted with the character of the queens and concubines mentioned above (see on v. 8), who are drawn to Him by other motives.

The Church, who had before been compared by Christ Himself to "a chariot and horses of Pharaoh" (i. 9), and who has been represented as carried upward in Christ's own chariot (see on iii. 9, 10), speaks of herself as *chariots* bearing up a *willing people* to Christ ; "Whom" (says *Bp. Pearson*, Art. vi. on the Ascension), "we must follow with the wings of our spirit, and with the *chariots* of our affections." Cp. note above, iii. 9, 10, where Christ, in His triumphant Ascension, is described as bearing up His people to heaven in a chariot, the triumphal chariot of His Cross.

We need not wonder that the Church herself is called "*chariots* of a willing people." Prophets are called chariots ; see on 2 Kings ii. 12 ; xiii. 14.

How blessed is the contrast which is here displayed by the Church, in her jubilant alacrity, on hearing the tidings of Christ's coming to her garden, as compared with her former supine lukewarmness and listless lethargy, when she would not rise from her bed to open the door at the knocking of the Bridegroom Himself standing before it ! See v. 2, 3.

13. *Return, return, O Shulamite ; return, return, that we may look upon thee*] This quadrupled iteration of the word "*return*," indicates intensity of desire for the restoration of the Church to the favour of the Heavenly Bridegroom. The word is repeated in *two pairs*. The number two in this Book is the symbol of the union of Jew and Gentile (see above, on iv. 2. 5), and $2 \times 2 = 4$, is the symbol of universality and completeness (see below, on Rev. xii. 1). And this call, "*Return, Return*," and again, "*Return, Return*," seems to be like a call to both Jew and Gentile to return to God, and to one another, in Christ, and His Church ; and the addition of the word, "*O Shulamite*," confirms this. See what follows.

This voice may be supposed to be the voice of the Holy Angels themselves, calling the Jews, and also the Gentiles, to return ; and rejoicing over that blessed consummation of their union in Christ. Cp. Luke x. 10.

This is the first place where the Bride is called the *Shulamite* (Heb. *hash-Shulamith*), a feminine noun of a passive form, derived from *Shelómoh*, Solomon, the *peaceable*, from *Shalom*, peace ; and the word *Shulamite* signifies that she (who is named after the heavenly Solomon, as *Kupiak*, the Church, is named from *Kúpios*, the Lord Christ, is now at *peace* with Him, and has found peace and favour (*shalom*) with God. See viii. 10.

The name *Shulamite* may also be supposed to imply that the Church has obtained *peace* by her victories in war, and that it is expressive of her triumphant character as "an army with banners."

— *What will ye see in the Shulamite ? As it were the company* (lit. a dancing company—Heb. *mechóláh*) *of two armies*] Lit. *of the two hosts*, or *camps* (Heb. *Mahanaim*). See Gen. xxxii. 2. Observe the two remarkable words here used, *mechóláh* and *Mahanaim*. The word *mechóláh* signifies a *dancing company*, or *chorus* rejoicing in the *dance*, see Exod. xv. 20, where it is applied to Miriam and the Hebrew maidens dancing with her, and singing. Cp. Judg. xi. 34 ; xxi. 21. 1 Sam. xxi. 11, and *Sept.* here, and *Gesen.* 463.

Mahanaim signifies *two hosts*, or *camps* ; and the place so called was celebrated in patriarchal history. The Angels and their host met Jacob and his host, as he was returning to his own land ; and that union of heaven and earth inspired him with hope and joy ; and so it is in the union of Christ and His Church. The two hosts of the faithful Jews and faithful Gentiles make one *Shulamite* ; that is, they constitute the Church at peace with God, at peace with Angels and herself, in Christ.

The eye of faith sees the junction of the *two hosts* ; that is, of Heaven and Earth, of Angels and Mortals ; of God and Man ; and all unite in a joyful chorus with singing and dancing, as a spiritual *mechóláh*, in the Angelic song, "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14).

The *two hosts* here represent the union of Jew and Gentile in the Church of Christ ; like the reconciliation of Esau and Jacob (the types of Jew and Gentile), which followed the vision at Mahanaim.

The best comment on the two words here used, *Shulamite* (i. e. *at peace*) and *Mahanaim* (*two hosts*), is found in the words of the great Hebrew of the Hebrews, and Apostle of the Gentiles, St. Paul (Ephes. ii. 12—17), "Ye" (Gentiles) "were formerly without Christ, being aliens from the Commonwealth of Israel. But now, in Christ Jesus ye who were far off are made nigh by the blood of Christ. For He is our *Peace*. Who hath made both one, and hath broken down the middle wall of partition" (which separated Jew and Gentile) "between us, for to make in Himself of *twain*" (i. e. of Jew and Gentile) "*one* new man, so making peace" (*shalóm*) ; "and that He might reconcile both unto God in one body by the Cross ; and came and preached *peace* to you" (Gentiles) "who were afar off, and to them" (the Jews) "that were nigh." Thus the one *Shulamite* is made of *two hosts* (*Mahanaim*). The two armies of Gentile and Jew, which, once hostile to each other, form one *peaceable chorus* in her.

There is a similar significance in the remarkable dual word *shephatham*, used in the great Pentecostal Psalm ; see above, on Ps. lxxviii. 13.

THE BEAUTY OF THE CHURCH IN HER MISSIONARY WORK.

CH. VII. 1. *How beautiful are thy feet with shoes*] Compare the words of the Evangelical Prophet describing the beauty of the feet of those who "bring glad tidings of good things, and preach the gospel of peace" (Isa. lii. 7. Cp. Rom. x. 15). We have here a vision of the Church in her missionary character. The graces and virtues of the Bride are declared by a chorus of faithful and loving worshippers. They begin with describing her *feet with shoes* ; her feet are "*shod* with the preparation of the *gospel of peace*" (Ephes. vi. 15).

— *O prince's daughters*] *O daughters* of the *noble*, generous, liberal, or free-willing (Heb. *nadib*). See vi. 12.

The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.

1 Heb. *mixture*.

2 Thy navel is like a round goblet, which wanteth not † liquor :
Thy belly is like an heap of wheat set about with lilies.

b ch. 4. 5.

3 ^b Thy two breasts are like two young roes that are twins.

c ch. 4. 4.

4 ^c Thy neck is as a tower of ivory ;
Thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim :
Thy nose is as the tower of Lebanon which looketh toward Damascus.

¶ Or, *crimson*.

5 Thine head upon thee is like ¶ Carmel,
And the hair of thine head like purple ;

† Heb. *bound*.

The king is † held in the galleries.

— *The joints of thy thighs—like jewels*] Well set. The Church in her missionary career moves in a regular order, and with majestic dignity, and not with erratic levity, like the strange woman in Proverbs vii. 12.

— *a cunning workman*] Christ Himself (Heb. *ámán*). Cp. Isa. lx. 21. Ephes. ii. 10. Prov. viii. 30.

2. *thy navel*] The Church is here represented not only as a Princess, but as a *Mother*, supplying abundance of spiritual drink (lit. *drink mixed with spices*) and food to her offspring, even from the womb. The food is described as “wheat set about with lilies,” because it is wholesome, pure, and lovely.

3. *Thy two breasts*] Having spoken of the nourishment and the refreshment which the children of the Church receive from her, even in the womb, they next speak of the endearing care and nurture which she bestows upon them when hanging on her breasts, the fountains of spiritual nourishment, the “sincere milk of the Word,” to her offspring. Cp. Isa. lxvi. 11. 1 Pet. ii. 2. Above, iv. 5.

The nutritive qualities of the Church as a Mother have now been described ; and the chorus proceeds to speak of her strength, and valour, and prudence, as *militant*.

The two breasts, like two young roes that are *twins*, seem to symbolize the maternal love of the Church for both her two children, the Jew and Gentile world : and they may refer also to the spiritual nourishment supplied to them from the two Testaments. Cp. iv. 5.

4. *Thy neck*] The emblem here of dignity and strength (see iv. 4). Because she bows her neck to Christ, “Whose service is perfect freedom,” and wears as her ornament His law as a chain about her neck (see above, on iv. 9), therefore she walks erect in divine strength, confidence, and courage : as the heathen poet says, “Dis te minorem quòd geris, imperas” (*Horat.* 3, Ode vi. 5). Her neck, for whiteness and fairness, as well as strength and erectness, is compared to a tower of ivory, or inlaid with ivory (Ps. xlv. 8). Cp. 1 Kings x. 18. 22 ; xxii. 39. 2 Chron. ix. 17. Amos iii. 15.

— *Thine eyes like the fishpools in Heshbon*] On the borders of Gad and Reuben (see Josh. xiii. 17), formerly a royal city of the Amorites (Num. xxi. 26). Sixteen miles east of the point where the Jordan enters the Dead Sea there is a large pool still visible (*Burckhardt, Ritter*). But this name *Heshbon* has also, as ancient Expositors observed, a secondary symbolical meaning, like all other proper names in this Book (such as *Solomon, Shulamite, Engedi, Tirzah, Ammi-nadib, Bath-rabbim, Baalamon*), and it signifies *intelligence, reason, meditation*. See Eccl. vii. 25. 27 ; ix. 10 ; and *Aquila* here.

The eyes of the Church are like spiritual lakes, brimming with intelligence ; and divine truths are reflected in their liquid mirror, and are displayed to the world. The earthly Church is the *speculum* of the heavenly ; as, in a lower sense, the picturesque lake of Nemi, near Albano, brimming up to its circular basin, and like a beautiful eye, browed over with fair woods, is called the “*speculum Dianæ*.”

— *by the gate of Bathrabbim*] Rabbah was the capital of the children of Ammon, and was called the “City of Waters” (2 Sam. xii. 27) ; but the word *Bath-rabbim* here has a symbolical meaning. It means the *daughter of many* ; and is so rendered by *Sept.* Cp. *Symm.* The eyes of the Church are like *lakes of Heshbon* (or of *intelligence*) at the gate of the *daughter of multitudes*, because what she sees she preaches to the world, and multitudes enter by her *gate* into the heavenly city.

— *Thy nose*] The *nose* (Heb. *aph*) is regarded in the Bible as the organ of life and breath (see Gen. ii. 7 ; vii. 22), and also of passion, anger (Gen. xxvii. 45 ; xxx. 2. Num. xi. 1), and Divine

Spirit (Job xxvii. 3), and courage and strength, showing itself in rage (Exod. xv. 8) ; and here it describes the bold aspect of the Church, looking like a tower of Lebanon (cp. 1 Kings ix. 19. 2 Chron. viii. 6) with a bold front against her enemies, who are symbolized by *Damascus*, the heathen capital of Syria, the fiercest enemy of God's people in the age when this Book was written (1 Kings xi. 24. 25. Isa. vii. 8. Amos i. 3) ; and reconnoitring their movements, so as to take measures against them. The word *Damascus* is understood by *Aquila* to represent the *aliens* of Israel.

5. *Thine head upon thee is like Carmel, and the hair of thine head like purple ; the king is held in the galleries*] Carmel, the most beautiful hill of Palestine, still abounding in bay-trees, oaks, figs, and olives, and adorned with hyacinths, jonquils, and anemones (*v. Raumer*), is the symbol of *fruitfulness* (Isa. xxix. 17 ; xxxii. 15 ; xxxiii. 9) ; the Church is crowned with the fruitfulness of her children as a diadem of joy (Phil. iv. 1). See above, on iii. 11. The *hair*—literally, the hanging *tresses* (Heb. *dallah*, a slender thread, from *dalal*, to hang down) (*Gesen.* 199)—which seems here to signify the feeble members (*Hengst.*) of the Church, are *purple* ; that is, her weakest children have a royal splendour and dignity (see Mark xv. 17. Luke xvi. 19), not without reference to the purple blood of Christ, from which their royalty is derived (*Philo, Carp. Luther*).

What next follows ?

— *The king is held in the galleries*] Hebrew, *rehatim*, a word rendered *gutters* (for the cattle) in Gen. xxx. 38—41, and *troughs* for sheep to drink from, in Exod. ii. 16, and occurring in no other place in the Bible.

How is this phrase to be explained ?

It is best not to desert the rendering of the word which is guaranteed in the other passages of Scripture just cited, where alone it is used, and which is authorized by the *Vulgate* and by the *Targum*, which refers here to the history of Jacob, the patriarchal shepherd, and to the water-troughs in Gen. xxx. 38—41, and to the pastoral work of Moses, the shepherd in Midian (Exod. ii. 16) ; and the translation which is thus derived is, “*the king is bound, or tied, at the water-troughs*.” This rendering is confirmed by the circumstance that the return of the Church to the garden has been just compared to the return of *Jacob*, and our attention has been directed to his history by the word *Mahanaim*. See on vi. 13.

The sense is as follows :—

The Church has been described as a *Princess*, stately in her gait (v. 1), as a *Mother*, bearing and nursing children (vv. 2, 3), as a valiant, prudent, wise, energetic *Warrior* (v. 4), and as *fruitful* in the graces, virtues, and royal dignity of her offspring (v. 5) ; and now she is characterized by another figure, which has been already applied to her, namely, as a *Shepherdess*. See i. 7, 8.

And what is the pledge of the success of the Church in the discharge of her pastoral work, in feeding the sheep and the lambs of Christ's flock ? It is this ; Christ Himself, though a *King*, even King of kings, condescends also to be a *Shepherd*, and to feed with her (see on i. 7 ; vi. 2, 3), and vouchsafes to tie, or oblige, Himself (see this sense of the Hebrew word *asar*, Num. xxx. 3, 4, 5, 6, 9, 10), by a solemn promise and pledge, to bless the spiritual water which flows in her pastoral water-troughs (“*canalibus*,” *Vulg.*) ; that is, in the *channels*, or *means* of *grace* in His Church, and to impart to them a living virtue, and to her ministry in dispensing the Word and Sacraments by which she feeds and refreshes the sheep and lambs of His flock.

Thus the King Himself waits as a Shepherd at the *water-troughs* of the Bride.

- 6 How fair and how pleasant art thou, O love, for delights !
- 7 This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
- 8 I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose like apples ;
- 9 And the roof of thy mouth like the best wine for my beloved,
That goeth down † sweetly,
Causing the lips || of those that are asleep to speak.
- 10 ^a I am my beloved's,
And ^e his desire is toward me.
- 11 Come, my beloved, let us go forth into the field ;
Let us lodge in the villages.
- 12 Let us get up early to the vineyards ;
Let us ^f see if the vine flourish,
Whether the tender grape † appear,
And the pomegranates bud forth :
There will I give thee my loves.
- 13 The ^g mandrakes give a smell,
And at our gates ^h are all manner of pleasant fruits, new and old,
Which I have laid up for thee, O my beloved.

† Heb. *straightly*.|| Or, *of the ancient*.d ch. 2. 16. &
6. 3.

e Ps. 45. 11.

f ch. 6. 11.

† Heb. *open*.

g Gen. 30. 14.

h Matt. 13. 52.

In further confirmation of this exposition, it may be observed, that (as ancient Expositors have remarked) in the history of Jacob, the father of all *Israelites*, and in the narrative of the speckled cattle at the water-troughs, is prefigured the success of the Gospel of Christ and of the pastoral work of the Church, especially in the Gentile World. See above the notes on Gen. xxx. 42.

The same may be said of the history of the pastoral work of Moses the Hebrew legislator in Midian, helping the daughters of Jethro, and marrying one of them ; it was typical of the extension of God's favour to *all nations*. See above, on Exod. ii. 21.

Lastly, we may compare with this pastoral metaphor, the similar one of the *two pastoral pens* in the sixty-eighth Psalm, which describes the graces of the Church. See the notes above, on Ps. lxxviii. 13.

7. *thy stature*] The form of the Hebrew pronouns here used shows that the Bride is addressed by these words.

— *a palm tree*] Cp. above, on Ps. xcii. 12, and Job xiv. 7.

— *thy breasts*] Cp. Isa. lvi. 10, 11.

— *clusters*] Yielding the refreshing wine of spiritual delight.

8. *I said*] The company of the faithful collected together as one, declares with one voice, that they resort to her for fruit as to a palm-tree; and for refreshment, as to a vine; and for sweet and fragrant graces like apples (cp. above, ii. 5). The nose is the organ of breath (see above, on v. 4), and the divine sweetness of the spirit of the Church is thus characterized.

9. *the roof of thy mouth*] Thy palate, the organ of speech (see v. 16. Prov. viii. 7), shall pour forth the best wine; lit. the wine that *goeth or moveth* well. See on Prov. xxiii. 31.

— *for my beloved*] The Bridegroom. The company of the faithful call Christ *their* beloved; there is no jealousy in the Bride; she desires that all may love the Bridegroom, and be beloved by Him. The words of the Spirit, which the Bride utters, whether in prayer, or praise, or preaching, are here compared to the best wine, *moving rightly* in the cup, and poured out as to the Lord (Prov. xxiii. 31). Cp. Eph. v. 18—20, "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" and Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns

and spiritual songs, singing with grace in your hearts to the Lord."

— *Causing the lips of those that are asleep to speak*] Awakening and arousing those who are entranced in lethargy and slumber, to awake and to glorify God. This is the special office of the Church in her Missionary character, here described, whether in the voice of preaching, or of prayer and praise. How many slumbering hearts have been waked by the Psalms sung in the Church of God! Specially, this seems to be a preparation for what is represented more fully in the next chapter, viz., the awakening of the *Jewish Nation* from that "spirit of slumber" (Rom. xi. 8) and unbelief in which it is now entranced. Christ, the Divine Bridegroom, keeps His "best wine for the last" (John ii. 10), in order that the ancient favoured Nation of God may be thereby refreshed.

10. *I am my beloved's*] The Bride now speaks. Cp. ii. 16; vi. 3.

11. *Come, my beloved*] The Bride invites Christ to accompany her in her missionary course to the *fields* and *villages*; that is, to assist her in preaching the Gospel to the heathen in wild lands, and to the inhabitants of rural villages, as well as populous towns and cities. Cp. Matt. ix. 35. Mark vi. 6. Acts viii. 4. 25; xi. 19. 21, and *Origen* here.

12. *Let us get up early to the vineyards*] Let us rise early (cp. Ps. lxxiii. 1), and be diligent in our work. She invites Him to go with her to visit Churches already planted, and to examine whether they are bringing forth good fruit.

— *There will I give thee my loves*] Husbandmen paid their dues to their landlord by the *fruit* of the land which they occupied as his tenants (Matt. xxi. 34. Luke xvi. 5. 7). The Church's love to Christ is proved by the *fruits* which she produces in the vineyard committed to her care. Compare our Lord's test of St. Peter's love to Him, John xxi. 15—17. All the souls in every age and country which are gained for Christ by His Church, become members of the Bride herself, they are joined together in her; they become part of the one mystical body; and are united in spiritual wedlock to Christ.

13. *The mandrakes*] Heb. *dudaim* (*love-apples*), a word connected with *dôd* (*love*), which is used in the foregoing verse (see *Gesen.* 191, and notes above, on Gen. xxx. 14—16), and used here on account of its etymology, as a symbol of all spiritual graces and virtues, the fruit of love to Christ.

— *all manner of pleasant fruits, new and old*] All kind of fruits grow in the garden of the Church, and are stored up for Christ by those who are like to wise scribes, instructed unto the

- VIII. ¹ O that thou wert as my brother,
That sucked the breasts of my mother !
When I should find thee without, I would kiss thee ;
Yea, † I should not be despised.
- ² I would lead thee, and bring thee into my mother's house,
Who would instruct me :
I would cause thee to drink of ^a spiced wine
Of the juice of my pomegranate.
- ³ ^b His left hand should be under my head,
And his right hand should embrace me.
- ⁴ ^c I charge you, O daughters of Jerusalem,
† That ye stir not up, nor awake my love, until he please.
- ⁵ ^d Who is this that cometh up from the wilderness,
Leaning upon her beloved ?

I raised thee up under the apple tree :
There thy mother brought thee forth :
There she brought thee forth that bare thee.

⁶ ^e Set me as a seal upon thine heart,
As a seal upon thine arm :
For love is strong as death ;

† Heb. they should
not despise me.

a Prov. 9. 2.

b ch. 2. 6.

c ch. 2. 7. & 3. 5.

† Heb. why
should ye stir up,
or, why, &c.
d ch. 3. 6.

e Isa. 49. 16.
Jer. 22. 24.
Hag. 2. 23.

Kingdom of Heaven, who bring forth out of their treasure things new and old (Matt. xiii. 52), especially in the exposition of His holy Word.

In the Apocalypse, the Tree of Life in the Church glorified, planted by the side of the river, is described as "bearing twelve manner of fruits, and yielding her fruit every month ;" that is, as bearing the fruit of Apostolic doctrine (see below, on Rev. xxii. 2) ; and here the garden of the Church on earth is represented as bearing all manner of pleasant or precious fruits, new and old ; that is, fruits of love and holiness, growing from the seed of the Word of God in the Old and New Testament, and such as were borne by the saints of old, under the Law and the Gospel.

THE LOVE OF THE CHURCH OF CHRIST, IN HER DESIRE FOR THE EVANGELIZATION OF THE JEWS ; THE CONSUMMATION OF HER MISSIONARY WORK UPON EARTH.

CH. VIII.] 1. O that thou wert (or wouldest appear) as my brother, that sucked the breasts of my mother] The Bride speaks to the Bridegroom. Her mother is the Jewish Nation, the Nation of the Patriarchs, of Moses and the Prophets (see above, on iii. 4), from which also Christ came (see on iii. 11) ; and she prays that Christ would be a brother to her in completing the conversion of that Nation to the Gospel, so that there may be "One Flock and One Shepherd" (John x. 16).

— When I should find thee without] Rather, then I should find thee without, i. e. in the streets outside my house ; in those (the Jews) who are now estranged from me ; and I would kiss thee. The Church, who had before sought the Bridegroom, and had not found Him (v. 6), would find and would kiss Him, with a kiss of sisterly peace in the bringing of the Hebrew Nation, her Mother, into union with Him, and she would not be despised, as she is now by the Jewish Nation (represented by the watchmen, iii. 3), but rather be loved and admired by it.

2. I would lead thee, and bring thee into my mother's house] The Jewish Nation. See on v. 1, and iii. 4. The Church says that she would bring the Gospel to the Jews (Aponius).

— Who would instruct me] Rather, Thou wouldest instruct me how to convert her ; or, as the Prophet expresses it, "to turn the heart of the fathers to the children" (Mal. iv. 6).

— I would cause thee to drink] And then Thou Thyself, the Bridegroom, wouldst rejoice with me, at a spiritual banquet, in the conversion of Thine Ancient People to Thee.

3. His left hand should be under my head] Rather, His left hand is under my head ; the Bride thus intimates that Christ has granted part of her prayer in v. 1.

4. I charge you—until he please] The Bride thus intimates that the conversion of the Hebrew Nation is to be waited for

with patience, and can only be performed by the Spirit of God in Christ, arising, as it were, from sleep, to breathe upon the dry bones of the valley, and to awaken them into life. See on Ezek. xxxvii. 2—10.

5. Who is this that cometh up from the wilderness] This question is put by the company of the faithful, who have waited patiently according to the command in the preceding verse, and at last see the Bride leaning upon her Beloved ; that is, truly conscious of her own weakness and inability to convert the Hebrew Nation by her own strength, but relying on the power of Christ enabling her to do it. She comes from the wilderness, the place where her mother, the Hebrew Nation, had been affianced to Jehovah at Mount Sinai. See iii. 6, and S. Jerome, on Isa. xxix. : "Populus gentium sub Ecclesiæ personâ innititur Salvatori, et de eo in Cantico Canticorum dicitur, 'Quæ est ista quæ ascendit?'"

She then speaks thus :—

— I raised thee up] The Bride, by her prayers, raised up Christ (Who has been described as asleep), to help her to convert the Hebrew people. That these are the words of the Bride, and not of the Bridegroom (as some interpreters have supposed), is evident from the form of the pronoun used in the Hebrew original.

— under the apple tree] The apple-tree, the symbol of sweetness, and spiritual wholesomeness, fruitfulness, and fragrance (see ii. 3. 5 ; vii. 8), is mentioned as growing in the wilderness of Sinai, and as the tree under which Christ was reposing, in order that no one may suppose that the Levitical Law, given in the wilderness, is at variance with the Gospel (cp. John v. 45, 46). Christ was under the shadow of the Law, as Augustine says, "The Gospel was enfolded in the Law, and the Law is unfolded in the Gospel." The Hebrew Church is here declared to have brought forth Christ Himself in the wilderness of Sinai, because the Gospel is the only legitimate offspring of the Mosaic Law, and because the Law yearned with the intense throes of motherly parturition for the Birth of Christ.

6. Set me as a seal] Though the Bride, the Church Universal, is solicitous for the conversion of the Jewish Nation, and earnestly prays Christ to help her in that blessed work, yet she is very desirous that it may be clearly understood (in order to guard against all Judaizing errors), that she herself alone is the Bride of Christ, and therefore she says to Him, Thou Who, in the person of Thy priests under the Levitical Law, didst wear the names of the Twelve Tribes of Israel on Thy Breast (see Exod. xxviii. 17—29), now "set me as a seal upon thine heart" (cp. Jer. xxii. 24. 2 Tim. ii. 19), and manifest me openly as Thy only beloved, as a seal upon thine arm.

— For love is strong as death] For nothing can separate me from Thy love ; neither death nor life. See Rom. viii. 35.

- Jealousy is † cruel as the grave :
The coals thereof are coals of fire,
Which hath a most vehement flame.
- 7 Many waters cannot quench love,
Neither can the floods drown it :
‘ If a man would give all the substance of his house for love,
It would utterly be contemned.
- 8 * We have a little sister, and she hath no breasts :
What shall we do for our sister
In the day when she shall be spoken for ?
- 9 If she be a wall, we will build upon her a palace of silver :
And if she be a door, we will inclose her with boards of cedar.
- 10 I am a wall, and my breasts like towers :
Then was I in his eyes as one that found † favour.

† Heb. hard.

f Prov. 6. 35.

g Ezek. 23. 33.

† Heb. peace.

— *Jealousy is cruel as the grave*] Earnest zeal for Thee as my Husband and my only good, and jealousy of any other object, as dividing Thy love with me, is insatiable as the grave. See Prov. xxx. 16. Therefore (says the Church of Christ) let me be the only Spouse, according to Thine own promise (vi. 8, 9), as Thou art mine only desire. Cp. 2 Cor. xi. 2.

— *The coals*] Like flashes of fire (*Gesen.* 782). Cp. Ps. lxxvii. 18; lxxviii. 48. Job v. 7.

— *a most vehement flame*] Lit. a flame of JAH, the concentrated and most emphatic form of the sacred Name JEHOVAH. This is the only place in this Book where this Divine Name occurs. It seems to be properly reserved for this place, in order to show that the Christian Church has an hereditary and incommunicable right to be recognized as the favoured people of Him Who revealed Himself of old to the Hebrew Nation by the Name JEHOVAH. See on Exod. vi. 3.

7. *Many waters cannot quench love*] As the great water-floods at Thy Passion did not quench Thy love to me (see Ps. lxi. 16), so the waterfloods of affliction and persecution (see Rev. xii. 15) cannot drown my love to Thee. Nor can all the evil treatment that I have received from Thine ancient people, the Jews, drown my love to them; but I will endeavour to bring Thee, in Thy Gospel, to them (v. 2). See what follows.

8. *We have a little sister, and she hath no breasts*] This little sister (as is well said by many ancient Expositors, *Theodoret, Aponius, Philo, Carpaius*, and others) is the Jewish Nation. And this saying of the faithful concerning her (“we have a little sister”) may be compared to, and illustrated by, the language of the great Apostle of the Gentiles to the Romans, “I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are *Israelites*, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God . . . and of whom, as concerning the flesh, *Christ came*” (Rom. ix 2—5). “*Brethren*, my heart’s desire and prayer to God for *Israel* is, that they might be saved” (Rom. x. 1).

The Jewish sister is little, compared with her former greatness; see Isa. i. 9; and Rom. ix. 29, “Except the Lord of Sabaoth had left us a very small remnant, we should have been as Sodom.” Cp. Rom. xi. 12, “If the diminishing of them be the riches of the Gentiles, how much more their fulness?” and vv. 25, 28, “Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in—as touching the election, they are beloved for the fathers’ sakes.”

The Jewish Nation is to be regarded by us as the mother of the Christian Church, when we look back upon her in the wilderness of Sinai; and as yearning for the birth of Christ from her own womb; see Gal. iv. 4, “Christ was made of a woman, and made under the Law.” Cp. above, vv. 1—5.

But the Jewish Nation, as opposed to the Christian, and as having degenerated from the faith of her forefathers, Abraham, Moses, and the Prophets, has ceased to be a mother; still, by reason of the love of the Church for her, she is to be regarded as a sister, as St. Paul represents her in the passages just quoted, and she is a little sister, having dwindled from her former self; and she has no breasts, that is, she has lost the power of

nursing children for God; see above, iv. 5; vii. 3. Isa. liv. 1—5, where the fruitfulness of the Christian Church is contrasted with the barrenness of the Jewish; and cp. Hos. ix. 14, “Give them” (i. e. to Israel), “What wilt Thou give? Give them a miscarrying womb and dry breasts.” And Ezekiel says of Jerusalem (xxiii. 34), “Thou shalt pluck off thine own breasts.” Cp. Ezek. xxiii. 3. 8. Thus the Hebrew Nation no longer bears children. But she is to be spoken for, or spoken upon, to bring her to Christ. Cp. 1 Sam. xxv. 39.

We have cause, from the Scripture oracles, to expect that the Jewish People will one day be restored, under the covenant of the Gospel, to a happier and more honourable state, and perhaps also to a public re-establishment in their own land. But this last event, their national restoration, is a point on which we wait for a clearer information of the prophetic sense. Meanwhile, so much is certain, that till their conversion to the Christian Faith, Prophecy, like the cherubin with the flaming sword (at the borders of Eden), guards the entrance of Canaan, and forbids them the approach (*Davison*, on Prophecy, p. 310).

Well, therefore, may the Bride pray for their conversion to Christianity.

9. *If she be a wall*] The Bride replies to the question of the faithful and says, “If she” (our little sister) “will be a wall, that is, if the Jewish Nation will accept the salvation procured for her by Christ, if she is firmly built upon Christ, the only sure foundation; and if (in the words of her own prophets) she will ‘call her walls salvation, and her gates praise’” (Isa. lx. 18), “and if she will remember that God ‘appoints salvation’ (in Christ) ‘for walls and bulwarks’” (Isa. xxvi. 1), “then He will build upon her a palace of silver, for ‘an habitation of God through the Spirit’” (Ephes. ii. 22); “and if she be a door, willing to admit Christ, Who knocks for entrance, and if she will invite others to hear His voice, and to learn the Gospel from her lips, then ‘He will enclose her with boards’” (lit. an entablature) “of cedar, like the Temple of Jerusalem” (1 Kings vi. 15—18). This will be fulfilled in the latter days (“in fine temporum,” says *Aquinas* here, p. 533). The help of the Church is to be given to the Synagogue, because the Hebrew Nation is her sister by spiritual consanguinity; this sister is now little, and has no breasts, “quia doctores non habet in se.” She has now no power of teaching, and needs the milk of the Word which the Church can give. The Synagogue must first become a Wall, in order to become a Door. She must first be confirmed, and stand fast as a Wall, in the faith of Christ, and then she will be able, as a Door, to admit others into His fold (*Aquinas*).

10. *I am a wall, and my breasts like towers*] The Bride confirms this answer by adding that she herself, by God’s grace, has become established in the Faith as a wall, and that her breasts have become like towers; strong and nourishing others in the Faith, by the sincere milk of the Word (see iv. 5; vii. 3). She does not attribute this to any merit of her own; but it is the fruit of divine Grace, because she “has found favour in the eyes” of Christ.

Perhaps there is another reference here to the history of Jacob (see on vii. 5), the tower of Edar, or the tower of the flock (see Gen. xxix. 2. Cp. Mic. iv. 8), and that there she

- h Matt. 21. 33. ¹¹ Solomon had a vineyard at Baal-hamon; ^h he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.
- ¹² My vineyard, which is mine, is before me :
Thou, O Solomon, *must have* a thousand,
And those that keep the fruit thereof two hundred.
- ¹³ Thou that dwellest in the gardens,
The companions hearken to thy voice :
ⁱ Cause me to hear it.
- f ch. 2. 14. ¹⁴ ^k † Make haste, my beloved,
And ^l be thou like to a roe or to a young hart
Upon the mountains of spices.
- k See Rev. 22. 17, 20.
† Heb. *Flee away*.
l ch. 2. 17.

found favour (*shalóm*), and thus became *shulamith*. See above, vi. 13.

In like manner, if *her sister* (the Jewish Nation), who is now *little*, will imitate her; if she will listen to the voice, "*Return, return*" (see vi. 13), and if *her soul* also makes her to be "*chariots of Ammi-nadib*" (*a willing people*, vi. 12), then she, too, will be a *wall*; then she, who has now *no breasts*, will have breasts, which will minister "the sincere milk of the Word" to her children, that they may grow thereby" (1 Pet. ii. 2). As the Prophet says of Jerusalem, "Rejoice with her, that ye may suck, and be satisfied with the *breasts* of her consolations; and that ye may *milk out*, and be delighted with the abundance of her glory; then ye shall *suck*, ye shall be borne upon her sides, and be dandled upon her knees" (Isa. lxi. 11, 12). And then she will be a *Door* also, and she will admit others, by the ministry of the Word and Sacraments, into communion with Christ.

May God speed that blessed time!

FIND CHARGE TO THE CHURCH, TO TAKE CARE OF CHRIST'S VINEYARD IN ALL THE WORLD, AND TO DRESS IT, THAT IT MAY BRING FORTH FRUIT TO HIM, WHO WILL REQUIRE AN ACCOUNT FROM THE KEEPERS OF IT, AT THE GREAT DAY OF RECKONING.

¹¹ *Solomon had a vineyard at Baal-hamon*] Rather, *Solomon* (the heavenly Solomon) *hath a vineyard at Baal-hamon*. The Church is not the owner of the Vineyard, but is appointed by Christ to keep and dress it, to Whom it belongs, and Who will call to account those who are set in it for that purpose. This vineyard of Solomon is represented here as at *Baal-hamon*. There was a tower so called in Samaria, in the tribe of Ephraim (Judith viii. 3). This name, like the other proper names of this Book (see vii. 4), is symbolical and figurative. It signifies *a place of a multitude* of people (and it is so rendered by *Aquila* and *Symmachus*. Cp. *Gesen.* 131. 227), not without reference to the name of the father of the faithful, Abraham; see Gen. xvii. 4, 5 (where the Hebrew word *hamon* is repeated; and see the margin), "Thou shalt be a father of *many nations*;" or, of a *multitude* of nations. *Baal-hamon* signifies the Church Universal, formed of that innumerable *multitude of nations* who are blessed in Christ, the promised Seed of Abraham (Gen. xii. 3; xviii. 18; xxii. 18).

Therefore the words "*Solomon*" (i. e. the heavenly Solomon, CHRIST) "*hath a Vineyard at Baal-hamon; he let it out to keepers; every one for the fruit thereof, was (or is) to bring a thousand pieces of silver,*" signify, that formerly the *House of Israel* was the Vineyard of the Lord of Hosts (Isa. v. 7); but now the *whole World* is the Vineyard of Christ (as He Himself says, "the Field is the *World*," Matt. xiii. 38); and He has "let His Vineyard out to Husbandmen," in order that they may *keep* it (that is, *preserve* it in the same condition as that in which He gave it to them), and render to Him the fruit of it in due season (Matt. xxi. 33. Cp. 1 Cor. iii. 9; ix. 7). Each must bring the fruits of his portion, a silverling for a vine. See Isa. vii. 23, where a flourishing state of a vineyard is described by the words, "There were a thousand vines for a thousand silverlings."

Observe the words *keep* and *keeper* here. They describe the duty of *keeping* whole and undefiled the one Faith, "once for all delivered to the Saints" (see above, on i. 6). The Vineyard and its fruits must not be allowed to degenerate through

human negligence; and its produce and mode of cultivation must not be altered by any human devices.

The Church of God must not be changed into a school of secular knowledge by human pride, or into a temple of strange worship by vain superstition; but it must be preserved in its primitive purity, as built by Christ and His Apostles.

¹² *My vineyard, which is mine, is before me*] This is the speech of the Bridegroom, not of the Bride. The Vineyard is the Vineyard of Christ, not of man (see above, on Matt. xvi. 18); and His Divine Eye is ever upon it, and upon those whom He has appointed to keep it. It is equivalent to the declaration of Christ to His Apostles, "Lo! I am with you alway, even unto the end of the world" (Matt. xxviii. 20), and "Occupy till I come" (Luke xix. 13).

— *Thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred*] The fruit of the Vineyard is reckoned at 1200, an Apostolic number (cp. Rev. xxi. 12, 14; xxii. 2), of which a sixth part is given to those who dress it. Cp. 1 Cor. iii. 8.

¹³ *Thou that dwellest in the gardens*] This is the voice of the Bridegroom to the Bride. He says that she has her dwelling appointed to her in the gardens, that is, that she must abide there, and must attend to her own work, and to that of those who cultivate it; and that *the companions*, those who communicate with her in the same faith, works, and grace, *hearken to her voice*, and expect to hear declarations of the Truth from her, and that He Himself is ever listening to it; "*Cause Me,*" He says, "*to hear it.*"

Especially in times of trial,—of Heresy, Schism, and Ubelief,—the Church of Christ must utter her voice in clear, articulate, assertions of the Truth, and in bold denunciations of Error, if she would be accounted faithful to Christ. This command of Christ was obeyed by the ancient Church, speaking in General Councils, and declaring the Faith "once for all delivered to the Saints;" and it must be obeyed now, even to the end of time.

THE PRAYER OF THE CHURCH FOR THE SECOND ADVENT OF CHRIST.

Observe the unity of plan of this Book. It began with the yearning of the Church for the First Advent of her Lord, the Divine Bridegroom (see on i. 2). It ends with her longing for His Second Advent.

¹⁴ *Make haste, my beloved*] The voice of the Church is a prayer. She has Christ present with her, and she says to Him, "*Flee away*" (*Sept., Vulg., Arab.*), "and carry me away with Thee out of this world of sorrow. *Flee, like a roe or young hart*" (see ii. 7), "*over the mountains of spices*;" those hills of spiritual meditation and grace, to which the Bride betakes herself in her afflictions (see iv. 6). She longs for the wings of a dove, in order that she may "*flee away, and be at rest*" (Ps. lv. 6).

In like manner, the Bride in the Apocalypse longs for Christ's coming to take her for ever to Himself, and to His heavenly rest and glory. "The Spirit and the Bride say, Come. And let him that heareth say, Come. * * * Surely I come quickly * * * Amen. Even so, COME, LORD JESUS" (Rev. xxii. 17).

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. AMEN (Rev. xxii. 21).

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